down, whence trop. *to serve, to wait upon.* Arab. خدم"], whence הֲדֹם a footstool, pr. the ground.

הֲדַם Ch. Pael הַדֵּם, ܗܰܕܶܡ to cut in pieces; Syr. ܐܶܬ݂ܗܰܕܰܡ pass. Comp. Arab. هذم to cut quickly, to cut in haste (einhauen). Hence—

הַדָּם Ch. *a fragment, a piece;* Syriac ܗܰܕܳܡܳܐ a member ["Comp. Pers. اندام, هندام a member"]. עֲבַד הַדָּמִין Dan. 2:5; Gr. μέλη ποιεῖν, 2 Macc. 1:16, to cut in pieces, a mode of punishment in use amongst many ancient nations. Comp. ܗܰܕܶܡ Barhebr. p. 218.

הֲדֹם always followed by רַגְלַיִם *stool for the feet,* always used metaph. Isa. 66:1, "the earth is my footstool." Ps. 110:1, "until I make thy enemies thy footstool." Specially, *the footstool of God* is a name given to the ark of the covenant above which his presence was believed to be [It was believed to be so, because it really was so], 1 Chr. 28:2; Psa. 99:5; 132:7; Lam. 2:1.

הָדַס an unused root. Talmud. to spring, to leap, to hasten.
[Derivatives, the two following.]

הֲדַס pl. הֲדַסִּים m. *myrtle,* so called (as some suppose), because it springs, i.e. grows rapidly, like *salix;* according to Verrius, *a saliendo* ["though Salix really is from ἕλιξ"], see Isid. Origg. xvii. 7. Neh. 8:15; Isa. 41:19; 55:13; Zech. 1:8, 10, 11. See Celsii Hierob. vol. ii. page 17, seqq. (Arabic هدس id. in the dialect of the Yemenites; amongst the other Arabs, this tree is called آس).

הֲדַסָּה ("myrtle"), [*Hadassah*], pr.n. by which the Jewish virgin was called, who afterwards bore the name of Esther, Est. 2:7.

הָדַף fut. יֶהְדֹּף—(1) TO THRUST, TO PUSH (Ch. הֲדַף id.; comp. דָּפַק, דָּפָה), Nu. 35:20, 22; Eze. 34:21. Job 18:18, יֶהְדְּפֻהוּ מֵאוֹר אֶל־חֹשֶׁךְ "they shall thrust him from light into darkness;" hence, *to thrust down, to prostrate* (umstoßen), Jer. 46:15.
(2) *to repel, to thrust away* (zurückstoßen), 2 Ki. 4:27; Pro. 10:3.
(3) *to expel* (verstoßen, ausstoßen), Deu. 6:19; 9:4; Josh. 23:5.

הָדַר—(1) pr. like the cognate אָדַר, TO BE LARGE, SWOLLEN, TUMID, and trans. TO MAKE TUMID. (Arab. اهدر tumid, حدر to become tumid.) Part pass. הָדוּר *swollen, tumid.* Isa. 45:2, הֲדוּרִים אֲיַשֵּׁר "I will level the tumid (lofty) places." LXX. ὄρη; but perhaps they read הררים. (*Tumidos montes* occurs in Ovid. Amor. ii. 16:51.)
It is applied—(2) to pride [rather, to splendour], Isa. 63:1, הָדוּר בִּלְבוּשׁוֹ "swollen (i.e. proud) in his apparel," sich brüstend in seinem Gewande. [But see the context; Christ is the person spoken of.]
(3) to ornament, (the more costly Oriental garments being very large); hence *to decorate, to adorn* (pr. used of the adorning of garments, see הָדָר), *to honour,* constr. with an acc. Ex. 23:3; followed by פְּנֵי פ׳ *to honour any one's countenance,* Lev. 19:32; used for *to favour any one, rashly to take his part* (in judgment), like נָשָׂא פָנִים Ex. 23:3; Lev. 19:15.
NIPHAL, pret. pl. in pause נֶהְדָּרוּ *were honoured,* Lam. 5:12 (compare Kal No. 3).
HITHPAEL, *to act proudly, to boast,* Pro. 25:6.
The derivatives follow.

הֲדַר Ch. Pael הַדַּר *to honour,* Dan. 4:31, 34.

הָדָר m.—(1) [const. הֲדַר, with suff. הֲדָרִי, pl. const. הַדְרֵי], *ornament, adorning, decoration,* Ps. 45:4; 96:6. Eze. 16:14. הַדְרֵי קֹדֶשׁ "holy ornaments," Ps. 110:3. Pro. 20:29, הֲדַר זְקֵנִים שֵׂיבָה "the adorning of old men is hoariness." Levit. 23:40, עֵץ הָדָר "ornamental trees." Specially used of the *majesty* of God. Ps. 104:1, הוֹד וְהָדָר לָבָשְׁתָּ "thou art clothed with honour and majesty." Job 40:10. Ps. 29:4, קוֹל יְהוָה בֶּהָדָר "the voice of Jehovah is in majesty."
(2) *honour,* Ps. 149:9.

הֶדֶר m. *ornament.* Dan. 11:20, מַעֲבִיר נוֹגֵשׂ הֶדֶר מַלְכוּת "sending the exactor through the glory (through the ornament) of the kingdom," i.e. Palestine, the most excellent part of the kingdom, like אֶרֶץ הַצְּבִי verse 16; comp. Zec. 8:6. As to the matter, see 2 Macc. 3:1, seq. [That is, on the assumption that it is of this that the prophet speaks.] Some understand, tribute, census, like the Greek τιμή; but see my observations in Gesch. d. Heb. Sprache, p. 64.

["**הֲדַר** Ch. i.q. Heb. הָדָר, with suffix הַדְרִי Dan. 4:27. This word is omitted in Lexicons and Concordances." Thes. Inserted in Englishman's Heb. and Chald. Concord.]

["**הֲדַר** pr. n. see הֲדַד No. 2."]

הֲדָרָה f. const. הַדְרַת i.q. הָדָר *ornament, adorning,* Prov. 14:28. הַדְרַת קֹדֶשׁ "holy ornaments,'

i. e. apparel worn at solemn festivals (not priestly dresses, as some have supposed), Psa. 29:2; 96:9; comp. הַדְרֵי קֹדֶשׁ Ps. 110:3.

הֲדַרְעֶזֶר [*Hadarezer.*] Sometimes found incorrectly for הֲדַדְעֶזֶר, which see.

הָהּ interj. of sorrow, imitating the sound, like אֲהָהּ Eze. 30:2.

הוֹ id. interj. of sorrow, i. q. הוֹי. Am. 5:16.

הוּא—(1) pron. 3 pers. sing. m. HE; neut. IT. The letter א in הוּא and הִיא is not paragogic and otiose but radical, as has been rightly remarked by Ewald in Heb. Gramm. page 176; referring to the Arab. هُوَ, and to the common Arabic, in which *hué, hié* is the pronunciation laid down by Caussin, Gramm. Arabe, page 51, 55. Also, the Maltese *hûa, hûae; hîa, hîae*, as remarked by Vassalli in his Maltese Grammar, page 146; and Æth. ውእቱ: f. ይእቲ: in which the syllable ቱ, ቲ has a demonstrative power. Similar to this is *e* in the Germ. sie, wie, die. In Syr. the א is rejected: ܗܘ, ܗܝ; a form which is also found in the pr. name אֱלִיהוּ, and perhaps Jer. 29:23 כתיב, which ought, it appears, to be read אָנֹכִי הוּ יֹדֵעַ. The Persians also have this pronoun without the ה (as in Æth.), او, اوی, وی ["Phœnic. הא, Samar. הוא, fem. הו and היא, "הי"]; in the Germanic dialects the forms ho, hu, hue, hua, he, hei, are of frequent occurrence; see a great number of examples in Fulda's German Wurzelwörter, page 223, 224; comp. Schmitthenner, Ursprachlehre, p. 228 ["As to its origin, see Hupfeld on the Phœnicio-Shemitic demonstr. particles in Zeitschr. f. d. Kunde des Morgenl. ii. page 127, seq.; 147, seq."]. In the Pentateuch, הוא also takes in the feminine, and stands instead of הִיא, which (according to the Masora on Gen. 38:25) is found but eleven times in the whole of the Pentateuch. Those who appended the points to the text, not attending to this idiom of the Pentateuch, whenever הוא is feminine, have treated it as though it were an error, and have pointed it הִוא, to signify that it ought to be read הִיא; out of the Pentateuch הוא fem. is found 1 Ki. 17:15; Job 31:11; Isa. 30:33, pointed in the same manner.

In Latin it would often be—(*a*) i.q. *ipse, αὐτός, himself;* Gen. 14:15, הוּא וַעֲבָדָיו "himself and his servants;" Gen. 20:5, הֲלֹא הוּא אָמַר לִי "did not he tell me himself;" Isa. 7:14, לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת "therefore the Lord himself will give you a sign;" and this is sometimes referred to God in an emphatic sense, although not to be regarded as one of the divine names (see Simonis Onomast. V. T. p. 549); Deu. 32:39, "see ye כִּי אֲנִי אֲנִי הוּא וְאֵין עִמָּדִי אֱלֹהִים that I, even I, am He (αὐτός), and beside me there is no God," that is, He who only is to be adored, who alone created and preserves the world; Isa. 43:10, 13, 25; 48:12; Jer. 14:22, etc. So also in proper names אֱלִיהוּ ("whose God is He"), אֲבִיהוּ ("whose father is He"). The following examples may be referred to the same use, Ps. 44:5; 2 Sa. 7:28, אַתָּה הוּא הָאֱלֹהִים "thou art He, God."—(*b*) *this, that, he, hic, οὗτος*, Gen. 4:4, וְהֶבֶל הֵבִיא גַם הוּא "and Abel even he offered;" Gen. 2:11, הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ הַחֲוִילָה "this it is, which compasseth the whole land of Havilah." It is often used with a substantive, in which case it takes the article when the substantive has it; הָאִישׁ הַהוּא this man, Job 1:1; לַמָּקוֹם הַהוּא to this place, Gen. 21:31; בַּיּוֹם הַהוּא in that day, an expression of frequent use in the prophets, in speaking of a future time, [if the passages be examined in which this expression occurs, they will be found to be very definite; in *all* the examples here given, the time spoken of is previously pointed out]; Germ. an jenem Tage, Isa. 2:11, 17, 20; 3:7, 18; 4:1, 2; 5:30; 7:18, 20, 21, 23; 10:20, 27, etc. Sometimes it is used contemptuously, like *οὗτος, iste;* 2 Ch. 28:22, הוּא הַמֶּלֶךְ אָחָז "this is that king Ahaz;" compare זֶה. Elsewhere δεικτικῶς for the pronoun of the first person, as in Latin *hic homo*, Job 13:28; compare Tibull. Eleg. ii. 6, 7, and the interpreters.

(2) It often includes the verb substantive *he is, this* is, will be, was. Genesis 2:11 (see 1, *b*); 20:7, כִּי נָבִיא הוּא "for he is a prophet;" Gen. 24:65, הוּא אֲדֹנִי "that is my master;" Gen. 15:2, "the possessor of my house הוּא דַּ׳ אֱלִיעֶזֶר he will be Eliezer of Damascus." Hence often used for *id est*, as a formula of explaining; Gen. 14:8, בֶּלַע הוּא צֹעַר "Bela which (now) is Zoar;" verse 7, עֵין מִשְׁפָּט הוּא קָדֵשׁ "the fountain of judgment which (now) is Kadesh;" Deu. 4:48; Est. 2:16; 3:7. More rarely it is put for the verb substantive itself, Gen. 17:12, אֲשֶׁר לֹא מִזַּרְעֲךָ הוּא "who is not of thy seed;" Lehrg. § 196, 1.

הוּא Ch. i. q. Heb. Dan. 2:21, 22, 28, 32, 38, 47; 4:19, etc. ["Often as implying the verb *to be, he is, she is*, etc., Dan. 2:9, 20, 28, 32, 47; 6:5; put also for the verb *to be*, Dan. 4:27."]

הֲוָא Ch. i. q. הֲוָה which see.

הוֹד (by aphæresis, apparently for נְהוֹד, from the root نهد to lift oneself up, to become lofty, Med. Damma to be eminent, beautiful ["swelling"].

(1) *majesty*.—(*a*) used of the majesty of God; often joined with הָדָר Ps. 21:6; 96:6; 104:1; 111:3

Job 40. 10.—(*b*) of princes and kings, 1 Ch. 29:25; Dan. 11:21; compare Nu. 27:20.—(*c*) of a voice, Isa. 30:30; Job 39:20.

(2) *splendour, freshness, beauty;* Dan. 10:8, הוֹדִי נֶהְפַּךְ עָלַי "my freshness (i. e. the lively colour of my face) was changed in me," ich verfärbte mich (vor Schrecken); Hos. 14:7, כַּזַּיִת הוֹדוֹ "his freshness like an olive tree." Used of ornaments, Zech. 10:3; 6:13.

(3) [*Hod*], pr. n. 1 Ch. 7:37.

הוֹדַוְיָה (perhaps הוֹדוּיָהּ "praise ye Jehovah" ["or for הוֹדוֹ יָהּ Jehovah his glory"]), [*Hodaviah*], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 9:7.—(3) Ezr. 2:40.

הוֹדַוְיָהוּ [*Hodaviah*], (id.), 1 Ch. 3:24.

הוֹדְיָה ("majesty of God"), [*Hodevah*], pr. n. =הוֹדַוְיָה No. 2, Neh. 7:43.

הוֹדִיָּה (id.), [*Hodijah*], pr. n. of certain Levites, Neh. 8:7; 9:5; 10:11, 14, 19.

הָוָה prop. TO BREATHE (هوى to blow, as the wind, هواء air, breeze), like the cognate roots אָבָה, אָהַב which see. This primary signification is applied —(1) to the breath of living creatures; hence, to live (see חָיָה, חָוָה), and in the use of the language, *to be*, i. q. the common word הָיָה. In Aramæan this form of the verb is the most in use for the verb substantive (הֲוָה, ܗܘܐ), in Hebrew it is peculiar to the poets and the more recent writers [but see the occurrences], and it is found but rarely. That it is older than the common form הָיָה and itself primitive, may be seen, both from the Vav conversive (see וְ) derived from it, and also from this form being originally onomatopoetic; הָיָה therefore has its origin from הָוָה, like חָיָה from חָוָה, which latter indeed appears to be a primary word. Part. הוֶֹה Neh. 6:6; Ecc. 2:22. Imp. הֱוֵה, הֱוִי Gen. 27:29; Isa. 16:4. Fut. apoc. יְהוּא Ecc. 11:3, for יְהִי from יֶהֱוֶה.

(2) *to breathe* after anything, *to desire, to long,* i. q. אָוָה (Arabic هوى to desire, to love, to will), whence הַוָּה No. 1, desire. This signification, when more intensitive, becomes—

(3) *to rush headlong* upon anything, *to fall headlong, to perish,* i. q. هوى Job 37:6, כִּי לַשֶּׁלֶג יֹאמַר הֱוֵא אָרֶץ "for he saith to the snow, fall down upon the earth," Vulg. *ut descendat in terram* (LXX. according to signif. 1, γίνου ἐπὶ γῆς).

[The derivatives (except יְהוָֹה) follow.]

הֲוָא & הֲוָה Ch. *to be*, i. q. Heb. הָיָה. Fut. יֶהֱוֵה and יֶהֱוָא. To this future there is sometimes prefixed the particle לְ, which then means *that, in order that,* and the preformative of the future is commonly omitted, as לֶהֱוֹן that they may be, that they might be, Dan. 2:43; 6:2, 3; לֶהֶוְיָן Dan. 5:17; compare Winer Ch. Gramm. § 44, 4. It is often joined with the participle of another verb, and thus forms a commonly used circumlocution for the aorist; חָזֵה הֲוֵית "thou wast seeing," Dan. 4:7, 10; 7:2, 4, etc.

הַוָּה f. verbal of Piel, from הָוָה—(1) *desire, cupidity,* from the root No. 2, Prov. 10:3, הַוַּת רְשָׁעִים יֶהְדֹּף "he casts away the desire of the wicked." Parall. נֶפֶשׁ צַדִּיק. Comp. אַוָּה. (Arab. هوى desire, will), Prov. 19:13; Job 6:2; 30:13 (in these two latter places the כתי׳ is הַיָּה). [See also No. 2, to which these three passages are also referred; in Thes. they are omitted under No. 1.]

(2) *ruin, fall* (Arab. هوى), from the root No. 3. Hence *calamity, destruction.* Ps. 57:2, עַד־יַעֲבֹר הַוּוֹת "until destruction be past;" Psal. 91:3, דֶּבֶר הַוּוֹת "the destroying pestilence;" Ps. 94:20; Pro. 19:13; Job 6:2; 30:13. Hence also, destruction which any one brings upon another, *injury, mischief, wickedness.* Psal. 5:10, קִרְבָּם הַוּוֹת "their inward part is very wickedness;" Ps. 38:13, דִּבְּרוּ הַוּוֹת "they speak of mischiefs;" Ps. 52:4, 9; 55:12; Prov. 11:6; 17:4, מֵזִין עַל־לְשׁוֹן הַוֹּת "listening to a mischievous tongue;" Job 6:30.

הֹוָה i. q. הַוָּה No. 2, *misfortune, calamity.* Isa. 47:11; Eze. 7:26.

הוֹהָם (prob. for יְהוֹהָם, "whom Jehovah impels"), [*Hoham*], pr. n. of a king of Hebron, Josh. 10:3.

הוֹי interj. onomatopoet., like אוֹי—

(1) of threatening, *ho! woe! hei, oï, vae!* followed by an acc. ["nom. for a voc., see LXX."], Isa. 1:4, הוֹי גּוֹי חֹטֵא "woe to the sinful nation;" Isa. 5:8, 11, 18, 20, 21; 10:5; 28:1; 29:1, 15; 30:1; 31:1; אֶל Jer. 48:1; עַל Jer. 50:27; Eze. 13:3; לְ Eze. 13:18.

(2) of lamenting, *alas!* 1 Ki. 13:30, הוֹי אָחִי "alas! my brother!" Isa. 17:12.

(3) of admonishing, *ho! heus! he!* Zec. 2:10; Isa. 18:1; 55:1.

הוּךְ Ch. TO GO, a form softened from הֲלַךְ, comp. דָּרַשׁ and דּוּשׁ, אֶלֶץ and אוּץ, עָנַק and עוּק, and in the more modern languages, Engl. *talk, walk, dark, warm* (in which the *r* is omitted in pronunciation [probably

it was intended to refer to the *l* in the two former words;—the two latter are wholly misplaced in this comparison]). The French *doux*, from *dulcis; faux* from *falsus*. Fut. (the only instance of fut. A. in verbs ע״ו) יְהָךְ Ezr. 5:5; 6:5; 7:13. Infin. מְהָךְ Ezr. 7:13.

הוֹלֵלָה f. plur. הוֹלֵלוֹת *folly*. Ecc. 1:17; 2:12. Verbal from הָלַל in Poel.

הוֹלֵלוּת f. id. Ecc. 10:13.

הוֹלֵם m. (Milêl) Isa. 41:7, see הָלַם.

הוּם TO PUT INTO MOTION, TO DISTURB; kindred to the roots הָמָה, הָמַם. Deu. 7:23, הָמָם מְהוּמָה גְדוֹלָה "he brings upon them great disturbance." Whence תְּהוֹם pr. the sea in commotion.

NIPHAL, fut. יֵהֹם *to be disturbed, to be in commotion*, as a city, land, Ru. 1:19; 1 Sa. 4:5; 1 Ki. 1:45.

HIPHIL, *to make a commotion*, Lermen machen, toben (comp. הִשְׁקִים Ruhe halten), used of a multitude making a noise, Mic. 2:12; of an uneasy mind (Toben im Innern), Ps. 55:3.

Derivatives, מְהוּמָה, תְּהוֹם.

הוֹמָם ("destruction," root הָמַם), [*Homam*], pr. n. m. 1 Ch. 1:39, for which, Gen. 36:22, there is found הֵימָם.

הוּן i. q. Arab. هَانَ to be light, easy, compare cogn. אוּן, אַיִן. Hence—

(1) TO BE OF LITTLE MOMENT. Arab. Conj. II. IV. X. to esteem of little worth, to contemn. So HIPHIL, Deut. 1:41, וַתָּהִינוּ לַעֲלוֹת "ye thought it but little to go up," i. e. ye acted lightly and rashly in that ye went up. Others take it "contemning (the command of God) ye went up." Comp. Nu. 14:44.

(2) *to be in easy circumstances, to live comfortably, to be rich*. Compare און No. 2, 3. Hence are derived הִין, and—

הוֹן m.—(1) *riches, substance*. Prov. 1:13; 6:31; 8:18; Ps. 44:13, בְּלֹא הוֹן *gratis*, for no price. Plur. הוֹנִים Eze. 27:33.

(2) adv. *enough*. Prov. 30:15, 16. So LXX. (ἀρκεῖ), Chald., Syr., Arab. (Arab. هَوْن facility, comfort; compare آن Med. Waw to live comfortably, quietly; أَوْن quiet, wealth; אוֹן wealth, substance).

הוֹר & **הֹר**—(1) an ancient word, in but little use, i. q. הַר *a mountain*, Gr. ὄρος. Gen. 49:26, הורי עד (I read הוֹרֵי עַד), "everlasting mountains;" in the other hemistich גִּבְעֹת עוֹלָם "the eternal hills." The Masorites have indeed pointed these words, הוֹרַי עַד, and they seem to have indicated the interpretation which the Vulg. and Chald. have embraced; taking הוֹרַי as the part. of the verb הָרָה, *my parents*; עַד is thus referred to what follows. [This gives a very good sense, so that we have no need to *conjecture* another meaning.] But this sense is contrary to the similar passages, Deu. 33:15; Hab. 3:6 [an unsafe ground to rest a conjecture upon], and also to the parallelism of the members. [This would be carrying the idea of parallelism of Hebrew poetry very far.]

(2) [*Hor*], pr. n. of two mountains, of which—(*a*) one is on the borders of Edom, one day's journey and a half southward of the Dead Sea; at the foot of which Petra stood. It is now called from Aaron, who died there, جبل نبي هارون, *Jebel Neby Hârûn* ("the mountain of Aaron the prophet"), or سيدنا هارون ("our lord Aaron"). See my Comment. on Isa. 16:1. Nu. 20:22; 33:37.—(*b*) the other belongs to Lebanon, towards the north, Nu. 34:7, 8.

הוֹשָׁמָע (for יְהוֹשָׁמָע, "whom Jehovah hears"), [*Hoshama*], pr. n. m. 1 Ch. 3:18.

הוֹשֵׁעַ ("welfare" [salvation]), [*Oshea, Hoshea*], *Hosea*, pr. n.

(1) this was the original name of Joshua, the minister and successor of Moses [as leader of Israel], Nu. 13:8, 16.

(2) a king of Israel, 2 Ki. 15:30; 17:1, seq; 18:1, seq.

(3) a prophet. LXX. Ὠσηέ. Hos. 1:1, 2.

הוֹשַׁעְיָה ("whom Jehovah aids" ["whom Jehovah has set free"]), [*Hoshaiah*], pr. n. of several men—(1) Nehem, 12:32.—(2) Jer. 42:1; 43:2.

הוּת see הָתַת.

הָזָה TO DREAM, TO TALK in one's dreams, Isa. 56:10. Kindred is חָזָה, and the original idea is that of nocturnal *vision*. LXX. ἐνυπνιαζόμενοι. Aqu. φανταζόμενοι. Symm. ὁραματισταί. (Arab. هذى and هذأ to talk ramblingly, to be delirious, especially through illness, and so commonly amongst the Talmudists.)

הִי (for נְהִי from the verb נָהָה, as בּוּל for יְבוּל), *lamentation*, Eze. 2:10.

הִיא—(1) pron. 3 pers. sing. fem. *she*, neut. *it* Syr. ܗܝ, Arab. هِيَ. Compare הוּא. Sometimes in

the Masoretic text there occurs היא, in cases in which היא is taken in a neuter sense, and referred to the masculine, and the Jewish critics expected הוא, Job 31:11; Ecc. 5:8; Ps. 73:16. Besides this, all the observations made above on the masculine הוא apply equally to the feminine היא. It is often—(*a*) i. q. *herself*, *ipsa*, *αὐτή*, Joshua 6:17;—(*b*) *this*, *αὕτη*, especially when it has the article, as בָּעֵת הַהִיא at that time, Mic. 3:4; *the same*, 1 Ki. 19:8.—(2) not unfrequently it takes the place of the verb substantive, as Lev. 11:39.

הִיא Ch. i. q. Heb. Daniel 2:9, 20, 44; 4:21, 27; 7:7; Ezr. 6:15.

הֵידָד mas. (root הָדַד) *joyful acclamation*, rejoicing—(*a*) of vintage gatherers and wine-press treaders. Jer. 25:30; 48:33.—(*b*) of soldiers going to battle, Jer. 51:14; Isa. 16:9, 10, where the two senses are put in opposition.

הֻיְּדוֹת pl. f. Neh. 12:8, *praises*, *songs*, compare Neh. 11:17. This word is derived from הוֹדָה [Hiph. of יָדָה], to praise, of the same signification as תּוֹדוֹת. There does not, however, occur any other word corresponding to this in form. [" Compare also Neh. 12:27, where in a like context is תּוֹדוֹת."]

הָיָה fut. יִהְיֶה apoc. יְהִי with Vav convers. וַיְהִי, inf. absol. הָיֹה const. הֱיוֹת, once הֱיֵה Eze. 21:15, with pref. בִּהְיוֹת, לִהְיוֹת i. q. הָוָה, Ch. הֲוָה, Syr. ܗܘܳܐ, ܗܘܳܐ.

(1) TO BE, TO EXIST (as to its origin, see the note), the verb substantive. Used absol. Genesis 2:5, שִׂיחַ הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ " the shrubs of the field were not as yet in the earth." It more often joins the subject to its predicate, whether this latter be a substantive or an adjective, or if it indicate the place of any person or thing. Gen. 1:2, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ. Gen. 3:1, וְהַנָּחָשׁ הָיָה עָרוּם. Gen. 2:18, לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ. Gen. 3:20, כִּי הוּא הָיְתָה אֵם כָּל־חָי. Gen. 4:8, וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה " and it came to pass when they were in the field." Gen. 2:25; 4:14. (As to its ellipsis, see Lehrg. p. 849.)

Followed by לְ—(*a*) *to be to any one* (used of a thing), i. e. for him as the possessor, *to be possessed*. Ex. 20:3, " there shall be to thee no strange gods," i e. thou shalt have no strange gods. Deut. 21:15; 2 Sa. 12:2; Isa. 45:14. Hos. 1:9, אָנֹכִי לֹא אֶהְיֶה לָכֶם "I will not be to you," i. e. I will not be your God. So very often יֵשׁ לִי and negat. אֵין לִי.—(*b*) *to be for anything*, i. e. to serve for, or as anything, zu etwas dienen, gereichen. Gen. 1:14, 15, וְהָיוּ לִמְאוֹרֹת " and they shall be for luminaries." Verse 29. Ex. 4:16, הוּא יִהְיֶה לְּךָ לְפֶה וְאַתָּה תִּהְיֶה לּוֹ לֵאלֹהִים " he shall be to thee for a mouth, and thou shalt be to him for God," i. e. thou shalt suggest and, as it were, inspire words to him as God does to the prophets. Exodus 2:16; Gen. 28:21; Nu. 10:31. Also with a gerund, Isa. 44:15, הָיָה לְאָדָם לְבָעֵר " it (the wood) is for a man to burn." Also *to shew oneself as such a one*. 1 Sa. 4:9, הֱיוּ לַאֲנָשִׁים " shew yourselves men;" and with dat. of pers. 1 Sa. 18:17, הֱיֵה לִי לְבֶן חַיִל " be thou to me for a valiant man."—Followed by לְ before an inf.—(*c*) *to be about to*, *to be going to* (comp. Engl. *I am to play* [this comparison is wholly unapt], er ist daran, im Begriff zu thun). Gen. 15:12, וַיְהִי הַשֶּׁמֶשׁ לָבוֹא " when the sun was about to set." Josh. 2:5, וַיְהִי הַשַּׁעַר לִסְגּוֹר " and when the gate was about to shut" (in a passive sense, as in Germ. es ist zum Essen da, that it be eaten). Isa. 6:13; Deu. 31:17.—(*d*) *to be intent upon any thing*, Germ. er war darauf, more fully darauf erpicht. 2 Chron. 26:5, וַיְהִי לִדְרֹשׁ אֱלֹהִים " and he was intent to serve God. As to הָיָה when it is omitted in such expressions, see Lehrg. § 211.

הָיָה עִם *to be with any one*—(*a*) to be on his side, to take his part, *εἶναι μετά τινος* (Matt. 12:30), 1 Ki. 1:8 (see עִם).—(*b*) הָיָה עִם אִשָּׁה to be with a woman, to lie with her, Gen. 39:10; 2 Sa. 13:20, Syr. ܗܘܳܐ ܥܰܡ ܐܢܬܬܐ.—הָיָה בְּעֵינֵי פ׳ to be in any one's eyes, i. e. to seem to him, see עַיִן.

With the participle of another verb it forms a circumlocution for the imperfect. Gen. 4:17, וַיְהִי בֹּנֶה i. q. וַיִּבֶן, especially in writers of a later age, Job 1 14; Neh. 1:4; 2:13, 15; comp. Syriac ܗܘܳܐ ܩܳܛܶܠ he was killing.

(2) *to become*, *to be made* or *done*. Absol. i. q. *to exist*, *to come to pass*. Gen. 1:3, יְהִי אוֹר—וַיְהִי אוֹר " let there be light — and there was (came into existence) light;" verse 6. Isa. 66:2, וַיִּהְיוּ כָל־אֵלֶּה " and all these things have been," i. e. have arisen, have existed. Elsewhere a thing is said *to come to pass* (in opp. to *to fail*). Isa. 7:7, לֹא תָקוּם וְלֹא תִהְיֶה; followed by לְ of the agent, Isa. 19:15, לֹא יִהְיֶה לְמִצְרַיִם מַעֲשֶׂה " no work shall be done by the Egyptians." *To be made any thing* is used followed by an acc. Gen. 19:26, וַתְּהִי נְצִיב מֶלַח " and she became (was made) a pillar of salt." Gen. 4:20, 21; more often followed by לְ, Gen. 2:7, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה " and man became a living soul." Gen. 2:24; 17:4; 18:18; 32:11; Ex. 4:4; Isai. 1:31 But הָיָה לְ is also —(*a*) *to be* or *come to any one* Ex. 32:1.—(*b*) *to be* or *to fall to any one*, as a prey, portion, jem. zu Theil werden. Isa. 7:23; 17:2; 61:7; specially used of a woman, הָיְתָה לְאִישׁ, like the Syr. ܗܘܳܬ ܠܓܰܒܪܳܐ she

fell to the lot of a husband, "became a husband's." Hos. 3:3; Jer. 3:1; Ru. 1:12.

הָיָה לְ pr. to become like any one, to be made like any one, Gen. 3:5, 22; hence *to experience the same as.* Isa. 1:9, כִּסְדֹם הָיִינוּ "we should have been like Sodom" (should have experienced the same). Gen. 18:25, וְהָיָה כַצַּדִּיק כָּרָשָׁע "that it should be the same to the righteous as to the wicked." Nu. 17:5; Isa. 17:3; 24:2; 28:4; 29:7; 30:13; Hos. 4:9; Job 27:7; Cant. 1:7. Similar are the passages, Isa. 10:9; 20:6, in which הָיָה is omitted.

In the historical books there frequently occurs the phrase וַיְהִי כְּ, וַיְהִי וְ, "and it came to pass, that," like in N. Test. καὶ ἐγένετο ὅτι. Similarly, in the prophets וְהָיָה "and it shall come to pass;" even when this same verb is afterwards repeated, Isa. 3:24, וְהָיָה תַּחַת בֹּשֶׂם מַק יִהְיֶה "and (thus) it shall come to pass, instead of sweet smell there shall be a stench;" 2:2; 7:23.

Note. As the notion of the verb substantive is too abstruse for it to be regarded as primitive, etymologists have properly made research as to the origin of the Hebrew הָיָה and הָוָה. I formerly followed the conjectures which some had made, that the primary signification is that of *falling* (comparing it with هوى to be headlong, to fall down), and that *falling out, coming to pass,* was a sense derived from the former; in confirmation of this, it may be compared with Pers. افتادن to fall, to fall out, to happen. I now hardly think that this signification of falling can itself be primary; and the notion of existence seems rather to come from that of *living,* and to be hence applied also to all inanimate things; so that the verbs חָיָה, חָוָה and הָיָה, הָוָה are of the same origin. Of these חָוָה and הָוָה prop. had the signification of breathing, blowing (comp. אָבָה, אָוָה, הָבַל, אָהַב), which has partly been applied to the meaning of breathing after, desiring, rushing headlong, and partly to that of living and existing. Comp. under הָוָה.

Niphal נִהְיָה as if pass. of Hiph., hence i. q. Kal No. 2, but more rarely used—(1) *to become, to be made.* Followed by לְ to be made, to become any thing, Deu. 27:9; Pro. 13:19, תַּאֲוָה נִהְיָה "a desire which has been done" (ein Wunsch, der geschehn ist), i. e. fulfilled; compare verse 12, where there is בָּאָה corresponding to this. In like manner Zec. 8:10 used of wages; 1 Ki. 1:27, אִם מֵאֵת אֲדֹנִי הַמֶּלֶךְ נִהְיָה הַדָּבָר הַזֶּה "is this thing done by my lord the king?" i.e. appointed and ordered by him; 12:24; also i. q. *to happen, to come to pass,* Deu. 4:32; Jud. 19:30; 20:3, 12; Eze. 21:12; 39:8; Neh. 6:8.

(2) Sometimes there is the added idea of something being past, (like the expression *fuimus* Troes,) i. e. *to be over, ended, gone by,* fertig, vorüber, dahin seyn. Dan. 2:1, שְׁנָתוֹ נִהְיְתָה עָלָיו "his sleep left him." German, war vorbey für ihn, war dahin für ihn. עָלָיו is for אֵלָיו, לוֹ, by a Syriacism (not for מֵעָלָיו). 8:27, נִהְיֵיתִי וְנֶחֱלֵיתִי "I was ended (I failed), and was sick." Germ. ich war dahin, war fertig, i. e. my powers failed. Vulg. *langui et ægrotavi.*

הַיָּה fem. in כתיב Job 6:2; 30:13 for הַוָּה *destruction.*

הֵיךְ a Chaldee form for אֵיךְ *how?* 1 Ch. 13:12; Dan. 10:17. (A word of frequent occurrence in Chald. Sam. אֵיךְ id.).

הֵיכָל quadrilitt. not used. [In Thes. הָכַל, an unused root, prob. i. q. כָּהַל (with the letters transposed) and כּוּל.] Arab. هيكل *to be great, lofty.* Hence הֵיכָל. [In Corr. this root is altogether rejected.]

הֵיכָל comm. once certainly fem. Isa. 44:28. (["It comes from root יָכֹל i. q. כָּהַל, כּוּל, to take, to hold; specially *to be capacious, spacious.*" Ges. corr.] Arab. هيكل, Syr. ܗܝܟܠܐ, Æth. ሀይከል: id. ["There is likewise a verb هيكل"]). Pl. ־ִים, once וֹת Hos. 8:14.

(1) *a large and magnificent building, a palace* Pro. 30:28; Isa. 39:7; Dan. 1:4.

(2) הֵיכַל יְהוָֹה "the palace of Jehovah," an appellation of the temple at Jerusalem, 2 Ki. 24:13; 2 Ch. 3:17; Jer. 50:28; Hag. 2:15; Zec. 6:14, 15 (called elsewhere בֵּית יְהוָֹה), also the holy tabernacle which was used before the temple was built; compare בַּיִת No. 1. 1 Sa. 1:9; 3:3; Ps. 5:8 (not however, 2 Sa. 22:7; Ps. 29:9, where heaven is to be understood); poet. also *heaven,* Ps. 11:4; 18:7 (and 2 Sa. 22:7); 29:9; Mic. 1:2 (sometimes also with the epithet, "holy").

(3) Specially it is *a part* of the temple at Jerusalem, namely, ὁ ναὸς κατ᾽ ἐξοχήν, answering to the nave of modern cathedrals between the entrance and the holy of holies (דְּבִיר), 1 Ki. 6:5, 17; 7:50. By a mere error it has occurred that in the last edition of Simonis Lexicon [Winer's], הֵיכָל is said to be applied to the holy of holies itself.

הֵיכַל emphat. הֵיכְלָא Chald. like the Hebrew.

(1) *the palace* of a king, Dan. 4:1, 26; Ezr. 4:14.

(2) *a temple,* Dan. 5:2, 3, 5.

הֵילֵל Isa. 14:12 according to LXX., Vulg., Targ. Rabbin. Luth., *stella lucida,* **bright star,** i. e. *Lucifer*

Nor is this a bad rendering, for there is added בֶּן־שָׁחַר and in the Chaldee also Lucifer [the morning star], is called כּוֹכַב נְגֹהָה. in Arab. زهرة i. e. splendid star: According to this opinion הֵילֵל would be derived from the root הלל to shine; as a participial noun of the conj. קִיטֵל, (comp. Arab. بيطر, Syr. ܡܣܟܢ and the like), or else of a quadriliteral verb הילל, comp. הֵיכָל, הֵידָד. However, הֵילֵל itself is not unfrequently Imper. Hiph. of the verb יָלַל in the signification *wail, lament* (Eze. 21: 17; Zec. 11:2), and this does not appear less suitable, and is adopted by Syr., Aqu. and Jerome. ["This is less suitable." Ges. corr.]

הִים see הוּם.

[**הֵימָם** pr. n. see הוֹמָם].

הֵימָן (= מְהֵימָן Ch. and Syr. faithful), [*Heman*] —(1) pr. n. of a certain wise man, who flourished before the days of Solomon (1 Ki. 5:11), of the tribe of Judah, 1 Ch. 2:6. There is a different—(2) Heman, a Levite of the family of the Kohathites, a leader of David's choir, 1 Chr. 6:18; 15:17; 16:41, 42; Ps. 88:1; compare Thes. p. 117.

הִין m. *a hin*, a measure of liquids containing ["the seventh part of a Bath, i.e. twelve Roman sectarii"] 12 לֹגִּים, 2 Attic χόες (according to Joseph. Ant. iii. 9 § 4). Nu. 15:4, sqq., 28:5, 7, 14; Eze. 4:11. LXX. Εἷν, ἵν, ἴν. Its etymology is doubtful. It may be derived from הון as being *a light*, small measure. [This reason is rejected in Thes.] ["This corresponds to the Egyptian *hn*, *hno*, which signifies prop. *vessel*, and then a small measure, *sectarius*, Gr. ἴνιον. See Leemans, Lettre a Salvolini, p. 154. Bökh. Metrol. Untersuch. pp. 244, 260. But it is not certain that these Hebr. and Egypt. measures were of the same size." Ges. add.]

הֲכִי see כִּי.

הכר in Kal not used. [See added note below.] Arab. هكر and هكر *to be stupified, to be stunned*, Kamûs i. 691, العجب او اشدّه *admiration*, or, *most vehement admiration*, i.e. stupor. Kimchi, after R. Jonah תמיהה גדלה great admiration. Alb. Schultens (on Job 19:3) thought the original idea to be that of *being stiff, rigid*, but considered it worthy of more examination; I have no doubt but that it is that of *beating, pounding*, comparing it with the primitive syllable חק, חך, in which there is the sense of beating, cutting, with a stroke; compare the kindred verbs חָקַק, חָקַר, and חָכַל, חָכַם, حق which see.

["Once fut. Kal, or (Heb. Gramm. § 52, note 6)"]—

Hiphil, *to stun, to stupify;* Job 19:3, לֹא תֵבֹשׁוּ תַּהְכְּרוּ לִי "ye are not ashamed, ye stun me," LXX. οὐκ αἰσχυνόμενοί με ἐπίκεισθέ μοι, Jerome, *et non erubescitur opprimentes me;* schaamlos übertäubet ihr mich, as rightly given by Cromayer, Schultens in Animadverss.—תַּהְכְּרוּ seems to stand for תַּהְכִּירוּ (compare וַיַּדְרְכוּ Jer. 9:2). It may even be taken for the fut Kal, but on account of the dative לִי, which particularly often follows verbs in Hiphil (Lehrg. p. 817), the common opinion appears to me to be preferable.

["Better perhaps to assign to הָכַר the force of Arab. حكر *to injure*, to litigate pertinaciously; whence in Job l. c. *shameless ye injure me.* Several MSS. read תַּחְכְּרוּ." Ges. corr.]

הַכָּרָה f. (Verbal of Hiph. from the root נָכַר, of the form הַצָּלָה, see Gr. § 74, 29, § 75, I. [83, 28; 84, 1]), *a knowing, taking knowledge of* ["*a beholding*"]; Isa. 3:9, הַכָּרַת פְּנֵיהֶם "the knowledge of their countenance," i. e. what may be known by their faces, what they manifestly shew ["*the beholding of their persons*, i. e. respect of persons, partiality in a judge; compare the phrase הִכִּיר פָּנִים in נָכַר Hiphil"].

הַל—(1) the article, Arab. ال, Heb. ·הַ, ל being inserted [by a compensative Dagesh] in the next letter; see Lehrg. p. 197, and above, p. ccxiii.

(2) A particle of interrogation, Arab. هل, whence is taken הֲ interrogative, which see. The full form is once found, Deu. 32:6, according to the reading of the Nehardeenses, who thus divide הַל יְהוָֹה, which others join together הליהוה. If the former be correct, גָּמַל is joined with an accusative, as is often the case.

הָלָא TO REMOVE, OF TO BE REMOVED, unused in Kal. (Nearly connected is the Syr. ܗܠܟ to put far, to remove, and Arab. هلّ II. to stay away, to go away, to recede.)

[In Thes. this is not given as a verb; the Niphal is made denom. from הָלְאָה.]

Niphal, partic. הַנַּהֲלָאָה *removed, far off*, collectively, the far removed, the remote, Micah 4:7 Hence—

הָלְאָ (segol. form, like אֶרֶץ, מָוֶת), subst. *distance, remoteness*, always with ה parag. הָלְאָה (Milêl, and on that account without Metheg), adverb *far off, farther*.

(1) Used of space, Gen. 19:9, גֶּשׁ־הָלְאָה "go farther back," begone; LXX. ἀπόστα ἐκεῖ: Vulg. *recede illuc* (see my Commentary on Isa. 49:20). According to others, "come nearer," which is incorrect, and unsuitable to the sense. 1 Sa. 10:3, מִשָּׁם וָהָלְאָה "(and thou shalt go) thence **farther**;" 1 Sam. 20:22, מִמְּךָ וָהָלְאָה "from thee **farther**," i.e. **beyond** thee; verse 37. (In opposition to מִמְּךָ וָהֵנָּה on this side of thee.) Num. 32:19; Isa. 18:2, עַם נוֹרָא מִן־הוּא וָהָלְאָה "a people terrible and **farther** off than it;" verse 7. מֵהָלְאָה לְ "**farther** off than," as Am. 5:27, מֵהָלְאָה לְדַמֶּשֶׂק "beyond, **farther** off than Damascus."

(2) Used of time, 1 Sam. 18:9, מֵהַיּוֹם הַהוּא וָהָלְאָה "from that day and **onward**;" Lev. 22:27. (Syr. ܗܠܐ, ܠܗܠܐ id., ܠܗܠ ܡܢ beyond, Ch. לְהָלָּא, לְהַלָּה and לְהַלָּן, which belong to a root Med. Gem., see under הָלָא.) [In Thes. Gesenius thus derives the word, "probably for הָלְאָה from הַל (which see, No. 1)."]

הִלּוּלִים m. pl. verbal of Piel from הָלַל ["*praises* (of God)"], *festival days*, celebrated on account of the finished harvest, *public thanksgivings*, Jud. 9:27; Lev. 19:24.

הֲלוֹם see הֲלֹם.

הַלָּז comm. *this*. It is masc., Jud. 6:20; 1 Sam. 14:1; 17:26; 2 Ki. 23:17; Zec. 2:8; Dan. 8:16. fem. 2 Ki. 4:25. The more full form follows as the next article; this apocopated form also occurs in Arabic اللذ, اَلَّذْ Gol. col. 2122.

הַלָּזֶה (Milrâ), m. *this*, Gen. 24:65; 37:19. Compounded of זֶה and the fuller form of the article הַל, the ל being doubled as in the cognate אֵלֶּה, אֵל. ["According to Hupfeld from זֶה and הָלְאָה=הָלָא which is also favoured by the Talm. plur. הַלָּלוּ for הָלָא אִלּוּ."] It answers to the Arabic اَلَّذِى which assumes the power of a relative; hence is the shortened form הַלָּז اَلَّذْ, and by aphæresis لَذِى.

הַלֵּזוּ id., once occurring Eze. 36:35, joined with אֶרֶץ and thus of the feminine gender.

הֵלִיךְ or **הֲלִיךְ** m., *a going, a step;* Job 29:6, הֲלִיכַי "my steps." Root הָלַךְ.

הֲלִיכָה f. only in pl.—(1) *going, progress*, Na. 2:6; specially *solemn processions* of God, Psal. 68.25.

(2) *ways*, Hab. 3:6, הֲלִיכוֹת עוֹלָם לוֹ "ancient **ways** are to him," i.e. God goes in the ways in which he anciently went. Trop. *way of acting*, Pro. 31:27 הֲלִיכוֹת בֵּיתָהּ "(she attends to) the **ways** of her house," i.e. her domestic concerns.

(3) *companies* of travellers, Job 6:19. Root הָלַךְ.

הָלַךְ & יָלַךְ (see Gramm. § 67, [77]) fut. יֵלֵךְ וַיֵּלֶךְ (from יָלַךְ), once with Yod אֵילְכָה Mic. 1:8; poet. יַהֲלֹךְ (from הָלַךְ), once תִּהֲלַךְ Psal. 73:9; imp. לֵךְ with ה parag. לְכָה or with the ה omitted לְךָ (see לְכָה in its own place), fem. לְכִי, לֵכְןָ, rarely הֲלִכִי Jer. 51:50; inf. abs. הָלוֹךְ, constr. לֶכֶת with suff. לֶכְתִּי, part. הֹלֵךְ.

(1) *to go, to walk, to go along* (kindred roots are הוּךְ, אָרַח, which see). Used also of inanimate things; as of a ship, Gen. 7:18; reports, 2 Ch. 26:8; boundaries, Josh. 16:8; letters, Neh. 6:17. 2 Sa. 15:20, אֲנִי הוֹלֵךְ עַל אֲשֶׁר־אֲנִי הוֹלֵךְ "I, indeed, **go** whithersoever I **can go**;" compare 1 Sa. 23:13.

The place towards which one is going, commonly takes the preposition אֶל Gen. 26:26; לְ 1 Sa. 23:18; 2 Ch. 8:17; sometimes עַל 2 Sa. 15:20; בְּ 1 Ki. 19:4; Isa. 45:16; 46:2 (pr. to go, to enter into), or it is put in the accusative; as Jud. 19:18; 2 Ki. 9:21, אֳנִיּוֹת הֹלְכוֹת תַּרְשִׁישׁ "ships **going** to Tarshish;" or with ה parag. 2 Ki. 5:25;

The following constructions of this verb should be noticed—(*a*) with an acc., it is *to go through* or *over* a place, as Deu. 1:19, וַנֵּלֶךְ אֵת כָּל־הַמִּדְבָּר "and **we went through** all the desert;" 2:7; Job 29:3. So also הָלַךְ דֶּרֶךְ Num. 20:17; 1 Ki. 13:12 (in other places הָלַךְ בַּדֶּרֶךְ Pro. 7:19).—(*b*) followed by בְּ it is *to go with* some person or thing, Exod. 10:9, also *to take with one, to bring*, Hos. 5:6. (Compare בְּ, C. 1.) For another sense see above.—(*c*) with עִם or אֵת (אֶת) *to go with, to have intercourse with* (German umgehen mit), Job 34:8; Prov. 13:20. Compare Job 31:5.—(*d*) with אַחֲרֵי *to go after* any one, *to follow* him, Gen. 24:5, 8; 37:17. הָלַךְ אַחֲרֵי אֱלֹהִים, בְּעָלִים *to go after*, i.e. to worship, God or Baal, Deut. 4:3; 1 Ki. 14:8; Jer. 2:8; also *to pursue*, 48:2, אַחֲרַיִךְ תֵּלֶךְ חָרֶב "the sword shall **pursue** thee.—(*e*) with a pleonast. dative הָלַךְ לוֹ *to depart*, see No. 3.

(2) trop. *to walk*, i.e. *to live, to follow any manner of life* (Germ. wandeln, comp. דֶּרֶךְ No. 3.) Ps 15:2, הֹלֵךְ תָּמִים "who **walketh** (lives or conducts himself) uprightly." Ps. 1:1, הָלַךְ בַּעֲצַת רְשָׁעִים "**walks** (lives) according to the counsel of the wicked." 1 Ki. 9:4. הָלַךְ בְּדֶרֶךְ, בְּדַרְכֵי פ׳ to follow any one's footsteps, to imitate him in life and manners, hence הָלַךְ בְּדַרְכֵי יְיָ "**to follow** the precepts of God;" Deut. 19:9; 28:9; Ps. 81:13. Rarely with an acc. (like הָלַךְ דֶּרֶךְ). Isa. 33:15, הֹלֵךְ צְדָקוֹת "he who **walketh** uprightly;" Mic. 2:11, הֹלֵךְ רוּחַ וָשֶׁקֶר "**living** in wind (i.e. vanity)

and lying;" Pro. 6:12, הוֹלֵךְ עִקְּשׁוּת פֶּה "walking (living) in perverseness of mouth," i.e. who, while he lives, continues to practise perverseness of speech.

(3) Specially *to go away, to vanish*, Ps. 78:39; Job 7:9; 19:10; 14:20; especially followed by a dat. pleon. הָלַךְ לוֹ, French *s'en aller*, Ital. *andarsene*. Cant. 2:11; 4:6; often in imp. לֶךְ לְךָ Gen. 12:1; 22:2 Hence *to decease, to die*, Gen. 15:2; Psal. 39:14. (So in Arabic درج, مشى, ذهب, عبر, مضى; and more fully مضى سبيله to go one's way. Syr. ܐܙܠ to migrate, to wander; in Æth. ገዐዘ: and ሰተወ:). But to this head does not belong Gen. 25:32, אָנֹכִי הוֹלֵךְ לָמוּת; for it must not be rendered I am going to die, but I am daily liable to die, I am daily in danger of death.

(4) *to go*, as water, i.e. *to flow, to be poured out*, Isa. 8:7. Such expressions are of frequent use in Hebrew, as *the hills flow with milk* or *with water*, i.e. there is amongst the hills plenty of milk, of water (see Gramm. § 107, 3. note [§ 135, 1, note 2], Lehrg. § 218, 4); Joel 4:18. Similarly Eze. 7:17; 21:12, כָּל־בִּרְכַּיִם תֵּלַכְנָה מָּיִם. Vulg. *omnia genua fluent aquis* (i.e. out of fear). Compare Virg. Georg. ii. 166: *auro plurima fluxit*.

(5) *to go on, to go forward* in any thing, i.e. *to go on adding*. It is variously construed—(*a*) with inf. pleon. הָלוֹךְ and the participle of another verb, Gen. 26:13, וַיֵּלֶךְ הָלוֹךְ וְגָדֵל pr. *he went on going on, and grew*, i.e. he went on growing day by day, he grew more and more. Jud. 4:24, וַתֵּלֶךְ יַד בְּנֵי־יִשְׂרָאֵל הָלוֹךְ וְקָשָׁה "and the hand of the Israelites became harder and harder upon Jabin." 1 Sa. 14:19; 2 Sa. 5:10; 18:25.—(*b*) Instead of the first הָלוֹךְ the verb itself is not unfrequently put, which expresses the action thus increased. Gen. 8:3, וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הָלוֹךְ וָשׁוֹב "and the waters returned (flowed away) from off the face of the earth more and more;" 12:9; compare Gen. 8:5.—(*c*) with the partic. הֹלֵךְ and the partic. of another verb; 1 Sa. 17:41, וַיֵּלֶךְ הַפְּלִשְׁתִּי הֹלֵךְ וְקָרֵב "and the Philistines came nearer and nearer." 1 Sa. 2:26, וְהַנַּעַר שְׁמוּאֵל הֹלֵךְ וְגָדֵל וָטוֹב "and the child Samuel grew on more and more;" 2 Sam. 3:1; Est. 9:4; Jon. 1:11; Pro. 4:18; 2 Ch. 17:12. Comp. the French, *la maladie va toujours en augmentant et en empirant*, the disease increases more and more. See Gramm. § 100, 3, and the note there. [§ 128, 3.]

Niphal נֶהֱלַךְ pr. *to be made to go*, hence *to go away, to vanish*, Ps. 109:23.

Piel הִלֵּךְ i.q. Kal, but always poetic (except 1 Ki. 21:27) (of frequent use in Chaldee and Syriac), specially—(1) i.q. Kal No. 1, *to go, to walk*, Job 24:10; 30:28; Ps. 38:7; 104:3.

(2) i.q. Kal No. 2; Psal. 86:11; 89:16; 131:1 Eccl. 11:9.

(3) i.q. Kal No. 3, Ps. 104:26.

(4) perhaps *to fall upon any one*, *grassatus est* (which, like the Hebrew, is a frequentative from *gradior*), whence מְהַלֵּךְ *grassator, robber, attacker*, Prov. 6:11 (parall. אִישׁ מָגֵן). Compare עָדָה, عدا to walk, to invade, to rob. Others understand *a vagrant*. Compare Hithpael.

Hiphil הוֹלִיךְ (from יָלַךְ), rarely הֵילִיךְ Ex. 2:9, and part. מַהְלְכִים Zec. 3:7 (formed from הָלַךְ in the Chald manner)—(1) causat. of Kal No. 1; pr. *to cause some one to go*, hence *to lead*, Deu. 8:2; 2 Ki. 24:15; Isa. 42:16, etc. Part. מַהְלְכִים *leaders, companions*, Zec. 3:7; also *to take* any thing *away*, Zec. 5:10; Ecc. 10:20. So Ex. 2:9, הֵילִיכִי אֶת־הַיֶּלֶד הַזֶּה "take this child." 2 Sa. 13:13, אָנָה אוֹלִיךְ אֶת־חֶרְפָּתִי "whither shall I carry my shame?" whither shall I go with my shame?

(2) causat. of Kal No. 3, *to cause to perish, to destroy*, Ps. 125:5.

(3) causat. of Kal No. 4, *to cause to flow* (as water), Eze. 32:14, *that* (the sea) *may flow away*, Ex. 14:21.

Hithpael הִתְהַלֵּךְ—(1) pr. *to go for oneself*, comp. Gr. πορεύομαι, Germ. sich ergehen, hence *to walk up and down*, Gen. 3:8; 2 Sam. 11:2, *to go about, to walk about*, Ex. 21:19; Job 1:7; Zec. 1:10, 11; 6:7, *to walk, to go*, Ps. 35:14; with acc. (like Kal) Job 22:14, חוּג שָׁמַיִם יִתְהַלָּךְ "he walks upon the vault of heaven."

(2) trop. (like Kal and Piel No. 2) *to live*. הִתְהַלֵּךְ בֶּאֱמֶת בְּתֹם *to live* (to walk) *in truth, in uprightness*. Ps. 26:3; 101:2; Pro. 20:7; 23:31, "to walk before God;" Gen. 17:1; 24:40; 48:15, and "to walk with God;" 5:22, 24; 6:9, i.q. to lead a life pleasing to God.

(3) i.q. Kal No. 4, to flow, used of wine, Pro. 23:31.

(4) Part. מִתְהַלֵּךְ Pro. 24:34, *an attacker, a robber*, or *a vagrant*, comp. Piel No. 4.

Derivatives, besides those which immediately follow, תַּהֲלוּכָה, מַהֲלָךְ, הֲלִיכָה, הָלִיךְ, see also לְכָה.

הֲלַךְ Ch. Pael, *to go*, Dan. 4:26.

Aphel, id. Part. מַהְלְכִין Dan. 3:25; 4:34.

הֵלֶךְ m.—(1) *journey, way*, also i.q. אִישׁ הֵלֶךְ *a traveller, a wanderer*, 2 Sam. 12:4. (Compare Gramm. 111:2, letter *a* [§ 104:2, *a*.]).

(2) *a flowing, a stream*. 1 Sa. 14:26, הֵלֶךְ דְּבַשׁ "a stream of honey." Comp. הָלַךְ No. 4.

הֲלָךְ m. Ch. *a way-toll*. Ezr. 4:13, 20; 7:24.

הָלַל—(1) TO BE CLEAR, TO BE BRILLIANT, hell seyn, pr. used of a clear, sharp tone or sound. ["In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds *ellellell-ellellell;* whence *to make ellell*, is i. q. *to rejoice;* see Isenberg Amhar. Lex. p. 112." Ges. add.] Comp. hallen, and the kindred roots gellen, צָלַל, schallen. See PIEL. It is applied—

(2) to brightness *of light*, Arab. هلّ (like the Germ. helle Farben). See HIPHIL, and the noun הֵילֵל. Hence—

(3) *to make a show*, used both of external appearance, and of grandiloquent words, glänzen wollen, prahlen, Ps. 75:5. Part. הוֹלְלִים *the proud, the insolent*, Ps. 5:6; 73:3; 75:5. Hence—

(4) *to be foolish*. See POEL. In the sacred writers, the more any one boasts, the more is he regarded as being foolish; just as, on the other hand, a modest person is looked upon as wise and pious. Comp. נָבָל.

PIEL, pr. *to sing* (see Kal No. 1), especially any one's praises; hence, *to praise, to celebrate*, especially God, with an acc. הַלְלוּ־יָהּ "praise ye Jehovah." Psal. 117:1; 145:2; in the later writers with לְ (properly to sing to God), 1 Ch. 16:36; 25:3; 2 Ch. 20:21; 30:21; Ezr. 3:11; with בְּ Psal. 44:9. Also simply *to praise*, Prov. 27:2; 28:4; followed by אֶל *to praise* some one to another, to commend, Gen. 12:15.

(2) intrans. *to glory*. Psal. 56:5, בֵּאלֹהִים אֲהַלֵּל "in God I will glory." Comp. Ps. 10:3.

PUAL, *to be praised, celebrated*, Eze. 26:17. Part. מְהֻלָּל worthy to be praised (God), Psal. 18:4; 96:4; 145:3. Ps. 78:63, וּבְתוּלֹתָיו לֹא הוּלָּלוּ according to the present vocalization, "and their virgins were not celebrated" (had no nuptial song); comp. Ch. הִלּוּלָא epithalamium. But this does not accord sufficiently with verse 64, and I prefer reading הוֹלִילוּ, for הֵילִילוּ lamented.

POEL הוֹלֵל fut. יְהוֹלֵל causat. of Kal No. 4, *to make foolish*, Ecc. 7:7; also *to shew to be foolish, to make ashamed*. Job 12:17; Isa. 44:25, קֹסְמִים יְהוֹלֵל "he shews the diviners to be fools."

POAL part. מְהוֹלָל *mad*, pr. smitten with fury. Ps. 102:9, מְהוֹלָלַי "those who are mad against me" (like קָמַי). Ecc. 2:2.

HIPHIL—(1) causat. of Kal No. 1, *to make bright or shining*, Isa. 13:10; Job 41:10. I would with Ewald (Hebr. Gramm. p. 471), place here [in Thes. put under Kal 2], Job 29:3, בְּהִלּוֹ נֵרוֹ for בְּהַהִלּוֹ נֵרוֹ (by the omission of ה preformative), "when God made his light to shine." Those who do not thus admit the syncope of the letter ה, take הִלּוֹ to be inf. Kal of the form שֹׁךְ, with a pleonastic suffix; so that it should be rendered, "when it shined," sc. his light; compare Job 33:20; Eze. 10:3.

(2) *to shine, to give light*, i. q. הֵאִיר No. 2, Licht verbreiten, leuchten, Job 31:26.

HITHPAEL—(1) pass. of Piel 1, *to be praised*, Prov. 31:30.

(2) *to glory, to boast oneself*. 1 Ki. 20:11; Pro. 20:14, אֹזֵל לוֹ אָז יִתְהַלָּל "he goeth away, and then he boasteth (of his bargain)." With בְּ of that in which one glories, Prov. 25:14; 27:1; especially used of God, Ps. 34:3; 64:11; 105:3. Once with עִם Ps. 106:5.

HITHPOEL—(1) *to be mad, to be foolish*. Jer. 25:16; 51:7; Nah. 2:5, יִתְהוֹלְלוּ הָרֶכֶב "the chariots are mad," they are driven impetuously; Jer. 50:38, בָּאֵימִים יִתְהוֹלָלוּ used in a pregnant sense, "they madly confide in idols."

(2) *to feign madness*, 1 Sa. 21:14.

Derivatives, הִלּוּל, הֵילֵל, הוֹלֵלָה, הוֹלֵלוּת, מַהֲלָל, תְּהִלָּה, תָּהֳלָה, pr. n. יְהַלֶּלְאֵל, מַהֲלַלְאֵל and—

הִלֵּל ["singing," "praising"], *Hillel*, pr. n. of a man, Jud. 12:13, 15.

הָלַם fut. O (Psal. 74:6)—(1) TO BEAT, TO STRIKE, TO SMITE. Jud. 5:26, הָלְמָה סִיסְרָא "she smote Sisera;" Ps. 74:6; 141:5; Isa. 41:7, הוֹלֶם פָּעַם who smote the anvil, pr. הוֹלֵם פַּעַם. As to the change of the accent, see Lehrg. p. 175, 308. Used of the hoof of a horse striking the ground, Jud. 5:22. Metaph. הֲלוּמֵי יָיִן Isa. 28:1, *smitten by wine*, drunkards; compare Gr. οἰνοπλήξ, Lat. *percussus tempora Baccho*. Tibull. As to similar expressions in Arabic, see my Comment. on Isa. loc. cit.

(2) *to smite in pieces, to break*, Isa. 16:8.

(3) *to be dissolved, to break up* (intrans.) as an army, *to be scattered;* Germ. sich zerschlagen. 1 Sa. 14:16, וַיֵּלֶךְ וַהֲלֹם "and (the hosts) were scattered more and more."

Derivatives, besides those which immediately follow, יַהֲלֹם, מַהֲלֻמוֹת.

הֲלֹם adv. of place.—(1) *hither*, Ex. 3:5; Jud. 18:3; 1 Sa. 10:22; עַד־הֲלֹם *hitherto*. 2 Sa. 7:18. To this answers the Arab. هَلُمَّ (not هَلُمْ, as given in the former editions and by Winer) come hither, which is inflected like an imperative; whence the fem. هَلُمِّي. Perhaps the Hebrew word also, was originally an imperative signifying *come hither;* from הָלַם to strike

the ground with one's foot (comp. פָּעַם). As to the sense, comp. also Gr. δεῦρο, δευρί, pl. δεῦτε.

(2) *here*, Gen. 16:13. [In Thes. this word is said to mean pr. a stroke of the foot on the ground, as an indication whence one has come.]

הֵלֶם ("stroke"), [*Helem*], pr. n. of a man, 1 Ch. 7:35.

הַלְמוּת f. *hammer*, Jud. 5:26, so called from striking. See the root.

הָם or **הָם** [*Ham*], pr. n. of a region otherwise unknown, where the nation of the Zuzim lived; probably in the land of Ammon, or in the bordering country; Gen. 14:5.

הֵם or **הָם** only in pl. with suffix הֶמְהֶם for הֲמֵיהֶם *their riches*. Eze. 7:11, לֹא מֵהֶם וְלֹא מֵהֲמוֹנָם וְלֹא מֶהֱמֵהֶם "nothing of them (shall remain), neither of their multitude, nor of their wealth." The paronomasia of the words מֵהֶם, מֵהֲמֹנָם, מֶהֱמֵהֶם appears to have given occasion for the use of this new or at least uncommon form.

הֵם & **הֵמָּה** pers. pron. pl. m. THEY, THOSE; sometimes it is incorrectly put for the feminine, *ex.* Zec. 5:10; Ru. 1:22.—With the article it becomes the demonstrative, *these;* see הוּא.—Not unfrequently it takes in a manner the place of the verb substantive, 1 Ki. 8:40; 9:20; Gen. 25:16; even with feminines, Cant. 6:8; and for the second person, Zeph. 2:12, "you also, O Cushites, חַלְלֵי חַרְבִּי הֵמָּה shall be stricken through with my sword." Compare הוּא.

הָמָה fut. יֶהֱמֶה onomatop. root, TO HUM; Germ. brummen, ſummen, or rather the old hummen; Engl. *to hum*, used of the sound made by bees; whence the Germ. Hummel, Arabic همهم, زمزم, همس. It is used—

(1) of the noise made by certain animals, as of the growl of the bear, Isa. 59:11; of a snarling dog, Ps. 59:7, 15; of the cooing of a turtle dove, Eze. 7:16. It is applied to the sighings of men, Ps. 55:18; 77:4; which are compared to the sounds uttered by bears and doves (Eze. 7:16; Isa. 59:11).

(2) used of the sound of the harp (compare Germ. Hummel of a particular kind of harp), Isa. 16:11 (compare 14:11), and of other instruments of music, Jer. 48:36; the noise made by a shower, 1 Ki. 18:41 [A derivative is found in this passage]; the waves, Ps. 46:4; Isa. 51:15; Jer. 5:22; 31:35; 51:55; of disturbed and tumultuous people, Ps. 46:7; 59:7; 83:3; Isa. 17:12. Hence הוֹמִיּוֹת poet. noisy places, i. e. the streets, Pro. 1:21. Pro. 20:1, לֵץ הַיַּיִן הֹמֶה שֵׁכָר "wine is a mocker, and strong drink (is) raging." Comp. Zec. 9:15.

(3) used of *internal emotion*, from disquiet of mind arising from cares, solicitude, pity, Psal. 42:6, 12; Jer. 4:19; 31:20; comp. Cant. 5:4. This internal emotion is sometimes compared poetically with the sounding of musical instruments (No. 2), just as Forster narrates that in some of the islands of the Pacific they call pity, the barking of the bowels. Isa. 16:11, מֵעַי לְמוֹאָב כַּכִּנּוֹר יֶהֱמוּ "my bowels shall sound like a harp for Moab." Jer. 48:36, לִבִּי לְמוֹאָב כַּחֲלִלִים יֶהֱמֶה "my heart shall sound for Moab like pipes." Hence—

(4) used of a person wandering about from inquietude of mind; as the adulterous woman, Pro. 7:11; 9:13. Similar in signification is הָנָה.

Derivatives הָם or הֵם, הֶמְיָה, הָמוֹן [הֲמוֹנָה].

הֵמָּה see הֵם.

הִמּוֹ & **הִמּוֹן** Ch. pers. pron. pl. *they, those*, Dan. 2:34; Ezr. 4:10, 23, i. q. Heb. הֵם.

הָמוֹן (from the root הָמָה), m. (f. in one passage, Job 31:34).

(1) *the sound, noise* of a shower, 1 Ki. 18:41; of singers, Eze. 26:13; Am. 5:23; especially of a multitude, 1 Sa. 4:14; 14:19; Job 39:7. Hence—

(2) *a multitude* of men itself. קוֹל הָמוֹן the noise of a multitude, Isa. 13:4; 33:3; Dan. 10:6. הֲמוֹן גּוֹיִם Gen. 17:4, 5. ה׳ עַמִּים Isa. 17:12, many peoples. הֲמוֹן נָשִׁים a multitude of women, 2 Ch. 11:23. Especially used of hosts of soldiers, Jud. 4:7; Dan. 11:11, 12, 13. Also, plenty of water, Jer. 10:13; 51:16.

(3) *plenty, wealth, riches*, Ps. 37:16; Ecc. 5:9; Isa. 60:5.

(4) *emotion* of mind. Isa. 63:15, הֲמוֹן מֵעֶיךָ pr. "commotion of thy bowels," i. e. thy mercy; comp. the root No. 3.

הִמּוֹן see הִמּוֹ.

הֲמוֹנָה ("multitude"), [*Hamonah*], prophetic name of a city, to be situated in the valley where the slaughter of Magog is to take place, Eze. 39:16.

הֶמְיָה f. *sound* of a harp, Isa. 14:11. Root הָמָה.

הָמַל a root not used. Arab. همل to rain incessantly; kindred to the Heb. הָמַר. The original idea appears to be that of making a noise; compare הָמָה used of the noise of showers, 1 Ki. 18:41. Hence—

הֲמוּלָּה & **הֲמֻלָּה** f. *noise, sound*, i. q. הָמוֹן Eze. 1:24. בְּלֶכְתָּם קוֹל הֲמֻלָּה כְּקוֹל מַחֲנֶה "as they went, a

noise [was heard] like the sound of a host." (Comp. קוֹל הָמוֹן Isa. 13:4; 33:3; 1 Ki. 20:13, 28; especially Dan. 10:6.) Jer. 11:16.

הָמַם fut. יָהֹם i. q. הוּם pr. TO PUT IN MOTION, in Bewegung setzen; hence—

(1) *to impel, to drive.* Isa. 28:28, הָמַם גַּלְגַּל עֶגְלָתוֹ "he drives the wheels of his threshing wain." (Comp. Arab. حَمَّ to urge on a beast.)

(2) *to disturb, to put in commotion, to put to flight,* e.g. when used of God, his enemies, Ex. 14:24; 23:27; Josh. 10:10. Psalm 144:6, שְׁלַח חִצֶּיךָ וּתְהֻמֵּם "send forth thine arrows, and put them (the enemies) to flight." Ps. 18:15. 2 Ch. 15:6, אֱלֹהִים הֲמָמָם בְּכָל־צָרָה "God disturbed them with every misery." Hence—

(3) *to destroy utterly, to make extinct,* Deut. 2:15; Est. 9:24 (where it is joined with אִבֵּד). Jer. 51:34 (with אָכַל).

[Derivative, pr. n. הוֹמָם.]

הָמַן ἅπαξ λεγόμ. i. q. הָמָה, הָמַל, הָמַר TO MAKE A NOISE, TO RAGE. Inf. Eze. 5:7, יַעַן הֲמָנְכֶם מִן־הַגּוֹיִם "because that ye raged yet more (against God) than the nations (which are around)." Compare הָמָה Ps. 83:3; 46:7. It may also be that הָמַן is a secondary root, formed from הָמוֹן. The Hebrew interpreters regard הֲמָנְכֶם as being for הֲמֹנְכֶם, and that this is the verbal noun הָמוֹן itself. [So Ges. in Thes. and Corr.]

הָמָן [*Haman*], pr. n. of a noble of Persia, celebrated on account of his plots against the Jews, Est. 3:1, seq. (With regard to the etymology of this word, I formerly followed Jo. Simonis, who compares it with Pers. همان, which he translates *alone, solitary.* But همان is nothing but an adv. *so, only, but.* Perhaps a better comparison will be Pers. همام *homâm*, magnificent, illustrious; or Sanscr. *hêman*, the planet Mercury.)

הַמְנִיךְ or according to הַמְנוּךְ כתיב Chald. Daniel 5:7, 16, 29, *a necklace, neckchain, monile.* To this corresponds Syr. ܗܡܢܝܟܐ, ܗܡܢܟܐ, and Greek μανιάκης, μανίακον, μάννος: also μανάκιον, μαννάκιον: all of which are diminutives from μάνος, μάννος, μόννος, the words being chiefly Doric; whence also the Lat. *monile* (see Polyb. ii. 31; Pollux v. 16, the Greek interpreters of the O. T. in Biel and Schleusner). ה in Ch. and Syr. is a prosthetic letter, and ךְ or ־ִיךְ is a diminutive termination familiar to the Persians and Greeks. If the etymology of the syllable מן μάνος be further traced, the idea of many is not improbable that it properly signifies the moon, and that μανιάκη is properly i. q. μηνίσκος, a little moon worn round the neck (compare שַׂהֲרֹן). Indeed in modern Persic the moon is called ماه, but the primitive Nun is shown to be omitted by the Greek μήν, μήνη, Dor. μάνα, Goth. *mana*, Lat. *mensis*, Germ Mahn, Mond. Geddes on Ex. 25:22, compares the Lat. *manica* from *manus*, and supposes הַמ׳ properly to mean an armlet. [" Comp. also Sanscr. *mani*, a gem, a pearl."]

הָמַס an unused root, i. q. همس, همش, which are used of *a gentle noise* of various kinds (comp. הָמָה, הָמַל, הָמַן, הָמַר), as of persons walking, of small branches and twigs mixed together and breaking one another (Knicken des Reisholzes); compare transp. هشم to break any thing dry, as brushwood, هشيم brushwood. Hence—

הֲמָסִים m. pl. Isa. 64:1, *brushwood.* Saadiah has well retained الهمس. See Schult. in Origg. i. p. 68, 69.

הָמַר a root not used in Hebrew. Arab. همر *to flow in a rapid stream* (of water) هَمْرٌ rain, shower. The original idea is no doubt that of making a noise (comp. הָמָה), as in הָמַל, a root which is formed from this, the letter ר being softened. Of the same origin are Gr. ὄμβρος, Lat. *imber.* A kindred root is מָרַר.

Derivative מַהֲמֹרוֹת.

I. הֵן pers. pron. 3 pers. pl. fem. THEY, THOSE Only with pref. בָּהֵן Gen. 19:29; 30:26; כָּהֵן Ezek. 18:14; מֵהֵן Eze. 16:47; לָהֵן (therefore) Ruth 1:13. The separate pronoun always has ה parag. הֵנָּה, which see.

II. הֵן followed by Makk. הֶן־—(1) demonstrative adv. or interj. LO! BEHOLD! (Cognate words are אִם which see, let. A., Arab. إِنَّ behold, هَنَا, هُنَا here, Gr. ἤν, ἠνί = הִנֵּה, ἠνίδε, Lat. *en*, also Chal. הֵן, הָהֵן, אִהֵן the demonstrative pronoun, this. Pronouns and demonstrative adverbs are often expressed by the same or a similar word; comp. إِنَّ, إِذًا behold, and هذا this; אֵי where, and أَيّ who?) Gen. 3:22. 4:14; 11:6; 15:3; 19:34; 27:11; 29:7; 30:34. 29:8; 47:23; Job 8:19, etc. Of yet more frequent

occurrence is הִנֵּה which see. [" It becomes a part. of affirmation, *lo!* i. q. *yea*, *surely*, as in the Talmud. Gen. 30:34, where Saadiah well نعم. Hence לָהֵן i. q. לָכֵן." Ges. add.]

(2) It becomes an interrogative particle, *num;* or at least in oblique interrogation, *an* (ob). Jer. 2:10, רְאוּ הֵן הָיְתָה כָּזֹאת " see whether there be such a thing." Compare Ch. הֵן No. 2. The transition of demonstrative particles into interrogatives is easy; compare Heb. הֲ, אִם letter B.; also Syr. ܗܳܐ behold, which is used interrogatively in some phrases, as ܐܶܢ ܗܳܐ *nonne?* Lat. *ecquid?* for *en quid* or *ecce quid.*

(3) a conditional part. i. q. אִם let. C., *if*, like the Ch. הֵן, Syr. ܐܶܢ, especially found in the later books in which there is a leaning to the Chaldee, 2 Ch. 7:13 (where there follows אִם). Job 40:23; Isa. 54:15; Jer. 3:1. The manner in which this signification of the word has arisen may be seen in these passages of the Pentateuch, Lev. 25:20, " what shall we eat in the seventh year הֵן לֹא נִזְרָע (for) behold we shall not sow," i. q. if we do not sow. Ex. 8:22.

הֵן Ch.—(1) *behold, surely*, Dan. 3:17.

(2) *whether* (ob) Ezr. 5:17.

(3) *if*, Daniel 2:5, 6; 3:15, 18. When doubled, *whether, or*, Ezr. 7:26. See Heb.

הֵנָּה (1) pron. 3 pers. pl. fem. *they, those.* Gen. 41:19; *themselves, ipsæ, αὐται*, 33:6; *these*, with the art. 1 Sa. 17:28. It often includes the verb substantive, Gen. 6:2, כִּי טֹבֹת הֵנָּה; or stands for it, Gen. 41:26, שֶׁבַע פָּרוֹת הַטֹּבֹת שֶׁבַע שָׁנִים הֵנָּה. Verse 27. With prefixes בָּהֵנָּה Levit. 5:22; Nu. 13:19; מֵהֵנָּה Levit. 4:2; Isaiah 34:16; לָהֵנָּה Ezek. 1:5, 23; כָּהֵנָּה Gen. 41:19; Job 23:14 (like these things = of that kind). כָּהֵנָּה וְכָהֵנָּה Germ. so und soviel, 2 Sa. 12:8.

(2) Adv. of place—(*a*) *hither* (comp. of הֵן No. II. behold, here, and ה parag. local), Gen. 45:8; Josh. 3:9, etc. הֵנָּה וְהֵנָּה hither and thither, Josh. 8:20. 1 Sa. 20:21, מִמְּךָ וָהֵנָּה " from thee hither," i.e. " on this side of thee," opp. to מִמְּךָ וָהָלְאָה, see הָלְאָה. עַד־הֵנָּה *thus far, hitherto*, Num. 14:19; 1 Sam. 7:12; *hither*, 2 Sam. 20:16; 2 Ki. 8:7; used of time, *to this time, hitherto*, Gen. 15:16; 1 Sam. 1:16, etc. Contractedly עֲדֶן, עֲדֶנָּה which see.—(*b*) *here* (Arab. هُنَا), where ה is merely demonstrative, Gen. 21:29; when repeated *here, there*, Daniel 12:5. הֵנָּה וָהֵנָּה *here and there*, 1 Ki. 20:40.

הִנֵּה rarely הִנֶּה Gen. 19:2, i. q. הֵן with ה parag. having a demonstrative power (as אֵי, אַיֵּה), a demonstrative particle, *lo! behold*. (As to its etymology or rather analogy, see הֵן No. II.) Used for pointing out persons, things, and places, as well as actions. Gen. 12:19, הִנֵּה אִשְׁתְּךָ " behold thy wife." Gen. 16:6; 18:9, הִנֵּה בָאֹהֶל " behold (it is) in the tent." Gen. 20:15, 16; 1:29, הִנֵּה נָתַתִּי לָכֶם וגו׳ " behold! I have given you every herb," etc. Especially in descriptions and in lively narration. Genesis 40:9, בַּחֲלוֹמִי וְהִנֵּה גֶפֶן לְפָנָי " in my sleep, behold a vine was before me." Verse 16; 41:2, 3; Isaiah 29:8. Compare Dan. 2:31; 7:5, 6. Sometimes also used as a particle of incitement, Psalm 134:1, הִנֵּה בָּרְכוּ אֶת יְיָ " come, praise ye the Lord."

When the thing to be pointed out is expressed by a personal pronoun, this is appended as a suffix (as Plaut. *eccum*, for *ecce eum*), in these forms, הִנְנִי *behold me* (the pronoun being regarded as in the acc., comp. Gr. § 25, ed. 9 [§ 98, 5]), in pause הִנֵּנִי Gen. 22:1, 11; 27:1; and הִנֶּנִּי Gen. 22:7; 27:18; הִנְּךָ *behold thee*, Gen. 20:3; once הִנְּכָה 2 Ki. 7:2. f. הִנָּךְ Gen. 16:11; הִנּוֹ *behold him, ecce eum, eccum*, Num 23:17; הִנֶּנּוּ behold us, Josh. 9:25; in pause הִנֵּנוּ Job 38:35; הִנֶּנּוּ Gen. 44:16; 50:18; הִנְּכֶם Deut. 1:10; הִנָּם Gen. 47:1. הִנֵּנִי *behold me!* הִנֵּנוּ *behold us!* are used as the answer of persons called, who reply, shewing their ready obedience; Gen. 22:1, 7, 11; 27:1, 18; Nu. 14:40; 1 Sa. 3:8; Job 38:35; Isa. 52:6; 58:9; 65:1. Further הִנֵּה with a suffix, in more lively discourse is very often prefixed to a participle, when it stands for the finite verb, especially for the future. Gen. 6:17, הִנְנִי מֵבִיא אֶת־הַ׳ " behold I am about to bring a flood" (pr. behold me going to bring); Gen. 20:3 הִנְּךָ מֵת " behold thee about to die," thou art about to die. Isa. 3:1; 7:14; 17:1; Jer. 8:17; 30:10; but also for the pret., Gen. 37:7; 1 Ch. 11:25; and the present, Gen. 16:14; Ex. 34:11. A finite verb more rarely follows, with a change of the person; as Isa. 28:16, הִנְנִי יִסַּד " behold me, who founded," for יִסַּדְתִּי or יֹסֵד.

הֲנָחָה f. (a verbal noun of Hiphil, from the root נוּחַ), *grant of rest, rest*, Est. 2:18. Remission of tribute is what is understood by the LXX. and Ch.

הִנֹּם *Hinnom*, see under גַּי, letter *a*.

הֵנַע [*Hena*], pr. n. of a city of Mesopotamia, the same apparently as was afterwards called *Ana* (عانة), situated at a ford of the Euphrates, 2 Ki. 18:34; 19:13; Isa. 37:13.

הָסָה not used in Kal (kindred to חָשָׁה, *σιζω, σιγάω*). [Not given as a verb in Thes. except as formed from הַס which stands as an interjection.]

Piel, imper. apoc. הַס BE SILENT SILENCE! an onomatopoetic expression for commanding silence; like the Germ. ſt! pſt! from which have been formed the roots הָסָה, חָשָׁה; Hab. 2:20: Zeph. 1:7; Zec. 2:17; Jud. 3:19; Amos 6:10. Adv. *silently*, Amos 8:3. LXX. σιωπήν. Plur. הַסּוּ Neh. 8:11.

Hiphil, *to command to be silent, to still* (a people), Nu. 13:30.

הֲפוּגָה fem. *remission, cessation*, Lam. 3:49. Root פוג.

הָפַךְ fut. יַהֲפֹךְ (Aram. הפַךְ, Arab. أفك)—

(1) to turn, as a cake, Hos. 7:8; a dish, 2 Ki. 21:13; הֲפֹךְ יָדְךָ *turn thy hand*, or *thy side*, i. e. turn back, return; 1 Ki. 22:34; 2 Ch. 18:33. Comp. 2 Ki. 9:23. הָפַךְ עֹרֶף לִפְנֵי to turn the neck to any one, Josh. 7:8. Also intrans. (like στρέφεσθαι, and in Hom. sometimes also στρέφειν), *to turn oneself*, 2 Ki. 5:26; hence *to turn back, to flee*, Jud. 20:39, 41; Ps. 78:9.

(2) *to overturn, to overthrow* (as cities), Gen. 19:21, 25; Deut. 29:22; followed by בְּ Amos 4:11. (Arab. المؤتفكات the overthrown, κατ' ἐξοχὴν, a name for Sodom and Gomorrha.)

(3) *to turn, to convert, to change*, Ps. 105:25; followed by לְ into something, Psal. 66:6; 105:29; 114:8; Jerem. 31:13. Intrans. (like No. 1) *to be changed*, followed by an acc., into something. Lev. 13:3, שֵׂעָר בַּנֶּגַע הָפַךְ לָבָן "the hair in the plague is turned white;" verse 4, 10, 13, 20.

(4) *to pervert*, e. g. any one's words, Jer. 23:36. Intrans. *to be perverse*. Isa. 29:16, הַפְכְּכֶם "O your perverseness!" [As a noun in Thes.]

Niphal נֶהְפַּךְ inf. absol. נַהֲפוֹךְ.

(1) *to turn oneself about*, as an army, Josh. 8:20. Pro. 17:20, נֶהְפָּךְ בִּלְשׁוֹנוֹ "he who has a tongue that turns about." Followed by בְּ to turn oneself against any one, Job 19:19; עַל to any one, Isa. 60:5. 1 Sam. 4:19, נֶהֶפְכוּ עָלֶיהָ צִרֶיהָ "her pains turned themselves unto her," i. e. took hold of her. Also followed by לְ, Lam. 5:2.

(2) *to be overthrown*, Jon. 3:4.

(3) *to be turned*, i. e. *to be changed*, followed by לְ Ex. 7:15; Lev. 13:16, 17; followed by an acc. Lev. 13:25. Specially, *to be changed for the worse*, i. e. *to degenerate*, Jer. 2:21 (comp. Ps. 32:4; Dan. 10:8).

Hophal, הָהְפַּךְ followed by עַל, *to turn oneself, to be turned* against any one, *to assail* him, Job 30:15.

Hithpael—(1) *to turn, to turn oneself*. Gen. 3:24, חֶרֶב מִתְהַפֶּכֶת "a sword (continually) turning itself," i. e. flashing, brandished. Used of a cloud turning itself, i. e. as it were walking across the sky Job 37:12.

(2) *to turn*, i. e. to change oneself, to be turned Job 38:14.

(3) *to roll oneself on, to tumble*, Jud. 7:13.

Derivatives besides those which immediately follow, מַהְפֶּכָה, מַהְפֶּכֶת, תַּהְפּוּכָה.

הֶפֶךְ and **הֵפֶךְ** m. *the reverse*, i. e. the contrary, Eze. 16:34.

["**הֹפֶךְ** *perverseness, folly*, with suff. Isa. 29:16, הַפְכְּכֶם "O your perverseness." Others (so Ges. in Manuale) regard this as an inf. used in the sense of a noun, which however the dagesh lene in כ prevents."]

הֲפֵכָה f. *overturning, overthrow*, Gen. 19:29. See the root No. 2.

הֲפַכְפַּךְ adj. *crooked, twisted*, Pro. 21:8. Opp. to יָשָׁר.

הַצָּלָה f. verbal of Hiph. from the root נָצַל, *escape, liberation*, Est. 4:14.

הָצַן an unused root, prob. i. q. حصن and حصن (ה and ח being interchanged), *to be strong* and *fortified*, whence حصن defence, weapons; Æth. ሐጺን: iron, pl. instruments of iron. Hence—

הֹצֶן Eze. 23:24 (where however many copies have חֹצֶן), *weapons, arms*, as well explained by the Targum and Kimchi.

הַר m. with art. הָהָר, with ה local הָהָרָה Gen. 12:8; 19:17, 19, etc. Once הָרָה Gen. 14:10. Plur. הָרִים constr. הָרֵי, with art. הֶהָרִים m.

A mountain, a primitive noun as if from a verb, Med. Gem. [so derived in Thes.], whence also הָרָר, הָרֵר, also הוֹר which see. (Corresponding to this are Greek ὄρος, Slav. *gora*.) A word of very frequent occurrence; it often means *a mountain tract of country*, Gen. 14:10; hence הַר יְהוּדָה the mountainous district of the tribe of Judah, Josh. 11:21; 20:7; also κατ' ἐξοχὴν, הָהָר Josh. 10:40; 11:16; ἡ ὀρεινή, Luke 1:39, 65; הַר אֶפְרַיִם the mountainous district of Ephraim (see אֶפְרַיִם). הַר הָאֱלֹהִים the mount of God, a name of—(*a*) Sinai, as the abode of Jehovah [at the giving of the law], Ex. 3:1; 4:27; 18:5.—(*b*) Zion, Ps. 24:3; Isa. 2:3; often called also *the holy mountain of God* (commonly הַר קָדְשִׁי, הַר קָדְשׁוֹ, so used that the suffix refers to God), Isa. 11:9; 56 7; 57:13; Psal. 2:6; 15:1; 43:3; Obad. 16; Ezek. 20:40. More fully

Zion [Moriah rather] is called הַר בֵּית יְיָ Isa. 2:2. (*c*) once the mountain of Bashan, i. e. Hermon, Psal. 68:16, as being a very lofty mountain.—(*d*) the holy land, as being mountainous [?], Isa. 57:13; more often in plur. mountains of God, Isa. 14:25; 65:9. Farther, as to the religion of the ancients, especially of the Hebrews [?], who regarded mountains as holy, and as the abodes of deities, see my remarks in Comment. on Isa. vol. ii. p. 316, seq.; and in pref. to Gramberg's book, Die Religionsideen des A. T. page xv. seq. [This would have much more to do with superstition and idolatry, than with revealed religion.] הַר הַמַּשְׁחִית the mountain, i. e. the fortress of the destroyer, used of Babylon, Jer. 51:25.

In proper names—(*a*) הַר חֶרֶס ("mount of the sun"), a city of [the territory afterwards belonging to] the Samaritans, Jud. 1:35.—(*b*) הַר יְעָרִים, see יַעַר.

הֹר see הוֹר.

הָרָא ("mountainous"), [*Hara*], pr. n. of a country in the kingdom of Assyria, prob. *Media magna*, now عراق عجمى, also called الجبال *mountainous*, 1 Ch. 5:26. See Bochart, Phaleg. iii. c. 14.

הַרְאֵל ("mount of God"), used of the altar of burnt offerings, Ezek. 43:15, ibid. and verse 16, called אֲרִיאֵל which see.

הָרַג fut. יַהֲרֹג TO KILL—(*a*) persons, used not only of private homicide (for which רָצַח is more frequently used), Gen. 4:8, seq.; Ex. 2:14, but also of the slaughter of enemies in war, Isa. 10:4; 14:20; Josh. 10:11; 13:22; also of any slaying, 1 Ki. 19:10, seq.; 2 Ki. 11:18; Est. 9:6; whether by the sword, Ex. 22:23; 2 Sa. 12:9; Am. 4:10; or by throwing a stone, Jud. 9:54. Hence it is applied also to a pestilence, Jer. 18:21; to a viper, Job 20:16; and even poet. to grief, Job 5:2.—(*b*) to kill animals, Isa. 27:1; hence *to slay for food*, Isa. 22:13. Metaph. (*c*) it is applied even to plants. Ps. 78:47, יַהֲרֹג בַּבָּרָד גַּפְנָם "he killed their vines with hail." Comp. מוּת Job 14:8, and the observations on that word, Virg. Georg. iv. 330; *felices interfice messes*. Constr. commonly with acc., rarely followed by לְ 2 Sa. 3:30; Job 5:2; and followed by בְּ, to make a slaughter *amongst*, 2 Ch. 28:9; Ps. 78:31. Comp. בְּ A. 2.

NIPHAL, pass. *to be killed*, Eze. 26:6, 15.

PUAL, id. Isa. 27:7; Ps. 44:23.

Derivatives the following words.

הֶרֶג m. *a killing, a slaughter*, Isa. 27:7; 30:25; Eze. 26:15; Est. 9:5; Pro. 24:11, and—

הֲרֵגָה f. id. צֹאן הַהֲרֵגָה sheep for the slaughter, Zec. 11:4, 7 (comp. the verb Isa. 22:13). גֵּיא הַהֲרֵגָה the valley of slaughter, Jer. 19:6

הָרָה—(1) TO CONCEIVE (as a woman), TO BECOME PREGNANT ["The etymology seems to lie in the idea of *swelling*; kindred to הַרְהֵר, הָרַר." Ges. add.], Gen. 4:1, 17; 16:4; 21:2; 25:21; 29:32; followed by לְ of the man by whom she conceives, Gen. 38:18. Part. הוֹרָה *she who conceives*; hence used poet. for a mother, Cant. 3:4; Hos. 2:7. The Hebrew interpreters also consider the plur. הוֹרִים to be as if by zeugma (comp. Arabic أَبَوَانِ *both fathers*, for parents), to be put for parents, Gen. 49:26; but see under the word הוֹר.

(2) metaph. *to conceive* in the mind; hence *to plan, to devise* any thing. Ps. 7:15, הָרָה עָמָל וְיָלַד שָׁקֶר "he conceived mischief, and brought forth falsehood;" Job 15:35; Isa. 33:11; 59:4.

PUAL הֹרָה pass. *to be conceived*. Job 3:3, "and (let) the night (perish, which) said הֹרָה גָבֶר there is a man child conceived." Well explained by Schultens, "*Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem prolis virilis.*"

It is altogether without ground that some have also ascribed to this verb, the signification of bringing forth, appealing to 1 Ch. 4:17, וַתַּהַר אֶת־מִרְיָם, for all that the passage shews is that the mention of the birth is omitted.

POEL, inf. absol. הֹרוֹ Isa. 59:13, i. q. Kal No. 2.

The derived nouns are הֵרוֹן, הָרִי, הֵרָיוֹן [and the following]—

הָרֶה adj. only found in fem. הָרָה *pregnant, with child*, Gen. 16:11; 38:24, 25; Ex. 21:22, etc. ["followed by לְ, by whom"]. הָרָה לָלַת *with child, near to be delivered*, 1 Sa. 4:19. הֲרַת עוֹלָם always with child, Jer. 20:17. Pl. הָרוֹת Am. 1:13. With suff. הָרוֹתֶיהָ, הָרוֹתֵיהֶם (forms which regularly take dagesh, as if from Piel), 2 Ki. 8:12; 15:16.

הַרְהֹר Chald. *a thought*, from הַרְהֵר to think; see הָרַר. Pl. Dan. 4:2, where it is used of night visions; like the syn. רַעְיוֹן Dan. 2:29, 30; 4:16. Syr. ܗܪܗܘܪܐ a phantasm or imagination.

הֵרוֹן m. (from הָרָה) *conception*, Gen. 3:16. With tzere impure.

הָרִי i. q. הָרָה fem. הָרִיָּה, whence הָרִיּוֹתָיו Hos. 14:1

הֵרָיוֹן m. *conception* (from הָרָה) Ru. 4:13: Hos. 9:11.

הֲרִיסָה f. (from the root הָרַס), that which is *destroyed*, ruined or destroyed houses, Am. 9:11.

הֲרִיסוּת f. *destruction*, Isa. 49:19.

הָרַם an unused root, i. q. אָרַם, רוּם *to be high, lofty*. Arab. هرم to make great, to lift up; whence هرم a pyramid, a lofty edifice. Hence הַרְמוֹן and—

הֹרָם ("height," of the form עוֹלָם, or "mountainous," from הֹר with the addition of ־ָם), [*Horam*], pr. n. of a Canaanitish king, Josh. 10:33.

הָרֻם ("made high"), [*Harum*], pr. n. m., 1 Ch. 4:8.

הַרְמוֹן i. q. אַרְמוֹן *a fortress, palace*, used of a hostile fortress, Am. 4:3. Root הָרַם. Some understand this to be a women's apartment, and some Armenia, but the explanation already given is alone correct.

הָרָן ("mountaineer," from הַר), [*Haran*], pr. n. —(*a*) of a brother of Abraham, Gen. 11:26, 27;—(*b*) 1 Ch. 23:9. בֵּית הָרָן see p. CXVII, B.

הָרַס fut. יֶהֱרֹס Ps. 28:5; Isa. 22:19, and יַהֲרֹס Ex. 15:7; 2 Ki. 3:25.

(1) *to pull down, to destroy*, einreißen, niederreißen. The primary signification lies in the syllable רס, which like רץ and Gr. ῥήσσω, ῥήττω, Germ. reißen, has the meaning of tearing, pulling down, and is itself onomatopoetic. Compare רָצַח, רָצַץ, also פָּרַס, פָּרַץ, עָרַץ etc. (Arab. هرس, هرد is, to tear, to tear to pieces). This verb is properly and commonly *to pull down* houses, cities, walls, 1 Ki. 18:30; 19:10; Isa. 14:17; Jer. 11:10; 45:4; Lam. 2:2; Eze. 13:14; 16:39; Micah 5:10; etc. Elsewhere it is *to break out* teeth, Psal. 58:7; *to pull down* any one from his station (herunterreißen), Isaiah 22:19, *to destroy* a people, Exod. 15:7; and hence a kingdom, Prov. 29:4, "a king by justice establisheth the land, וְאִישׁ תְּרוּמוֹת יֶהֶרְסֶנָּה but he who loveth gifts (i. e. the king when he is unjust), *destroys* it," pulls it down. The meaning of the passage was clearly overlooked by those who ascribe to the verb הרס h. l. the meaning of *corrupting manners*. A kingdom is compared to a building, which is established by a just king, but is subverted and destroyed by one who is unjust.

(2) intrans. *to break through, to break in*, Exod. 19:21, פֶּן יֶהֶרְסוּ אֶל־יְיָ "lest they *break through* to the Lord;" verse 24.

Niphal, *to be broken down, destroyed*, Ps. 11:3; Joel 1:17; Eze. 30:4, etc.; used also of mountains, 38:20.

Piel i. q. Kal No. 1, Ex. 23:24; Isa. 49:17.

Derivatives הֲרִיסָה, הֲרִיסוּת, and—

הֶרֶס ἅπαξ λεγόμ. [*Destruction*], a word of doubtful authority, Isa. 19:18, where in most copies, MSS. and printed, as also Aqu., Theod., Syr., is found עִיר הַהֶרֶס יֵאָמֵר לְאֶחָת according to the common use of the languages "one (of these five cities) shall be called the city of *destruction*," i. e. according to the idiom of Isaiah "one of these cities shall be *destroyed*;" compare אָמַר Niphal. The Jews of Palestine who approved of this reading, applied it to Leontopolis and the temple there, which they hated, and the destruction of which they supposed to be here foretold. The name of the city was supposed by *Iken* to be figuratively expressed in these words (Dissertatt., Philol. Crit., No. XVI), comp. هرس dilacerator, i. e. a lion. The more probable reading, however, is חֶרֶס which see. I have made further observations on this in Comment. on the place.

["הָרַר an unused root; prob. *to swell*, kindred to הָרָה *to become pregnant*, prop. to swell, to become tumid. Chald. הַרְהֵר id. Hence הַר, הֹר, הָרָר, הֲרָרִי." Ges. add.]

הָרָר once with suff. הֲרָרִי Jer. 17:3; and הֲרַר, only with suff. הַרְרִי Ps. 30:8; plur. constr. הַרְרֵי, with suff. הֲרָרֶיהָ Deu. 8:9 i. q. הַר *mountain*, but commonly poet. Jerem. loc. cit. הֲרָרִי בַּשָּׂדֶה... לָבַז אֶתֵּן "I will give my *mountain* (i.e. Zion) with the field ... for a prey;" in the parallel member בָּמוֹתֶיךָ בְּחַטָּאת "thy high places with sin," i. e. with idols.

הֲרַר Chald. unused in Kal, kindred to the Hebr. הָרָה to conceive. Palp. הַרְהֵר to conceive in the mind, to think. Hence הַרְהֹר.

הֲרָרִי 2 Sa. 23:33, and הָרָרִי ver. 11 [*Hararite*], a mountaineer, either of Ephraim or of Judæa.

הָשֵׁם (perhaps i. q. חָשֵׁם "fat"), [*Hashem*], pr. n. m., 1 Ch. 11:34; in the parallel place יָשֵׁן 2 Sa. 23:32.

הַשְׁמָעוּת verbal of Hiph. from the root שָׁמַע i. q. inf. Eze. 24:26, לְהַשְׁמָעוּת אָזְנַיִם "that the ears may hear."

הִתּוּךְ verb. of Hiph. from נָתַךְ, *a melting*, Eze 22:22.

הֲתָךְ pr. n. [*Hatach*], of a eunuch in the court of Xerxes, Est. 4:5. Bohlen compares هدا truth.

הָתַל in Kal not used; a secondary root formed from the Hiph. of the verb תָּלַל [to which in Thes. it

is referred]; very many of the forms manifesting their origin from the root תָּלַל; in others ה appearing as though it were radical. The former is the case in the pret. הֵתַל Gen. 31:7; inf. הָתֵל Ex. 8:25, fut. תְּהָתֵלּוּ Job 13:9; pass. הוּתַל Isa. 44:20 (all of which are really forms of Hiphil and Hophal, from תלל); the latter is the case in יְהָתֵל 1 Ki. 18:27; יְהָתֵלּוּ Jer. 9:4, and the derivatives הֲתֻלִּים, מַהֲתַלּוֹת (in which ה is preserved as though it were radical). The meaning of these forms is—

(1) *to deceive;* followed by בְּ Gen. 31:7; Jud. 16:10, 13, 15; Job 13:9; Jer. 9:4.

(2) *to deride, to mock,* 1 Kings 18:27; see the derivatives.

In the cognate languages תלל is found both as a primary root, and also as a secondary, in which the preformative guttural assumes the appearance of a radical letter. Thus تَلَّ is *to cause to fall,* whence Hiph. הֵתַל *to deceive,* like רִמָּה, σφάλλω, to deceive; which figurative sense is found in the cogn. طَلَّ to defraud: then from הֵתַל by the change of the letter ה into a harder guttural, is formed خَتَلَ to deceive, to defraud, خَتْل fraud, guile. Compare Ewald, in Hebr. Gramm. p. 487, who only errs in altogether denying ה to be at all radical. [Apparently in Thes. Gesenius adopts the opinion of Ewald, even in this point]. Other secondary roots of this kind in which one servile letter or another becomes a radical are נָחַת, שָׁחַת, תָּאַב which see; also in the cognate languages קֶשֶׁת a bow, from the root קוּשׁ, hence ܩܶܫܬܳܐ; תָּמִיד from מוּד, hence Rabb. הִתְמִיד; ܩܕܡ, before, from ܩܕܡ, hence ܩܕܡ. Hence—

הֲתֻלִּים m. plur. *mockings, derisions,* poet. for mockers, Job 17:2.

הָתַת a root not used in Kal, prob. i. q. חָתַת, هَتَّ to break; hence *to break in upon, to rush upon* any one. Ἅπαξ λεγόμ.—

Poel. Psal. 62:4, עַד אָנָה תְּהוֹתְתוּ עַל אִישׁ "how long will ye rush upon a man?" LXX. ἐπιτίθεσθε. Vulg. *irruitis.* I do not agree in judgment with those who make the root הות, nor do I think the signification of making a noise (comp. Arab. هَاتَ) suitable to the passage.

ו

Vav, the sixth letter of the alphabet; when it stands as a numeral = 6. The name וָו, sometimes also written ויו, denotes *a nail,* or *hook* (see below); to this even the modern form of the letter bears a resemblance. The ancient form, as found in the Phœnician remains, is similar, only the hook is larger at the top; see e.g. the Maltese bilinguar inscription, line 2.

For the twofold power and use of this letter the grammars must be consulted. As a consonant it is extremely rare as the first radical letter, י being almost every where substituted for it; יָלַד for וָלַד, وَلَدَ: in the middle of a root it is sometimes moveable (and is then interchangeable with ב, which see), and is sometimes quiescent (comp. Lehrg. p. 406); in the end it is quiescent, except in a few instances, as שָׁלֵו, שְׁלֵוָה.

וְ followed by Sh'va moveable, or the letters בומף, וּ; before monosyllables and barytones, especially when they have a distinctive accent, וָ (see further Lehrg. § 155) copulative conj. *and, et, καί* (Arab. وَ, pronounced in the common language *u*, Syr. ܘ, Æth. ወ); this particle is very widely extended in its use, since the Hebrews, in many cases in which sentences require to be connected, did not make any precise distinction of the manner of the connection; and thus in the simplicity of an ancient language they made use of this one copula, in cases in which, in more cultivated languages, adversative, causal, or final particles would be used. To its use is to be ascribed, very often, a certain looseness of expression in Hebrew. [The sense of a passage, however, makes the manner of the connection of sentences very definite.] It is then properly and most frequently—

(1) *copulative,* and serves for connecting both words (הַשָּׁמַיִם וְהָאָרֶץ Gen. 1:1, תֹהוּ וָבֹהוּ 1:2) and sentences, especially in *continuing a discourse.* Gen. 1:2, וְהָאָרֶץ הָיְתָה תֹהוּ. As to the use of the copulative, it has to be observed—(*a*) when three, four, or more nouns or verbs are connected, the copulative may be joined to each, Gen. 6:21; Deu. 14:26; Isa. 51:19; or to the second and third, Gen. 13:2; and then also to the fourth and fifth, 2 Ki. 23:5, לַבַּעַל לַשֶּׁמֶשׁ וְלַיָּרֵחַ וְלַמַּזָּלוֹת וּלְכֹל צְבָא הַשָּׁמָיִם; or, in a way very contrary to our custom, between the first and second, Ps. 45:9, מֹר וַאֲהָלוֹת קְצִיעוֹת; Job 42:9; Isa. 1:13. As to the total omission of the copula, or asyndetic sentences, see Lehrg. 842.

(*b*) Sometimes the copulative is used to connect nouns, the second of which depends upon the first, as though in the genitive (per ἓν διὰ δυοῖν, as it is called by grammarians). Gen. 1:14, "they shall be לְאֹתֹת וּלְמוֹעֲדִים for signs and for seasons," i.e. signs of seasons. [Such an interpretation would greatly limit the sense of this passage.] Gen. 3:16, "I will increase thy sorrow and thy conception," for the sorrow of thy conception. Job 10:17, חֲלִיפוֹת וְצָבָא "changes, and an army," for, hosts continually succeeding one another; 2 Ch. 16:14. See however Winer's remarks on the abuse of this grammatical figure, in Diss. de Hypallage et Hendiady. Erl. 1826, 4to. The use is similar in the passages where—

(*c*) The copulative is inserted *by way of explanation* between words in apposition, as in Lat. *isque, et quidem.* 1 Sa. 28:3, בָּרָמָה וּבְעִירוֹ "in Ramah, even in his own city." 1 Sa. 17:40. Ps. 68:10, נַחֲלָתְךָ וְנִלְאָה וגו׳ "thou didst refresh thy wearied inheritance." Am. 3:11; 4:10; Jer. 15:13; Lam. 3:26; Isa. 2:13, 14; 57:11; Ecc. 8:2. To this same head belongs the following example from the Chaldee, עִיר וְקַדִּישׁ Dan. 4:10, "a watcher (i.e. an angel) even an holy one." Sometimes it has a cumulative sense, like the Lat. *immo*, Heb. גַּם. Job 5:19, "from six troubles he will deliver thee, and (i.e. yea) in seven, evil shall not hurt thee." So in a similar sense Pro. 6:16; 30:18, seq., 21, seq., 29, seq.; Am. 1:3, 6, 9, 11. Comp. Lehrg. page 702. (Compare Arab. و in Hamasa, ed. Schult. page 320, and Taurizi.)

["Sometimes two nouns are joined together by Vav, the former of which denotes genus, the latter species, or at least the latter is also contained in the former, so that one might say, *and specially, and particularly, and namely.* So often יְהוּדָה וִירוּשָׁלָםִ "Judah and (specially) Jerusalem," Isa. 1:1; 2:1; 36:7, etc. So also Psa. 18:1, "out of the power of all his enemies, and (specially) out of the power of Saul." Isa. 9:7, "Ephraim and (among them) the inhabitants of Samaria."—More rarely the special word stands first, as "Jerusalem and (the rest of) Judah," 2 Ki. 24:20. Zech. 14:21. "Zion and Jerusalem," Isa. 24:23. Jer. 21:7.—So in Lat. "*Pœni et Hannibal*," Just. xxix. 3; and "*Hannibal et Pœni*," Liv. xxi. 40." Thes.]

(*d*) As it is thus prefixed to substantives, so also is it to verbs and sentences *by way of explanation*, where the relative might have been used. Gen. 49:25, מֵאֵל אָבִיךָ וְיַעְזְרֶךָּ וְאֵת שַׁדַּי וִיבָרְכֶךָּ "from the God of thy father, and he helped thee (i.e. who helped thee), and (from) the Almighty, and he blessed thee," for "who blessed thee." Job 29:12, "for aided the poor...וְיָתוֹם וְלֹא עֹזֵר לוֹ and the orphan, (who) had no helper." Isa. 13:14; Ps. 55:20. The close relation between the copulative and the relative has been well treated by Harris, Hermes [book i. last chap. but one], page 66, Germ. Trans.

(*e*) It commences an apodosis (like the Arab. فَ see De Sacy, Gramm. Arabe ii, § 551—56; especially when preceded by أَمَّا), like the Germ. ſo; but it is more correctly rendered da, dann (*then*), for it is properly a particle of time, and used in continuation of discourse. Gen. 3:5, בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וגו׳ an dem Tag wo ihr davon eſſet, da werden euch die Augen aufgehen. Often when preceded by אִם Psal. 78:34, אִם הֲרָגָם וּדְרָשׁוּהוּ "when he slew them, then they sought him." Jud. 4:8.

Frequently, and not without an especial emphasis, it is put after verbs and sentences standing absolutely, especially those which imply time or condition. Ex. 16:6, עֶרֶב וִידַעְתֶּם am Abend, da ſollt ihr erfahren. Pro. 24:27, אַחַר וּבָנִיתָ בֵיתֶךָ "afterward, then thou shalt build thy house," hernach, da baue dein Haus. Gen. 2:4, 5, בְּיוֹם עֲשׂוֹת יְיָ אֶרֶץ וְשָׁמָיִם׃ וְכֹל שִׂיחַ וגו׳; 40:9; 48:7. Ex. 12:15, כָּל־אֹכֵל חָמֵץ וְנִכְרְתָה "if any one eat leaven, then he shall be cut off," etc. 1 Sa. 2:13. So also after a nominative of subject, Job 36:26, שָׁנָיו וְלֹא חֵקֶר Germ. ſeine Jahre, die ſind nicht zu zählen. Pro. 23:24; Job 23:12; 28:5; 1 Sa. 25:27. Lehrg. page 723. (These latter examples may also be conveniently explained by signif. 5.)

(*f*) It is put between words (1 Sam. 12:15) and sentences which are to be compared with each other, to mark their resemblance (compare עִם No. 1, *e*), וו השתואה Vav adæquationis is the name then applied to it by grammarians. 1 Sa. 12:15, "and the hand of God will be בָּכֶם וּבַאֲבֹתֵיכֶם against you, and (i.e. as it was) against your fathers." Job 5:7, "man is born to trouble, and the sons of lightning (i.e. the birds of prey) fly aloft," for "as the birds of prey fly aloft." Job 12:11; 14:19; 34:3; Prov. 25:25. (So in Arabic, especially in proverbial sentences, e.g. السفنة والكلاب السلوقية "the merchants and the dogs of Seleucia," i.e. they are like one another, see Elnawab. ed. H. A. Schultens, No. 3; Carmen Togr. Vers. 2.)

(*g*) When doubled וְ...וְ is *et ... et*, *both ... and*, Nu. 9:14; Josh. 7:24; Ps. 76:7; Isa. 16:5; Jer. 32:24.

(*h*) As to *Vav conversive* of the preterite, which is merely *continuative*, see Lehrg. § 88, and Ewald's Heb. Gram. page 547.

(2) It is prefixed to *adversative* sentences, and may be rendered *but*, Gen. 2:17; 17:20, 21; Hos. 1:7; *and yet*, Jud. 16:15, "why sayest thou that thou lovest me, וְלִבְּךָ אֵין אִתִּי when yet thy heart is not with me." Ru. 1:21; especially before personal pronouns, וְאָנֹכִי but I (da ich doch), Gen. 15:2; 18:13, 27; וְאַתָּה Ps. 50:17; וְהוּא Isa. 53:7 (compare my observations in Comment.); וְאַתֶּם Gen. 26:27 [?]; וְאַתָּה ib. (comp. Arab. واو ال حال, especially before pronouns, as وانت), *although*, Job 15:5; Mal. 2:14; *otherwise*, Job 6:14; Ps. 51:18; 143:7.

(3) Before *disjunctive* sentences, *or*, Exod. 21:17. When repeated וְ...וְ *sive...sive*, *whether...or*, Ex. 21:16; Lev. 5:3; Deut. 24:7. (To this use must not be referred 1 Sa. 17:34, בָּא הָאֲרִי וְאֶת הַדּוֹב, which must then be rendered, "there came a lion or a bear," which is altogether absurd; see verse 36, 37, and for this passage see under אֵת page XCII, A.).

[This supposed disjunctive use is almost entirely rejected in Thes.]

(4) Before *causal* sentences, like כִּי *because, for*, Gen. 20:3, "behold, thou art a dead man because of the woman that thou hast taken, וְהִוא בְּעֻלַת בָּעַל because she is a man's wife." Psa. 60:13; *because, in that*, Ps. 5:12, "let them ever shout for joy וְתָסֵךְ עָלֵימוֹ because thou defendest them;" hence, after verbs of being angry, Gen. 18:32 (Isa. 64:5); swearing, Josh. 2:12; believing, Gen. 30:27. Isa. 43:12, "ye are my witnesses, וַאֲנִי אֵל for (that) I am God."

(5) before *conclusive* or *inferential* sentences, *so that, therefore, wherefore.* Eze. 18:32, "I desire not the death of the sinner...וְהָשִׁיבוּ וִחְיוּ wherefore turn and live." Zech. 2:10. To this head are to be referred the greater part of the passages in which Vav stands at the beginning of a sentence; since the reason is contained in what has preceded, and the proposition to which ו is prefixed has a conclusive power. 2 Ki. 4:41, וַיֹּאמֶר וּקְחוּ קֶמַח "and he said; (since things are so) then bring meal," or "therefore bring meal," so holt Mehl. Isa. 3:14, וְאַתֶּם בִּעַרְתֶּם הַכֶּרֶם "therefore ye have eaten up the vineyard" (for so I understand on known grounds), or "so then ye have," etc. Psa. 4:4, וּדְעוּ "know therefore," so wisset denn. Ps. 2:10, וְעַתָּה מְלָכִים "now therefore, O kings," etc.; compare verse 6. 2 Sa. 24:3; Isa. 47:9; 58:2.—Ex. 2:20, "and he said to his daughters (who had told him of the coming of Moses), וְאַיּוֹ where then is he?"

(6) before *final* and *consecutive* sentences, i. e. those marking *end* or *object*, *in order that* (auf daß) followed by a future which is commonly apocopated or paragogic (see Lehrg. p. 873), Isaiah 13:2; Job 10.20; Gen. 42:34; *so that* (so daß), *that.* Numb. 23:19, "God is not a man וִיכַזֵּב so that he may lie." 1 Ki. 22:7; Isa. 41:26.

Note. I formerly made the observation (Lex. Man [Germ.] ed. 3, No. 9),—(*a*) that וְ also is employed to connect question and answer, comparing Job 28: 20, 21;—(*b*) and that it is put for what is called the *logical copula*, i. e. for the verb substantive, comparing Job 4:6; 2 Sa. 15:34. This, however, now appears to me to be less certain. In Job 28 the interrogation contained in verse 20 has a negative power, and the sense is, "but wisdom is no where to be found," 21, "and it is hidden from the eyes," etc.; the examples, Job 4:6; 2 Sa. 15:34, belong to 1, let. *e.* תִּקְוָתְךָ וְתֹם דְּרָכֶיךָ "thy hope (this is) the uprightness of that way," i. e. this rests in thy uprightness; 2 Sam. loc. cit. עֶבֶד אָבִיךָ וַאֲנִי מֵאָז Knecht deines Vaters, das war ich sonst.

וַ· before gutturals וָ, a letter which, when prefixed to futures, gives them the sense of the imperfect; and, on this account, it is called by grammarians וָו הַהִפּוּךְ *Vav conversive*, יִקְטֹל he will kill, וַיִּקְטֹל he was killing. This prefix has arisen from the verb substantive הָוָה, so that it may have been originally expressed fully הָוָה יִקְטֹל "it was (that) he might kill;" then ה (which in Syriac also is suppressed in this word ܗܘܐ) being cast away, and וָה יִקְטֹל being contracted by the aid of Dagesh forte conjunctive into וַיִּקְטֹל, just as מַה לָּכֶם, מַה זֶּה ;מַזֶּה ;מַלָּכֶם. וַיִּקְטֹל is, therefore, properly a compound tense, altogether answering to the Arab. كان يقتل "it was (that) he might kill." Æth. ሀለወ: ያጠምቅ: "he was baptizing," Amhar. "it was (ነበረ) that he might dye," for "he was dying;" see Lehrg. § 87, and as to the use of this form, see Hebrew Gramm § 99, 6 (ed. IX). One thing is to be observed that Vav conversive *very frequently* includes also the copulative (וַיֹּאמֶר and he was saying, for וְוַיֹּאמֶר, which never occurs), and thus it is always placed at the beginning of a sentence. I would not, however, concede that it has *always* this copulative power, which is the opinion held by some, who therefore suppose that וַ· has sprung from וְהָיָה, or else that it does not differ in its origin from Vav copulative (see Ewald's Heb. Gramm.). A converted Future occurs even at the beginning of whole books, and such too as are clearly not at all connected with those preceding them, as Ruth 1:1; Esth. 1:1; nor can an appeal be made to Ex. 1:1; 1 Ki. 1:1; Ezr 1:1;

where even a copulative Vav is found at the beginning; for in these books the histories of the preceding books are continued. [In some cases, however (such as Ezra), it would be a question, what book ought to precede, whether the Hebrew or Greek order should be followed.]

[In Thes. Ges. *inclines* to the opinion that ו conversive does not differ in origin from ו copulative, only that it is more emphatic as including a note of time; and in Corr. he appears entirely to adopt this view: whether he has done so on just grounds may fairly be questioned, as the fact of the apocopated or paragogic future being used after it shews that it has a *kind* of subjunctive power. See Thes. p. 398.]

וְדָן pr. n. of a place in Arabia. Eze. 27:19. It was rightly observed by Michaëlis that ו is radical and not copulative (Spicileg. Geog. Heb. p. 274). Nor is there any need that we should read וְדָן. But Bochart and Forster suppose that *Dan* is spoken of as trading to foreign lands. ["Very probably the prophet here speaks of the city and mart עדן عدن 'Aden, in connection with which Edrisi enumerates these very wares," wrought iron, cassia, and spices, "T. i. p. 51, ed. Jaubert. The town of Aden is small, but renowned on account of its port, whence vessels sail to Sind, India, and China. From the latter of these countries they bring merchandize, such as iron, Damascus sword blades, cardamum, cinnamon ... Indian plums ... various kinds of cloth woven with grass, and others rich and made like velvet. The text ought, therefore, probably to read עדן or ועדן unless perhaps דָן is for עֲדָן the ע being dropped, and then ו is the copula." Ges. add.]

וָהֵב a doubtful word, found Nu. 21:14. Some take it to be the name of a place, according to Le Clerc i. q. מַתָּן Verse 18, comp. وهب, to give, i. q. נָתַן. But Kimchi found in MSS. אֶתְוָהֵב in one word, which would be Aram. Ethpa. of the verb وهب, = יָהַב: *Jehovah dedit se in turbine*. However, the whole passage is abrupt and very obscure.

וָו pl. וָוִים m. (with Kametz impure), *a peg, a nail, a hook*, only occurring Ex. 26; 27; 36; 38; used of the hooks by which the curtains of the holy tabernacle were hung. The etymology is obscure.

וָזַר Arabic وزر, TO CARRY (whence وزير *Wezir*, pr. laden with public affairs, comp. *bajulus*, used by writers of the middle ages for a royal envoy, *chargé d'affaires*, whence the Germ. Baillif, Ital. *bailo*), in pass. *to be borne down with punishment*. In Phœnicio-Shemitic idiom [and in actual Scripture truth both of the O. and N. T.] sin is a burden lying upon the wicked (Ps. 38:4; Isai. 53:11), whence also נָשָׂא, *αἰρέω*, to take away, for, to pardon. [This is not the only meaning of the phrase; Christ *bore our sins* for us by dying vicariously.] Hence—

וָזָר m. *laden with guilt*. Prov. 21:8.

וַיְזָתָא (Pers. ويزه pure pr. white, see בזין), [*Vajezatha*], Pers. pr. n. of the youngest son of Haman. Esth. 9:9.

וָלַד i. q. יָלַד TO BEAR, BRING FORTH. Arabic ولد. Hence—

וָלָד m. *offspring*. Gen. 11:30, and—

וָלָד m. id. 2 Sa. 6:23. קרי and the western MSS. have יֶלֶד.

["**וָנָה** an unused root, i. q. ونى, to be torpid, weak, meek." Hence—]

וַנְיָה [*Vaniah*], pr. n. of a man. Ezr. 10:36.

וָפְסִי (perh. i. q. יָסְפִּי "my addition"), [*Vophsi*], pr. n. m. Nu. 13:14.

וַשְׁנִי [*Vashni*], pr. n. m. 1 Ch. 6 13, apparently a corrupt form; for verse 18, and 1 Sa. 8:2, for the same there is יוֹאֵל. ["Probably this should be הַשֵּׁנִי. The whole passage is, הַבְּכוֹר יוֹאֵל הַשֵּׁנִי אֲבִיָּה; see Mover's Chron. p. 54." Ges. add.]

וַשְׁתִּי (Pers. وشتى "beautiful woman"), *Vashti*, pr. n. the wife of Xerxes. Est. 1:9.

ז

The seventh letter of the alphabet called זַיִן, i. e. Syr. ܙܝܢ *a weapon*, which this letter resembles in form in all the more ancient alphabets. ["As a numeral it denotes 7."]

In Arabic there are two letters which answer to this, which somewhat differ in pronunciation. ذ *dh*, and ز *dz*; as ذبح זָבַח to slaughter; زرع זָרַע seed. When this letter corresponds to the former, it becomes in Aramæan ד, when to the latter, ז is retained; thus ܕܒܚ, דְּבַח to slaughter; ܙܪܥ, זְרַע to sow, etc. Comp. the letter ד.

Also ذ and ز are interchanged amongst themselves: e. g. עָזַר, عزر and عذر to help; גָּזַם, جذم and جزم to cut off.

ז is interchanged—(*a*) with צ (*ts*) in זעק and צעק **to** cry out; עלז and עלץ to exult, to shout aloud; זָהָב gold; comp. צָהֹב tawny, yellow.—(*b*) with ס, שׂ, as זור and סור to go away; עָלַז, עָלַס to exult; זָנָה, Syr. ܣܢܐ to despise; אָסוֹן damage, from אָסָה, اذى to hurt. [Also with ר, e.g. בָּרַק and בָּזַק. Thes.]

זָאַב an unused root. Arab. ذاب to terrify, [" which I consider to be the same as זָהַב, צָהַב to be yellow or tawny, like gold." Thes.], whence perh. זְאֵב.

זְאֵב (with Tsere impure) m.—(1) *a wolf*, because it frightens the flock (unless the verb be a denominative). [" So called from its tawny and yellow colour." Thes.] Arab. ذِئْب, Syr. ܕܐܒܐ. Gen. 49:27; Isa. 11:6; 65:25; Jer. 5:6, זְאֵבֵי עֲרָב " evening wolves," those which go forth to prowl at evening. Hab. 1:8; Zeph. 3:3, comp. λύκοι νυκτερινοί, Oppian. Cyneget. iii. 206, νυκτιπόροι ibid. i. 440.

(2) [*Zeeb*], pr. n. of a Midianite prince, Jud. 7:25; 8:3; Ps. 83:12.

זֹאת *this*, fem. of the pronoun זֶה, which see.

זָבַב an unused root [" onomatopoetic i. q. זָמַם *to murmur, to hum, to buzz;* Germ. summen; whence זְבוּב a fly, from its buzzing; like Lat. *musca*, from μύζω, *musso* (mussito); Bochart compares"] Arab. ذبذب to float, to hover, to move oneself about in the air: as applied to flying insects, compare דָּבַב to creep on the ground, used of reptiles. The former may be expressed in German, in der Luft wimmeln (schwärmen), the latter auf der Erde wimmeln. [" But this Arabic root is secondary." Thes.]

Hence are derived זְבוּב, זִבִּי.

זָבַד once, Gen. 30:20, TO ENDOW, TO BESTOW A GIFT; rightly rendered by the LXX. δεδώρηται. Vulg. *dotavit*. Comp. Ch., Saad., Abulw. In Arab. زبد has the same signification, see Jeuhari in Schult. Origg. Hebr. tom. i. page 49. Schultens is not to be followed in supposing this word to be only used by the Arabs of a gift of small value, and thus he has devised a new and abstruse explanation. This root is not found as such in Syriac, (see however Palmyr. Inscr. No. 4, line 5,) but the Zabians have the noun ܙܒܕܐ gift, see Cod. Nasar. iii. p. 26. The many proper names derived from this word, manifest its more frequent use in Hebrew.

Besides the words which follow immediately, see אֶלְזָבָד, יוֹזָבָד, זְבוּדָה, זַבּוּד.

זֶבֶד m. *a gift, dowry*, ibid.

זָבָד ("gift"), [*Zabad*], pr. n. m.—(1) 1 Chr. 2:36.—(2) 1 Ch. 7:21.—(3) ibid. 11:41.—(4) 2 Ch. 24:26. In the parallel passage, 2 Ki. 12:22, it is יוֹזָכָר.

זַבְדִּי (probably for זְבַדְיָה " the gift of Jehovah"), [*Zabdi*], pr. n. m.—(1) Josh. 7:1, in the parallel passage, 1 Ch. 2:6, זִמְרִי.—(2) 1 Ch. 8:19.—(3) 1 Ch. 27:27.—(4) Neh. 11:17.

זַבְדִּיאֵל (" the gift of God"), [*Zabdiel*], pr. n. m. Neh. 11:14; comp. Σαβδιήλ, 1 Mac. 11:17.

זְבַדְיָה (" the gift of Jehovah"), *Zebediah* (Gr. Ζεβεδαῖος), pr. n. of several men, 1 Ch. 8:15, 17; 12:7; 27:7; Ezr. 8:8; 10:20.

זְבַדְיָהוּ (id.) pr. n. m.—(1) 1 Ch. 26:2.—(2) 2 Ch. 17:8.—(3) 2 Ch. 19:11.

זְבוּב m. *a fly*, from the root זָבַב. Isa. 7:18; Ecc. 10:1, זְבוּבֵי מָוֶת " flies of death," i. e. deadly, or poisonous [" *dead*, not poisonous, which is not in accordance with the context." Thes.]; בַּעַל זְבוּב the lord of flies, see בַּעַל No. 5, letter *b*. [" Arab. ذُبَاب, Ch. דִּבָּבָא id."]

זָבוּד (" given," [" a gift bestowed, sc. by God"]), [*Zabud*], pr. n. m. 1 Ki. 4:5.

זַבּוּד (id.) [*Zabbud*], Ezr. 8:14 כתיב.

זְבוּדָה (" given"), [*Zebudah*], pr. n. f. 2 Ki 23:36 קרי, but כתיב is זְבִידָה.

זְבוּל and **זְבֻל** [root זָבַל], m.—(1) *habitation residence*, especially of God. 1 Ki. 8:13; 2 Ch. 6:2; Ps. 49:15; Isa. 63:15; Hab. 3:11, שֶׁמֶשׁ יָרֵחַ עָמַד זְבֻלָה " the sun (and) moon stand still in their habitation," i. e. retain their place in the heavens [" i. e. hide themselves, do not shine"]. Compare what has been said under מַזָּלוֹת.

(2) [*Zebul*], pr. n. m. Jud. 9:28.

זְבֻלוּן, זְבוּלֻן, זְבוּלוּן (" habitation"), Gen. 30:20, [*Zebulun*], pr. n.—(1) of the tenth son of Jacob whom he had by Leah.—(2) of the tribe of Zebulun, whose limits are described Josh. 19:10—16. The Gentile noun is זְבוּלֹנִי from the form זְבוּלוֹן, Num. 26:27.

זָבַח (a root kindred to טָבַח, Arab. ذبح, Syr ܕܒܚ, Zab. ܕܒܚ and ܕܒܚ, Æth. ዘብሐ: Perhaps the same root is found in the Greek σφάσσω, σφάζω, i. e. ΣΦαΓ). [fut. יִזְבַּח].

(1) TO SLAUGHTER ANIMALS, Gen. 31:54; 1 Sa 28:24; 1 Ki. 19:21; Eze. 39:17.

(2) specially *to slay in sacrifice, to sacrifice, to immolate*, 1 Sa. 1:4; followed by לְ (1 Ki. 8:63), and לִפְנֵי (ibid. verse 62; 2 Ch. 7:4; Lev. 9:4), before the name of him to whom the sacrifice is offered. It is not used of priests slaying victims, but of private persons who brought sacrifices at their own charge.

Piel זִבַּח fut יְזַבַּח *to sacrifice*, i. q. Kal No. 2, 1 Ki. 12:32 2 Ki. 12:4. It is frequently used iteratively of the custom of sacrificing (like the Arab. ذَبَّحَ to sacrifice much or frequently), 1 Ki. 3:2, 3; 11:8; Hos. 4:14, etc.

Derivatives, מִזְבֵּחַ and—

זֶבַח m. with suff. זִבְחִי, pl. זְבָחִים, const. זִבְחֵי once זְבָחוֹת Hos. 4:19.

(1) pr. *a slaying*; hence *the flesh of slain animals, feasts*, Gen. 31:54; Eze. 39:17; Pro. 17:1, זִבְחֵי־רִיב *contentious feasts.*

(2) *a sacrifice* ["whether the act of sacrificing or"], *an offering, a victim.* Opposed both to מִנְחָה a bloodless offering [when so contrasted], 1 Sa. 2:29; Psal. 40:7, and to עוֹלָה a burnt offering, holocaust; so that זֶבַח denotes sacrifices of which but a part were consumed, such as expiatory or eucharistic offerings, etc., Ex. 10:25; Lev. 17:8; Nu. 15:5, זֶבַח שְׁלָמִים a eucharistic offering, Lev. 3:1; 4:10, etc. It is also used in speaking generally of great and solemn sacrifices, and sacrificial feasts. זֶבַח הַיָּמִים an annual sacrifice, 1 Sam. 1:21; 20:6. זֶבַח מִשְׁפָּחָה a family sacrifice, 20:29; compare 9:12, 13; 16:3.

(3) [*Zebah*], pr. n. of a Midianite king, Jud. 8:5; Ps. 83:12.

זַבַּי [*Zabbai*], pr. n. m., Ezr. 10:28; Neh. 3:20 כתיב perhaps it is erroneously written for זַכַּי, which is found Ezr. 2:9; Neh. 7:14.

זְבִידָה see זבודה.

זְבִינָה ("bought"), [*Zebinah*], pr. n. m., Ezr. 10:43.

זָבַל—(1) properly in my opinion, i. q. דָּבַל to be round, to make round, whence the Talmudic זָבָל, זֶבֶל round or globular dung, such as that of goats, or camels, Syr. and Arab. ܙܶܒܠܳܐ, زِبْلٌ.

(2) *to inhabit* [to dwell with], (comp. דּוּר No. 2). Gen. 30:20, יִזְבְּלֵנִי "he will inhabit (together with) me," i. e. he (my husband) will dwell with me; the idea of conjugal intercourse being conjoined: for verbs of dwelling joined with an accusative, imply dwelling together, see שָׁכַן, גּוּר.

Derivatives, זבול, זבולון.

זְבֻל see זבול.

זְבֻלוּן see זבולון.

זְבַן Chald. to procure for oneself, to buy (so Syr and Samar.). Dan. 2:8, דִּי עִדָּנָא אַנְתּוּן זָבְנִין "that ye will gain the time," i. e. ye seek delay (compare זְמַן). Hence pr. n. זְבִינָא.

זָג m. Nu. 6:4, *the skin of a grape*, clear and transparent. Its root is the following word.

זָגַג [an unused root] to be clear, transparent, compare Samar. זג i. q. זכך *to be pure*, the Arabic زُجَاجٌ *glass*, i. q. זכוכית, Ch. זוג to be clear, transparent. [Derivative זָג.]

זֵד m. (verb. adj. from זוּד, זִיד) *proud* (properly swelling up, *inflated*), with the connected idea of insolence and impiety (compare הלל No. 3, 4). Isa. 13:11; Jer. 43:2; Psal. 19:14; 119:21, 51, 69, 78, 85, 122.

זָדוֹן constr. זְדוֹן (as if from the root זָדָה=זִיד), with suff. זְדֹנְךָ, 1 Sa. 17:28; Jer. 49:16, *swelling, pride*; as joined with insolence and arrogance, *haughtiness.* Prov. 11:2; 13:10; 21:24, זְדוֹן לִבֶּךָ "the haughtiness of the heart;" Jer. 49:16; Obad. 3; Deut. 17:12. As a concrete used of Babylon, as the most haughty, Jer. 50:31, 32.

זֶה with prefix בָּזֶה, לָזֶה, f. זאת, more rarely זֹה Ecc. 2:2; 5:15, 18; 7:23; 9:13; זוֹ Hosea 7:16; Psal. 132:12 (and in this place instead of the relative), once זאתה Jer. 26:6 כתיב, plur. אֵלֶּה (which see).

(1) *this*, a demonstrative pronoun, *hic, hæc, hoc.* Arabic ذَا, هٰذَا hic, Syr. ܗܳܕܶܐ hæc, Æth. ዝ: fem. ዛ: ዝቲ: Hence have sprung the Aramæan דִּי, דְּ and Æth. ዘ:, which have become relatives. Corresponding to the Sanscrit *sas, sa, tat.* With regard to demonstratives generally beginning with the demonstrative letter *d*, or with the same sound sibilated, see above p. xc, A. [in the note after אֲשֶׁר] and to these may be added the German da.

זֶה is placed either separately, or with a substantive; if the latter, it commonly, like an adjective, follows the substantive, and it has the article prefixed whenever the substantive itself has: as הַדָּבָר הַזֶּה this word; בַּיּוֹם הַזֶּה "in this day," Gen. 7:11. In other places זֶה without the article is prefixed to a noun, and this takes place—(*a*) where the predicate of a proposition is contained in this pronoun, זֶה הַדָּבָר "this (is) the word, Ex. 35:4; Jud. 4:14.—(*b*) where the pronoun is

emphatically demonstrative. Ps. 104:25, זֶה הַיָּם הַגָּדוֹל "(behold!) this great sea." Ezr. 3:12, זֶה הַבַּיִת "this house." Jud. 5:5, זֶה סִינַי "this Sinai." Josh. 9:12, זֶה לַחְמֵנוּ "this our bread." Ps. 48:15, זֶה אֱלֹהִים "this God;" 1 Ki. 14:6; Isa. 23:13. Comp. in Gr. *τοῦτο τὸ θηρίον*. And this more emphatic collocation, which is much used in Syriac and Chald. (דְּנָה חֶלְמָא Dan. 4:15), is frequent with the Hebrew poets, and later writers; sometimes also, like the Gr. *οὗτος*, and Lat. *iste*, it is used in the sense of despising, and as expressing contempt towards some one. Ex. 32:1, זֶה מֹשֶׁה הָאִישׁ; verse 23, comp. 10:7; 1 Sa. 10:27. Likewise it is vividly demonstrative, when added to interrogative pronouns to increase their power. Isa. 63:1, מִי זֶה בָּא "who (is) this coming?" Job 38:2; 42:3, elsewhere מִי הוּא (see הוּא), and more fully מִי הוּא זֶה Jer. 30:21; Ps. 24:10 (and so מַה־זֶּה what then? wie denn? wie doch? Gen. 27:20; why then? Jud. 18:24; 1 Ki. 21:5; לָמָּה זֶּה id. Gen. 18:13; 25:22. Arabic لِمَاذَا). זֶה rarely follows, as in Daniel 10:17, אֲדֹנִי זֶה, and with a pronoun אַתָּה זֶה thou (compare the Latin *ille ego*), du da, Genesis 27:21. This pronoun may be used as referring to that which precedes (Ecc. 6:9), or, as is more common, to that which follows. Gen. 5:1, in the introductory words of the chapter, "*this* (is) the book of the genealogy of Adam." Ex. 30:13, זֶה יִתְּנוּ ... מַחֲצִית שֶׁקֶל "this they shall give ... a half shekel." Ps. 7:4, אִם עָשִׂיתִי זֹאת "if I have done this" (namely, what follows); 42:5; Isa. 56:2; 58:6; 66:2. So the plur. אֵלֶּה (which see), Greek *οὗτος* (v. Passow h. v. No. 2). The repetition זֶה ... זֶה *this ... that*, *hic ... ille*, *one ... another*, *unus ... alter*; Job 1:16; 1 Ki. 22:20; זֶה אֶל זֶה one to another, Isa. 6:3.

(2) זֶה is more rarely, and only by poetic usage, put instead of the relative, like the Germ. der for welcher, da mit for womit [like the use of *that* in English instead of *who* or *which*], (compare on the subject of relatives, as springing mostly from demonstratives under the words אֲשֶׁר, הַ). Psal. 104:8, אֶל־מְקוֹם זֶה יָסַדְתָּ לָהֶם "to the place which thou hast founded for them;" Prov. 23:22; Job 15:17; Ps. 78:54. With this signification it seems to be indeclinable, like אֲשֶׁר, and thus it stands also for the plural, Job 19:19. ["Once for the fem. plur. זוּ is found, Ps. 132:12."] As a mark simply of relation (like אֲשֶׁר A, 2), Ps. 74:2, הַר צִיּוֹן זֶה שָׁכַנְתָּ בּוֹ "Mount Zion in which thou dwellest;" Isa. 25:9.

(3) It becomes an adverb —(*a*) of place, *here*, for בָּזֶה *in this* sc. place, Gen. 28:17; Num. 13:17, etc.; מִזֶּה *hence*, Gen. 37:17; Ex. 11:1; מִזֶּה וּמִזֶּה *hence and hence*, on either side, Num. 22:24; Josh. 8:33. With a demonstrative power הִנֵּה זֶה siehe da! *lo! here*. Cant. 2:8; 1 Ki. 19:5.—(*b*) of time, *now*, *already*, properly, at this, sc. time. Mic. 5:4, וְהָיָה זֶה שָׁלוֹם "and now there shall be peace;" 1 Ki. 17:24, זֶה יָדַעְתִּי "now I know." עַתָּה זֶה *just now, at present*. Ruth 2:7; 1 Ki. 17:24. With this signification it is often prefixed to numerals; Gen. 27:36, זֶה פַעֲמַיִם "these two times;" Gen. 31:38, זֶה עֶשְׂרִים שָׁנָה "these twenty years;" verse 41; 43:10; 45:6; Nu. 14:22; Jud. 16:15; Zec. 7:3, זֶה כַּמֶּה שָׁנִים "already so many years."

(4) with prefixes—(*a*) בָּזֶה *in this* sc. place, *here* (see No. 3), Gen. 38:21; Ex. 24:14; tropically applied to time, *then*, Est. 2:13.—(*b*) כָּזֹה וְכָזֶה *so and so*, Jud. 18:4; 2 Sa. 11:25; 1 Ki. 14:5.

זָהַב an unused root, certainly the same in signification as צָהַב, *to shine like gold*.

זָהָב constr. זְהַב (once זֲהַב Gen. 2:12), m.

(1) *gold* (Arab. ذَهَبٌ, Syr., Chald. ܕܗܒܐ, דְּהַב id.), Gen. 24:22, 53; Ex. 3:22; 36:38, etc. When preceded by numerals, the weight שֶׁקֶל is understood, e. g. Gen. 24:22, עֲשָׂרָה זָהָב "ten (shekels) of gold."

(2) metaph. of the golden splendour of the heavens, perhaps of the sun itself, Job 37:22; of the purest oil, brilliant like gold (hell wie Gold), Zec. 4:12.

זָהָה an unused root. Arab. زها; *to shine, to be fair*, also *to be proud*; زَهْوٌ splendour, beauty, especially that of flowers, the flower itself; compare زَهْرٌ from زهر to be bright. Syr. ܙܗܐ to be proud; Ethpael, to be made splendid or beautiful.

Derivatives, זִו, זִיו and זִית.

זָהַם unused in Kal. Arab. زَهِمَ TO STINK, TO BECOME RANCID (when speaking of fat). Chald. TO STINK, TO BE FILTHY. This root is used in the Zabian, of water when it has a stinking smell. צָחַן, זָנַח, زنخ are kindred roots.

PIEL, *to regard as stinking* or *filthy*, thus *to regard with disgust, to loathe*, or *to be weary of*. Job 33:20, וְזִהֲמַתּוּ חַיָּתוֹ לָחֶם "he loathes it, namely bread." The suffix is pleonastic; comp. Lehrg. §195, 2.

זַהַם ("loathing," ["fat." Thes.]), [*Zaham*], pr. n. m. 2 Ch. 11:19.

זָהַר unused in Kal, i. q. زهر, ܙܗܪ TO SHINE, TO BE BRIGHT; comp. צָהַר.

Hiphil הִזְהִיר—(1) *to make to shine.* Metaph.—(*a*) *to teach* (lehren), construed with acc. both of person and thing, Ex. 18:20; *to warn* (belehren), construed with acc. of pers. 2 Ch. 19:10.—(*b*) *to admonish to dissuade* from any thing, 2 Ki. 6:10; followed by מִן (warnen vor etwas), Lev. 15:31. [But see נָזַר Hiphil.] Eze. 3:18, לְהַזְהִיר רָשָׁע מִדַּרְכּוֹ הָרְשָׁעָה "to dehort the wicked from his evil way." But Eze. 3:17; 33:7, הִזְהַרְתָּ אֹתָם מִמֶּנִּי "thou shalt admonish them from me," by my authority; Germ. von mir, von meinetwegen. (Syr. Pa. and Aph., Chald. Aph. id.)

(2) intrans. *to shine forth, to be brilliant,* properly to *give forth light,* Dan. 12:3. Ch. אַזְהַר id.

Niphal, *to be taught, to be admonished;* also *to take warning, to accept admonition,* Ecc. 4:13; Eze. 33:4, 5, 6. Followed by מִן Ecc. 12:12.

זְהִר Ch. id. part. pass. זְהִיר *admonished, cautious,* Ezr. 4:22. (Syr. Ethpe. to take heed, to be watchful about any thing.)

זֹהַר m. *brightness* (of the sky), Eze. 8:2; Dan. 12:3.

זִו m. i.q. זִיו (which indeed is the reading of many copies), for זִהְיו (from the root זָהָה), *splendour,* especially of flowers, whence comes the name of *the second Hebrew month,* [*Zif*], from the new moon of May to that of June, (according to the Rabbins from the new moon of April to that of May), as though it were *the month of flowers;* 1 Ki. 6:1, 37; Chald. יְרַח זִיו נִיצָנַיָּא the month of the splendour of flowers. In Chaldee, Syriac and Arabic, the same month is called, אִיָּר, ܐܝܪ, اَيَار, also from splendour. Compare German Lenz, Sued. *Glenz,* spring; likewise named from splendour, brightness.

זוֹ see זֶה.

זוּ comm. i.q. זֶה and זֹאת.

(1) demonstr. pron. Ps. 12:8; Hab. 1:11, זוּ כֹחוֹ לֵאלֹהוֹ "this his strength (is) for a god to him." More frequently also—

(2) it is used as a relative, Ex. 15:13; Ps. 9:16; 142:4, and thus as a sign of relation, Isa. 43:21; 42:24, זוּ חָטָאנוּ לוֹ "against whom we have sinned."

(In the Talmud זוּ not unfrequently is used for זֶה, and also in its compounded forms. The Tayitic Arabs are accustomed to use ذو for الذى; see Schult. ad Har. ii. p. 75.)

זוּב (1) to flow, properly used of water. Psalm 78:20; 105:41; Isa. 48:21. It is also often used of the female catamenia, Lev. 15:25, or of seminal emission or gonorrhœa of males, Lev. 15:2. *To flow* with any thing is also, by an idiom of the language, used of things or persons, in or from which any thing flows, as a woman in her menstrual flow, Lev 15:19; a man suffering from gonorrhœa, Lev. 15:4, seq.; 22:4; Nu. 5:2; 2 Sam. 3:29; it is especially thus used of affluence and abundance, with acc. of the thing with which anything abounds. Ex. 3:8, אֶרֶץ זָבַת חָלָב וּדְבָשׁ "a land flowing with (i.e. abounding in) milk and honey." Verse 17; 13:5; 33:3; Lev. 20:24; Nu. 13:27; 14:8; 16:14. ["Not followed by an object, Jer. 49:4, זָב עִמְקֵךְ 'thy valley flows,' sc. with blood." Thes.]

(2) *to flow away, to pine away, to die.* Lam. 4:9.

Aram. ܕܘܒ, דּוּב to flow, *to flow away, to become liquid.* Arab. ذاب to pine away with hunger or sickness. See under the root דָּאַב.

זוֹב m. *a flowing, discharge,* as of semen, *gonorrhœa benigna,* Levit. 15:2—15; of menstrual blood, Lev. 15:19, seq.

זוּד or **זִיד** (1) i. q. the kindred root דּוּר to boil, to boil over (speaking of water), onomatopoetic like the German sieden, the English *to seethe,* Greek ζέω, whence ζύθος (Sud, Absud), compare the similar σίζω. See Niph. and Hiph. No. 1. Hence *to overflow* (speaking of boiling water).

(2) Like the Gr. ζέω and Lat. *ferveo,* it is transferred to the *violence* or *fierceness* of a passionate mind (compare פָּחַז, Arab. فز and Schultens, Opp. Min. p. 80), and thus to *insolence* and *wickedness.* Hence *he acted insolently, proudly,* or *wickedly* towards any one, followed by עַל Ex. 18:11; אֶל Jer 50:29. In this signification צָדָה is a kindred root

In Arabic both the roots زاد Med. Waw and زاد, Med. Ye, have significations derived from boiling and cooking, but these are only secondary. The former (for زود) is, to prepare provision for a journey, زاد food for a journey, from the idea of cooking, vorr. Zukochen zur Reise; the latter (for زيد) to increase, to exceed, from the idea of overflowing. [See זוּד in Thes.]

Niphal, part. נָזִיד (from the form זִיד comp. Lehrg. p. 411, for it is by no means necessary to suppose another root נָזַד [although to assume such a root could hardly be regarded as inaccurate]), *something cooked, pottage.* Gen. 25:29.

Hiphil—(1) *to cook* (see Kal. No. 1), to prepare by cooking. Gen. loc. cit. וַיָּזֶד יַעֲקֹב נָזִיד "and Jacob sod pottage." LXX. ἔψησε δὲ Ἰακὼβ ἕψημα.

(2) *to act insolently, fiercely, wickedly,* especially in speaking of those who sin knowingly and purposely against the precepts of God. Deut. 1:43; 17:13; Neh. 9:16, 29; followed by a gerund, Deut. 18:20; followed by עַל before the person, Ex. 21:14, כִּי יָזִד אִישׁ עַל רֵעֵהוּ לְהָרְגוֹ בְעָרְמָה "if a man act fiercely against his neighbour, by slaying him with subtlety." Neh. 9:10.

Derivatives זֵד, זָדוֹן, זֵידוֹן.

זוּד Ch. id. Aphel inf. הֲזָדָה i. q. Heb. Hiph. No. 2, *to act insolently* or *violently,* Dan. 5:20.

זָוָה an unused root. Arab. زوى; *to hide, to conceal,* VII. to hide oneself, to betake oneself to a corner; in Hebrew also it probably signified *to lay up, to preserve.*

Derivatives זָוִיָּה and מָזוּ.

זוּז an unused root.—(1) pr. i. q. Ch. זוּז *to move oneself about.* [" Talmud. id."] Hence מְזוּזָה and זִיז No. 1.

(2) From swiftness of motion it is figuratively applied to shining or radiating (comp. צִיץ and the very similar series of significations of דָּרַר), hence *to spout forth like rays* or *in streams* (speaking of milk), and the noun זִיז a full breast. [Note, in Thes. the *order* of these meanings is reversed.]

זוּזִים Gen. 14:5 [*Zuzims*], pr. n. of a nation, the aborigines of the land of the Ammonites, inhabiting the borders of Palestine, perhaps the same as the זַמְזֻמִּים (which see). LXX. ἔθνη ἰσχυρά, so also Syr., Onk. Syr. [" Perhaps so called from the fertility of their country."]

זוֹחֵת [*Zoheth*], pr. n. m. 1 Ch. 4:20. No root from which this name can be derived is found in Hebrew, or in the cognate dialects.

זָוִיָּה or **זָוִית** (with Kametz impure), only found in the plural זָוִיּוֹת f. *a corner,* from the root זָוָה. (Syr. ܙܘܝܬܐ, Arab. زَاوِيَةٌ). It is used in speaking of the corners of the altar, Zec. 9:15, and by metonymy, of the corner columns of a palace [why not of the corner stones themselves?], Psalm 144:12, בְּנוֹתֵינוּ כְזָוִיֹּת מְחֻטָּבוֹת literally "our daughters like corner columns (beautifully) carved." Caryatides are to be understood, so often found in Egyptian architecture. Aqu. ὡς ἐπιγώνια. Vulg. *quasi anguli.* [There is no need to suppose in this passage any such allusion to be intended; *corner stones* of strength and beauty are simply spoken of.]

זוּל (1) i. q. זָלַל TO POUR OUT, once, Isa. 46:6, הַזָּלִים זָהָב מִכִּיס "pouring out (i. e. lavishing) gold from the bag." (Arab. نَزَلَ IV. to make light of.)

(2) *to remove, to take away,* compare Arab. زَالَ Med. Waw and Ye, to take away; intransitively, i. q. to go away, to desist, to fail. Hence זוּלָה.

[Hiphil הֵזִיל for הֵזִיל (comp. the roots סוּת, נוּחַ, לִין, מוּל, and Gesen. Gram. § 71, note 9), *to make light of, to despise,* comp. Kal. No. 1. Lam. 1:8. Thes.]

זוּלָה f. *taking away, putting aside,* only found in const. זוּלַת, and with suff. זוּלָתִי, זוּלָתְךָ as a preposition *besides, save, except,* e. g. זוּלָתִי *besides me,* properly *I being removed,* or more closely still, *the removing of me, through the removing of me.* 2 Ki. 24:14; Isaiah 45:5, 21, etc. Sometimes with Yod parag. זוּלָתִי for זוּלַת Deut. 1:36; 4:12. Once as a conjunction, for זוּלַת אֲשֶׁר *except that, unless that,* 1 Ki. 3:18.

זוּן unused in Kal. Chald., Syr., and Sam. TO NOURISH, TO FEED, TO GIVE FOOD.

Hophal, Jer. 5:8, כתיב סוּסִים מוּזָנִים, *fed horses,* i. e. fat. The קרי has מְיֻזָּנִים, which, according to Schultens, is derived from יָזַן, وزن in this sense: *ponderibus instructi* (pondera i. q. testes e. g. Catull. lxii. 5. Stat. Silv. iii. iv. 77), *bene vasati.* LXX. ἵπποι θηλυμανεῖς. Hence מָזוֹן.

זוּן Chald. id.

Ithpeal, fut. יִתְּזִין pass. Dan. 4:9.

Derivative מָזוֹן.

זוֹנָה f. *a harlot, prostitute,* part. fem. from the root זָנָה which see.

זוּעַ (frequently used in Syr., Chald. and Zabian), i. q. Gr. σείω, σεύω (compare נוּעַ νεύω), *to shake, to agitate* (see Pilpel, and זְוָעָה), in Kal intransitive TO BE SHAKEN, hence—

(1) *to move oneself,* Est. 5:9.

(2) *to tremble, to shake,* Ecc. 12:3.

Pilpel part. מְזַעְזֵעַ *to agitate, to trouble,* Hab. 2:7 (Aram. and Arabic id.)

The derivatives follow, except זֵעָה sweat [which in Thes. is referred to יָזַע; also זִיעַ].

זוּעַ Chald. *to tremble, to fear,* followed by מִן Part. זָאֲעִין or according to קרי זָיְעִין Dan. 5:19; 6:27

זְוָעָה f. (from זוּעַ with the Vav moveable).

(1) *agitation, trouble*, Jer. 15:4, נְתַתִּים לְזַוָעָה לְכֹל מַמְלְכוֹת הָאָרֶץ "I will deliver them for trouble to all kingdoms of the earth;" 24:9; 29:18; 34:17; 2 Chr. 29:8. The קרי every where [in these passages] has the form זַעֲוָה, as being of more easy utterance (which see).

(2) *terror*, Isa. 28:19.

זוף an unused root. In Chaldee *to borrow*. Hence the pr. n. זִיף. ["Probably i.q. זוב *to flow*, compare Arabic زفّ, to flow, to be liquid, وذف to become liquid, to melt in drops," etc., Thes. "Hence זֶפֶר and זִיף"].

I. **זוּר**—(1) TO PRESS, TO SQUEEZE, TO PRESS OUT (Syr. ܙܳܪ, ܙܽܘܪ to take in the hand. Arab. زَرَّ; to press, especially applied to the lip of a horse. The original idea is that of restraining, pressing in, comp. the kindred roots צוּר, צָרַר). Fut. Jud. 6:38, וַיָּזַר אֶת־הַגִּזָּה "and he squeezed together the fleece." Job 39:15, וַתִּשְׁכַּח כִּי רֶגֶל תְּזוּרֶהָ "and (the ostrich) forgets that the foot may press upon them" (her eggs), that is, may crush them; compare Isa. 59:5. Intrans. pret. זֹרוּ (for which intransitive form see Lehrgeb. p. 401), Isa. 1:6, לֹא זֹרוּ "(the wounds) are not pressed together," not cleaned from blood. [Query. But does not this simply mean *not closed up* in healing?] ["Part. pass. fem. Isa. 59:5 וְהַזּוּרֶה, 'and the pressed or broken (egg) is cleft into a viper,' i.e. a viper springs from the broken (egg). ־ֶה is a more obtuse form for ־ָה, compare Zec. 5:4"]. Hence מָזוֹר No. I.

II. **זוּר** a kindred root to סוּר and גּוּר.

(1) *to turn aside, to depart* (like Arab. زار; Med. Waw Conj. VI. VIII), followed by מִן from someone, Job 19:13; Ps. 78:30; especially from God, Ps. 58:4; from the way of truth and uprightness, whence מָזוֹר falsehood, زُورٌ lie, falsehood, زار Conj. I. to tell lies (compare גּוּר and Arab. جار).

(2) *to turn from the way*, to lodge at any one's house (Arabic زار to visit some one), hence *to be a stranger* (Arabic زائر a visitor, stranger) ["*to be strange* or *foreign*"].

Part. *a stranger, strange*, especially —(1) *of another nation, an alien by birth*, Exod. 30:33 [but surely *this* passage refers to any one not the high priest], with which the idea of *an enemy* or *barbarian* is often associated (like the Lat. *hostis olim erat peregrinus*, Cic. Off. i. 12, and Gr. ξεῖνος, which also signified *an enemy*, Herod. ix. 11; on the other hand Sam. ܓܢܐ is properly a hater, and in a derived sense a stranger). Isa. 1:7; 25:2; 29:5; Ps. 54:5; Eze. 11:9; 28:10; 30:12; Hosea 7:9; 8:7; Obad. 11. אֵל זָר a strange or foreign god, the domestic god of some other nation, introduced amongst the Hebrews; [May not these passages simply mean *strange* as opposed to Jehovah, *their own* God?], Ps. 44:21; 81:10; ellipt. זָר Isa. 43:12. Pl. זָרִים Deu. 32:16; Jer. 3:13; [?] 5:19 [?].

(2) *of another family*. Fem. זָרָה *a strange woman* (i. q. אֵשֶׁת רֵעַ Pro. 6:29), especially with regard to unlawful intercourse with her, *an adulteress, a harlot* [this is clearly the general use of the term], Prov. 2:16; 5:3, 20; 7:5; 22:14; 23:33 (Syr. and Sam. ܙܢܐ, ࠆࠍࠀ is *to commit adultery*, prop. to turn to lodge with). So זָרִים *adulterers, profligates*, Jer. 2:25; Eze. 16:32, בָּנִים זָרִים *strange children*, i.e. *bastards*, Hos. 5:7.

(3) As opposed to that which is upright, true, and lawful, *strange* is the same as *unlawful*, אֵשׁ זָרָה strange fire, i.e. unlawful or profane fire, as opposed to the holy fire. Lev. 10:1; Num. 3:4; 26:61, קְטֹרֶת זָרָה profane incense; Ex. 30:9.

(4) In opposition to one's own self, i. q. אַחֵר *another*, Prov. 11:15; 14:10; 20:16; 27:2, 13; 1 Ki. 3:18.

(5) Tropically *new, unheard of*, Isa. 28:21.

["Also i. q. Arab. زار Med. Ye *to loathe*; intrans. *to be loathsome*, Job 19:17, רוּחִי זָרָה לְאִשְׁתִּי 'my spirit (as agitated, querulous) is loathsome to my wife.' Hence זָרָא loathsomeness, for זָרָה."]

NIPHAL i. q. Kal. No. 1, Isa. 1:4.

HOPHAL part. מוּזָר *become strange*, Ps. 69:9.

Derivative מָזוֹר No. II.—זָרָה Job 19:17, see under the root זיר [but see the added remark from Thes. above].

זוּרֶה m. once Isa. 59:5, וְהַזּוּרֶה תִּבָּקַע אֶפְעֶה "if (an egg) be crushed, a viper breaks forth." If the vowels stand correctly, זוּר is part. pass. of the verb זוּר No. I, ־ֶה being added for ־ָה fem. gen. (like Zec. 5:4, although in both places it seems to be a transcriptural error). It would be more suitably written הַזֹּרָה part. act., according to the form of the pret. זֹרוּ Isa. 1:6.

[**זָזָא** pr. n. *Zaza*, 1 Ch. 2:33.]

זָחַח unused in Kal, i. q. Arabic زَحَّ; and زَحْزَحَ; *to remove, to displace*. Aram. ܙܚܰ, זְחַח.

NIPHAL *to be removed*, Ex. 28:28; 39:21.

זָחַל—(1) TO CREEP, TO CRAWL. Part. זֹחֲלֵי עָפָר

"the creepers of the dust," i. e. serpents; Deut. 32:24; Mic. 7:17. Hence—

(2) *to fear, to be afraid*, properly to walk with faltering footsteps, see דָּחַל. Job 32:6, עַל־כֵּן זָחַלְתִּי וָאִירָא "therefore I was afraid and feared."

זֹחֶלֶת ("serpent"), [*Zoheleth*], pr. n. אֶבֶן הַזֹּחֶלֶת ("stone of the serpent"), a stone near Jerusalem, 1 Ki. 1:9.

זֵידוֹן adj. m. (from the root זוּד) *boiling, overflowing*, spoken of water, Ps. 124:5.

זִיו Chald. m. *splendour, brightness* (contracted from זְהִיו, from the root זְהָה which see, i. q. Hebr. זִו), Dan. 2:31; 4:33. The plural is used of the bright colour of the face. Dan. 5:6, 9, זִיוֹהִי שְׁנַיִן עֲלוֹהִי "his colour changed upon him," i. e. he became pale, verse 10; 7:28. Comp. the Hebr. chap. 10:8. (Syr. ܙܝܘܐ brightness. Arab. زِيّ and زَيّ ornament.)

זִיז m. (from the root זוּז)—(1) *any moving thing*, was sich regt, was lebt und webt. So poetically זִיז שָׂדַי used of the beasts of the field, Ps. 50:11; 80:14. The Greek κνώδαλον, a beast, for κινώδαλον, has been rightly compared with this; as may be also κινώπετον, κνώψ from κινέω, πρόβατον from προβαίνω.

(2) ["*streams of milk, milk flowing abundantly and in streams* from a full breast, *abundance of milk*." Thes.] *a full breast* (see the root זוּז No. 2). So the original figure being preserved, Isa. 66:11, לְמַעַן תָּמֹצּוּ וְהִתְעַנַּגְתֶּם מִזִּיז כְּבוֹדָהּ "that ye may suck and be glad (i. e. suck with pleasure) from her full (or abundant) breast," i. e. from her breasts filled with milk. The parallel is מִשֹּׁד תַּנְחֻמֶיהָ.

[In Thes. the *order* of the meanings is reversed.]

זִיזָא ("abundance"), [*Ziza*]—(1) pr. n. m. 1 Ch. 4:37.—(2) 2 Ch. 11:20.

זִיזָה (id.), [*Zizah*], pr. n. m. 1 Ch. 23:11, instead of which, verse 10, זִינָא.

זִיעַ ("motion"), [*Zia*], pr. n. m. 1 Ch. 5:13.

זִיף ("borrowed," ["flowing"], from the root זוּף), [*Ziph*], pr. name—(1) of a town situate in the tribe of Judah, Josh. 15:55; 2 Chron. 11:8; in the neighbourhood of which was a desert of the same name, 1 Sam. 23:14, 15. Hence the Gentile noun זִיפִי 1 Sam. 23:19; 26:1. [Now زيف Rob. ii. 191.] —(2) of a man, 1 Ch. 4:16.

זִיקוֹת f. pl. (for זִקּוֹת, זְנָקוֹת from the root זָנַק, comp. the similar instances collected in Lehrg. page 145, to which add קִיצוֹן for קִצּוֹן, אִישׁ for אֱנָשׁ.) *burning darts* or *arrows*, Isa. 50:11, i. q. זִקִּים Prov. 26:18 (where many copies read זִיקִים. Syr. ܙܝܩܐ a weapon, thunderbolt).

זִיר Arabic زار Med. Ye, TO LOATHE. Intrans. *to be loathsome*. Job 19:17, רוּחִי זָרָה לְאִשְׁתִּי "my breath is loathsome to my wife." Others, whom formerly I followed, take this according to the Syriac version, "my mind is (i. e. I am) become estranged from my wife." Hence זָרָא (for זָרָה) loathing.

[In Thes. under זוּר No. II; see above.]

זַיִת constr. זֵית, pl. זֵיתִים m.

(1) *an olive*, olive tree, Jud. 9:9; more fully called זֵית שֶׁמֶן Deu. 8:8. שֶׁמֶן זַיִת oil of olives, Ex. 27:20; 30:24; Lev. 24:2. הַר הַזֵּיתִים the Mount of Olives near Jerusalem, Zec. 14:4, regarded as holy even in the Old Test., 2 Sam. 15:30; 1 Ki. 11:7. [These passages prove nothing of the kind; if the latter refer at all to the Mount of Olives, any such reverence would have been idolatrous.]

(2) *an olive*, the fruit. עֵץ הַזַּיִת the olive tree, Hag. 2:19. דָּרַךְ זַיִת he trode the olives, Mic. 6:15.

(3) *an olive branch, an olive leaf*, Zec. 4:11; compare verse 12.

A similar word is used in all the cognate languages: Syriac ܙܝܬܐ olive tree, Arab. زَيْتٌ oil, زَيْتُون olive, Æth. ዘይት: oil and olive; hence it was introduced into the Coptic, in which ϫⲱⲓⲧ is an olive tree; and into the Spanish, in which there is *azeyte*, oil.

Etymologists acknowledge themselves to be ignorant of the origin of this word; which, it appears to me, should be sought in the root זָהָה (which see), and زَهِيَ to shine, زَهَى to adorn [" زَهَى (for زَهَا) to adorn, prop. to cause to shine, V. to be clothed, adorned"]; whence زِيّ a fair or splendid form, ["ornament, prop. splendour; see Castell. p. 1040"]; Heb. זִו, Ch. זִיו: so that זַיִת prop. should be feminine, from the form זִי, زِيّ, and denote brightness. This might be either referred to the freshness and beauty of the *olive tree* (comp. אוֹרוֹת), or, as I prefer, to the brightness of oil (compare יִצְהָר oil, from צָהַר to be bright, and זָהָב Zec. 4:12, of clear and brilliant oil). After the true origin of the word had been forgotten, the letter ת was taken for a radical; and thus זַיִת is of the masculine gender, and from it in Arabic a new

verb has been formed, زَاتَ to preserve in oil, II. to lay up oil.

זֵיתָן ("olive tree," Arabic زَيْتُون), [*Zethan*], pr. n. m. 1 Ch. 7:10.

זַךְ and זָךְ f. זַכָּה adj. *pure;* used of oil, Ex. 27:20; of frankincense, Ex. 30:34; figuratively of the soul and morals, Job 8:6; 11:4; 33:9; Prov. 16:2; 20:11; 21:8. Root זָכַךְ.

זָכָה i. q. זָכַךְ [fut. יִזְכֶּה], TO BE PURE (always in a moral sense), Job 15:14; 25:4; Psa. 51:6; Mic. 6:11. (Arab. زَكَا, Syr. ܙܟܐ and ܕܟܐ id. The Greek ἅγιος, ἁγνός, and probably also the Lat. *sacer, sancio*, transp. *castus*, are from the same stock.)

PIEL, *to make pure, to cleanse*, e.g. the course of life, the soul, Psa. 73:13; Prov. 20:9. Psa. 119:9, בַּמֶּה־יְזַכֶּה נַּעַר אֶת־אָרְחוֹ "how shall a young man cleanse his way?" i. e. maintain purity of life?

HITHPAEL הִזַּכּוּ for הִתְזַכּוּ *to cleanse himself*, Isa. 1:16. [The accent shews that this is not Niph. of זָכַךְ. See Thes.]

[Derivative, זָכוּ.]

זָכוּ Ch. f. *purity, rectitude* of life, Dan. 6:23. [Root, the preceding.]

זְכוּכִית fem. once, Job 28:17, *glass* or *crystal*. (Arab. زُجَاج, Syr. [illegible] id.) Root זָכַךְ. Compare זַג.

זְכוּר m. [only with suff. זְכוּרְךָ], i. q. זָכָר *a male*, used both of men and of animals, Ex. 23:17; 34:23; Deu. 16:16; 20:13.

זַכּוּר ("mindful"), [*Zaccur*], pr. n. of several men, Nu. 13:4; 1 Chr. 4:26; 25:2; Neh. 3:2; 10:13; 13:13.

זַכַּי ("pure," "innocent"), [*Zaccai*], pr. n. m. see זַכַּי.

זָכַךְ i. q. זָכָה (which see), TO BE PURE, used of things physically [?], Lam. 4:7; used morally, Job 15:15; 25:5. Comp. the kindred root זָנַג ["also צָחַח"].

HIPHIL, *to cleanse, to wash*, Job 9:30.

["NIPHAL, see זָכָה HITHPAEL."]

Derivatives, זַךְ, זְכוּכִית, and pr. n. זַכַּי.

זָכַר fut. יִזְכֹּר (Arab. ذَكَرَ, Syr. and Ch. [illegible], דְּכַר), *meminisse, recordari, reminisci*, TO REMEMBER, TO RECOLLECT, TO BRING TO MIND (compare as to the distinction between these [Latin] words, Cic. Leg. xii. 35, and Doederlein Lat. Synonyme und Etymologien, i. 166 ["The origin seems to lie in the idea of *pricking, piercing*, comp. kindred דָּקַר; whence זָכָר membrum virile; ... the idea of memory then may come from that of *penetrating, infixing*, compare Ecc. 12:11. A different etymology was proposed by me in Monumm. Phœn. p. 114, viz. that as in Athen. i. 1, סכר is written for זֵכֶר *memory*, perhaps זָכַר is primarily i. q. סָכַר *to shut up*, and then *to keep, to preserve;* compare שָׁמַר No. 2. But the other view is favoured by the noun זָכָר." Ges. add.]). Followed by an acc. Gen. 8:1; 19:29, etc.; more rarely by לְ Ex. 32:13; Deut. 9:27; Psal. 25:7; 136:23; בְּ Jer. 3:16; followed by כִּי Job 7:7; 10:9; Deu. 5:15. It signifies especially—(*a*) *to remember, to be mindful*, i.e. to retain in memory, Ps. 9:13; 98:3; 105:5, 42; 2 Ch. 24:22. Ex. 13:3, זָכוֹר אֶת הַיּוֹם הַזֶּה "be mindful of this day;" 20:8. זָכַר אֶת הַבְּרִית *to be mindful of* the covenant, Gen. 9:15; Levit. 26:42; Am. 1:9.—(*b*) *to bear something in mind, to account, to consider* (bedenken). Deut. 5:15, "account that thou wast a servant in Egypt." Deu. 15:15; 16:12; 24:18. Job 7:7, זְכֹר כִּי רוּחַ חַיָּי "consider that my life (is) a breath." Ps. 103:14.—(*c*) *to contemplate things called back to memory*, i.e. *recordari*. Ps. 119:55, זָכַרְתִּי בַלַּיְלָה שִׁמְךָ יְיָ "I remember thy name, O Lord, in the night." Ps. 119:52; 143:5; 63:7.—(*d*) *to recollect, reminisci*, ἀναμιμνήσκειν, *in memoriam revocare*, to call back to memory. Opp. *oblivisci*. Gen. 40:23, וְלֹא זָכַר שַׂר הַמַּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכָּחֵהוּ. Verse 14; 42:9; Num. 11:5; Ecc. 9:15; Job 21:6; Jer. 44:21 (syn. הֶעֱלָה עַל לֵב). Often with the added idea of care, *again to care* for some one (i. q. פָּקַד), Gen. 8:1; 19:29; 30:22.—(*e*) Followed by a dative of the person and an acc. of the thing, *to remember* something either for the advantage or the disadvantage of another, jemandem etwas gedenken; for good, Neh. 5:19, זָכְרָה לִּי אֱלֹהַי לְטוֹבָה כֹּל אֲשֶׁר "remember for me, O my God, all things which I have done (that thou mayest at some time) requite (them)." Neh. 6:14; 13:22; for evil, 13:29.—(*f*) It is also referred to future things, like *reputare*, and *respicere, meminisse*, in the common expressions *respice finem, memento mori*. Lam. 1:9, "and she did not remember (meditate on) the end." Isa. 47:7. Hence, *to meditate, to think on, to attempt* something, auf etwas denken. Job 40:32, זְכֹר מִלְחָמָה denk an den Kampf, i.e. to approach, to prepare the battle.

["(2) *to make mention of* a person or thing, Jer. 20:9."]

NIPHAL—(1) *to be remembered*, or *recalled to mind*, which is often equivalent to *to be mentioned*. Job 24:20, עוֹד לֹא יִזָּכֵר "no one remembers him any

more," he is not mentioned, he has gone into oblivion; Jer. 11:19, שְׁמוֹ לֹא יִזָּכֵר עוֹד "his name shall no more be mentioned or remembered;" Eze. 3:20; Isa. 23:16; Zec. 13:2; Est. 9:28, הַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים "those days (should be) remembered and kept." נִזְכַּר אֶל יְהוָֹה Psal. 109:14, and לִפְנֵי יְיָ Num. 10:9, *to be remembered before God, to be recalled to his memory.* Followed by לְ the memory of a thing to be preserved for some one's disadvantage (compare Kal, letter *e*), jemandem gedacht werden, Eze. 18:22; 33:16.

(2) denom. from זָכָר, *to be born a male,* Ex. 34:19 (Arab. ذكر IV. to bear a male).

Hiphil הִזְכִּיר [inf. with suff. הַזְכַּרְכֶם]—

(1) *to bring to remembrance* before some one. Gen. 40:14, הִזְכַּרְתַּנִי אֶל־פַּרְעֹה "bring me to remembrance before Pharaoh;" 1 Ki. 17:18; Eze. 21:28; 29:16; Jer. 4:16, הַזְכִּירוּ לַגּוֹיִם "make mention to the nations." In the titles of Psalms 38 and 70, לְהַזְכִּיר "to bring to remembrance (oneself to God)," which accords with their subject matter.

(2) *to make mention of.* (Arab. Conj. IV. to make mention of, to praise) 1 Sam. 4:18; Ps. 87:4. Especially *to make mention of with praise, to praise, to celebrate,* Ps. 45:18; 71:16; 77:12, e.g. שֵׁם יְהוָֹה Isa. 26:13, and בְּשֵׁם Josh. 23:7; Ps. 20:8; Am. 6:10 (compare קָרָא בְּשֵׁם), Isa. 48:1; 63:7. Once used causatively, *to cause to be remembered,* or *celebrated,* Ex. 20:24.

(3) i. q. Kal, *to remember, to call to one's own mind,* Gen. 41:9; Isa. 19:17; 49:1.

(4) *to offer a memorial offering* (called אַזְכָּרָה), Isa. 66:3.

(5) *to cause to be remembered.* Part. מַזְכִּיר subst. 1 Ki. 4:3; 2 Ki. 18:18, 37; 2 Ch. 34:8; Isa. 36:3, 22, "he who caused to be remembered," i.e. *the recorder, historian, or superintendent of the annals of the kingdom,* one of the ministers of the Hebrew kings, whose office it was to record events as they occurred, especially those which might relate to the king. A similar officer is mentioned in the royal court of Persia, both anciently (Herod. vi. 100; vii. 90; viii. 100) and in modern times (Chardin, Voyage, tom. iii. 327), amongst whom he is called *Waka Nuwish* [وقع نوش], and also in that of the Roman emperors Arcadius and Honorius [and afterwards], bearing the name of *magistri memoriæ.*

Derivatives, the words immediately following; and also אַזְכָּרָה, זָכוּר, זִכּוּר.

זָכָר m. *a male,* as being he through whom the *memorial* of parents is continued [but see Thes. and Ges. cor. where this reason is omitted], 2 Sa. 18:18. It is used of men, Gen. 1:27; 5:2; 17:10, seq.; 34:15, seq.; and of animals also, Gen. 7:3, 9, 16; Ex. 12:5. Plur. זְכָרִים Ezr 8:4, seq. Compare זָכַר Niphal No. 2, and זָכוּר. (Arab. ذَكَر, Syr. ܕܶܟܪܳܐ id., the former is also used to signify membrum virile.) [For the etymology, see added remark on זָכַר.]

זֵכֶר and **זֶכֶר** (Ex. 17:14; Isa. 26:14; Pro. 10:7 where however other copies have Tzere, see J. H Michaëlis, Nott. Crit.), with suff. זִכְרִי m.

(1) *remembrance* (Andenken), Arab. ذِكْر. Exod. 17:14, "I will blot out the memory of Amalek;" Deu. 25:19; 32:26; Ps. 9:7; 34:17; 109:15, etc.

(2) *a name* by which any one *is remembered,* i. q. שֵׁם. Ex. 3:15, זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר "this is my name for ever, and thus ye shall name me [lit. this is my memorial] through all generations;" Ps. 30:5, הוֹדוּ לְזֵכֶר קָדְשׁוֹ "Praise ye his holy name" ["his holy memorial"], Hos. 12:6.

(3) *praise, celebration;* Ps. 6:6; 102:13 (ذِكْر)

[(4) *Zacher,* pr. n. of a man, 1 Ch. 8:31.]

זִכָּרוֹן m. constr. זִכְרוֹן pl. ־ים and ־וֹת.

(1) *memory, remembrance,* Josh. 4:7; Exod. 12:14; Ecc. 1:11; 2:16. אַבְנֵי זִכָּרוֹן memorial stones, the name applied to the two gems in the shoulder bands with which the dress of the high priest was adorned, Ex. 28:12; 39:7. מִנְחַת זִכָּרוֹן a memorial offering, Nu. 5:15; שׂוּם זִכָּרוֹן to establish a memorial, namely by the procreation of children, Isa. 57:8. [?

(2) *a memorial* or *memento,* ὑπόμνημα (French *mémoire*). Exod. 17:14, כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר "write this a memorial (that which shall cause to be remembered) in a book." סֵפֶר זִכָּרוֹן Mal. 3:16, and pl. סֵפֶר הַזִּכְרוֹנוֹת Est. 6:1, a book of memorials, annals, journals; comp. דִּבְרָן; *a memorial sign,* Ex. 13:9.

(3) *the celebration* of any particular day (comp. the verb, Est. 9:28; Ex. 20:8); Lev. 23:24.

(4) i. q. מָשָׁל *a memorial sentence,* ἀπόφθεγμα, Job 13:12.

זִכְרִי ("celebrated," "famous," compare ذِكْر fame), [*Zichri*], pr.n. of several men, Exod. 6:21; 1 Ch. 8:19, 23; 9:15; 2 Ch. 23:1; Neh. 11:9, etc.

זְכַרְיָה & **זְכַרְיָהוּ** ("whom Jehovah remembers"), pr. n. [*Zechariah, Zachariah*], (Greek Ζαχαρίας)—

(1) of a king of Israel, the son of Jeroboam II., killed by Shallum after a reign of six months, B C 773, 2 Ki. 15:8—11.

(2) of a prophet who lived after the Babylonish captivity, whose prophecies form a part of the canon of Scripture. He was the son of Barachiah, the grandson of Iddo the prophet (comp. בֵּן No. 1), Zec. 1:1, 7; Ezr. 5:1; 6:14.

(3) of a son of Barachiah [Jeberechiah], cotemporary with Isaiah, and also as it seems a prophet, Isa. 8:2; comp. 16 [?].

(4) of a prophet the son of Jehoiada, slain in the court of the temple, in the reign of Joash, 2 Ch. 24:20, seq.

(5) of a prophet living at Jerusalem in the reign of Uzziah, 2 Ch. 26:5, etc.

["**זָלָא** an unused root, perhaps i. q. דָּלָה, زلن, *to draw out;* hence pr. n. זִלְיָאה" Thes.]

זָלַג an unused root, prob. i. q. Arab. زلج (kindred with דָּלָה), to draw out. Hence מִזְלָג, מִזְלָגָה fork.

זַלּוּת *terror, trembling,* Psal. 12:9. Root זָלַל. ["ἅπαξ λεγόμ. prop. a shaking, trembling, earthquake, see the root in Niphal. Hence *a storm, a tempest.* Ps. 12:9, "the wicked walk on every side, כְּרוּם זֻלּוּת לִבְנֵי אָדָם like the rising of a tempest upon the sons of men." Ges. add.]

זַלְזַל only in pl. זַלְזַלִּים m. *shoots, twigs, sprigs,* from their trembling and quivering motion, Isa. 18:5. Root זָלַל, see especially Niphal. Comp. also תַּלְתַּלִּים, סַנְסִנִּים, סַלְסִלּוֹת.

זָלַל answering to the German schüttern, schütteln, schütten, *to shake* (kindred with דָּלַל and the words there compared).

(1) *to shake, to make tremble,* see Niphal.

(2) *to pour out, to shake out* (hence, *to lavish*), (ausschütten, ausschütteln). Part. זוֹלֵל *a squanderer, a prodigal,* Prov. 23:21; 28:7; Deut. 21:20; Prov. 23:20, זֹלְלֵי בָשָׂר "those who squander (or, are prodigals as to) their own body," voluptuous profligates. Comp. זוּל. And as we only cast out and throw away those things which we count worthless, hence—

(3) intrans. *to be abject, worthless, vile.* Jer. 15:19; Lam. 1:11. (Arab. ذَلَّ id., ذُلّ vileness, abjectness of mind. Syr. ܙܠ to be vile.) See Hiph.

Niphal נָזֹל (comp. as to this form Lehrg. § 103, note 7), *to be shaken, to tremble.* Isai. 64:2, מִפָּנֶיךָ הָרִים נָזֹלּוּ "the mountains tremble before thy face." The passage, Jud. 5:5, הָרִים נָזְלוּ is to be similarly understood, for נָזְלוּ is there used for נָזֹלּוּ Lehrg. 1)3, note 15. Well rendered by the LXX. ἐσαλεύθησαν (the root זלל agreeing in etymology with σάλος, σαλεύω), and the Ch. and Syr. express the same (Arab. زَلْزَلَ to shake the earth, زِلْزَال an earthquake). See זַלְזַלִּים.

Hiphil (pointed according to the Chaldee form), הֵזִיל causative of Kal No. 3, *to despise.* Lam. 1:8. ["See the root זוּל."]

[Derivatives זַלְזַלִּים, זֻלּוּת.]

זַלְעָף an unused quadriliteral, i. q. זָעַף *to be hot,* the letter ל being inserted, compare Lehrg. p. 864. Other etymological attempts, especially those brought out by Eichhorn in his edition of Simonis' Lexicon, resting on false significations attributed to Arabic words, I have examined and refuted in Ephemerid. Litt. Hal. 1820, No. 123. Hence—

זַלְעָפָה & זִלְעָפָה Pl. ־וֹת (Ps. 11:6; Lam. 5:10), *a violent heat,* especially of the wind, Ps. 11:6 (the wind called السموم *es simûm,* i. e. poisonous, is to be understood); of famine, Lam. loc. cit. (Ezekiel 5:2, compare verses 12, 16, 17, λιμὸς αἴθοψ, Hes. Op. 361; *ignea fames,* Quinctilian. Declam. xii.; Arabic نار الجوع a fire of famine, Hariri), also of indignation, Ps. 119:53.

זָלַף an unused root. Ch. Pael to drop, i. q. דָּלַף. Hence—

זִלְפָּה ("a dropping"), [*Zilpah*], pr. n. of the handmaid of Leah, Gen. 29:24; 30:9.

זִמָּה f. (from זָמַם)—(1) *counsel,* in a bad sense, Proverbs 21:27; 24:9; more rarely in a good sense, Job 17:11 (in which passage allusion is made to the derivation of the word: see what is said under the root).

(2) *wickedness, a wicked deed.* Psal. 26:10; 119:150. Especially used in speaking of sins of uncleanness, such as fornication, rape, or incest. Lev. 18:17, זִמָּה הִיא "this would be wickedness." Job 31:11; Eze. 16:27; 22:9, 11.

(3) [*Zimmah*], pr. n. m. 1 Ch. 6:5, 27; 2 Ch. 29:12.

זַמָּה f. i. q. זִמָּה No. 1. Pl. זַמּוֹתִי for זִמּוֹתַי (comp. Gr. § 79, note 2 [§ 88, note 1]), my counsels or purposes, Ps. 17:3. According to the accents it is certainly to be thus taken, for the word זַמֹּתִי is Milra. With the accent changed זַמּוֹתִי is, *I have purposed,* and the sentence runs more smoothly if rendered.

"(that which) I purposed (my mouth) shall not transgress." [Qu. Is not this inf. of זָמַם?]

זְמוֹרָה f. [root זָמַר], pl. ־ִים (Nah. 2:3).—(1) *a vine-branch*, or *twig*, so called from being pruned (see the root זָמַר). Nu. 13:23; Isa. 17:10.

(2) generally *a branch*, or *shoot*. Eze. 15:2; 8:17, "and lo, they put the branch to their nose;" referring to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of twigs of the plant called *Barsom*, see Strabo, xv. p. 733, Casaub.: τὰς δ' ἐπῳδὰς ποιοῦνται πολὺν χρόνον ῥάβδων μυρικίνων λέπτων δέσμην κατέχοντες. Comp. Hyde, De Rel. Vett. Persarum, p. 350. Zendavesta ed. Anquetil du Perron, ii. 532.

זַמְזֵם an unused quadriliteral, i. q. Arab. زمزم onomatopoetic summen, to buzz, to murmur, to make a noise, to hum, whence زمزمة a noisy multitude. Hence—

זַמְזֻמִּים masc. pl. ("tribes making a noise"), [*Zamzummims*], prop. name of a nation of giants, anciently dwelling within the borders of the Ammonites, but extinct even before the time of Moses, Deu. 2:20. Comp. זוּזִים.

זָמִיר m. Cant. 2:12, *the time of the pruning of vines* (of the form קָצִיר, חָרִישׁ Lehrg. § 120, No. 5), from זָמַר. Well rendered by the LXX. καιρὸς τῆς τομῆς. Symm. κ. τῆς κλαδεύσεως. Vulg. *tempus putationis*. Others translate it, *the time of the singing of birds*, which is contrary to the use of the verb זָמַר and to the analogy of the form קָטִיל.

זָמִיר (Isa. 25:5), pl. זְמִירוֹת *a song*. Ps. 119:54; 2 Sa. 23:1; especially *a hymn, a song of praise*. Isa. 24:16. Job 35:10, "who giveth songs (i. e. joy, rejoicing) in the night" (i. e. in adversity); *a triumphal song* [of oppressors], Isa. 25:5. Root זָמַר. especially Pi.

זְמִירָה ("song"), [*Zemirah*], pr. n. m. 1 Ch. 7:8.

זָמַם pret. זָמַמְתִּי and זַמּוֹתִי, fut. יָזֹם pl. יָזֹמּוּ for יָזֹמּוּ (see Gr. § 57, note 11 [§ 66, note 11]; Lehrg. p. 372; for the root זוּם, which some propose, is altogether fictitious). [In Ges. add. "*to meditate, to have in mind, to purpose;* Arab. سمّ id. It seems to come from the idea of *murmuring* or *muttering*, i. e. the low voice of persons talking to themselves or meditating; comp. זַמְזֵם to murmur, also הָגָה, הֶגֶה."

This new definition of this root of course influences the synopsis of meanings, as well as it entirely supersedes the following remark.] Properly *to tie, to bind*, i. q. the kindred צָמַם, and Arab. زمّ to bind, to tie together, whence زمام a cord. Hence tropically—

(1) *to lie in wait, to plot*, followed by לְ, Ps. 37:12; *to purpose*, or *meditate evil*, Prov. 30:32; followed by a gerund, Ps. 31:14. Hence—(2) as a verb of medial signification, *to meditate something, to propose to oneself*, followed by an accusative, Gen. 11:6; Lam. 2:17. Proverbs 31:16, זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ "she proposed to herself (to possess) a field, (she considers a field,) and she obtains it:" followed by a gerund, Zec. 1:6.

With regard to the original signification above proposed [but see the added note], it is sufficient to remark, that verbs signifying binding or weaving are very often applied to counsels, especially in a bad sense, of which examples may be seen under the root אָרַב. Allusion is made to this origin in Job 17:11, זִמֹּתַי נִתְּקוּ "my purposes are broken off," that is, like a cord; since the Orientals compare a counsel formed to something woven or wreathed. Vit. Tim. t. i. p. 90: شد حزام الحزم he firmly twined the cord of his purpose. In Arabic the figurative idea is found in the verb سمّ to purpose to himself, to intend.

Derivatives, זִמָּה, זִמָּה, מְזִמָּה and זָמָם.

זָמָם m. *a counsel* or *purpose* in a bad sense, Ps. 140:9.

זָמַן unused in Kal, kindred to the root זָמַם TO APPOINT. [In Sam. Pent. Gen. 11:6, יזמנו where the Heb. has יָזְמוּ.]

Piel זַמֵּן id. very frequently used in Chaldee.

Pual, plur. part. עִתִּים מְזֻמָּנִים Ezr. 10:14; Neh. 10:35, and עִ׳ מְזֻמָּנוֹת 13:31, *times appointed* or *stated*. Hence—

זְמַן plur. זְמַנִּים m. *time*, especially *a stated time* (Arabic زمان, زمن time. Syr. ܙܒܢܐ id.), Ecc. 3:1, לַכֹּל זְמָן "its own time for every thing," i. e. every thing remains only so long, all things are frail and fleeting, Neh. 2:6; Est. 9:27, 31. It is a word of a later age used instead of the more ancient עֵת. [This remark (omitted in Thes.) takes for granted what cannot be admitted, that Solomon did not write the book of Ecclesiastes.]

זְמַן Chald. Pael, *to appoint, to establish, to prepare.*

Hithpael הִזְדְּמִן *to agree together*, properly to appoint for each other time and place, Dan. 2:9 קרי. Comp. Am. 3:3 Targ. The כתיב is to be read הַזְמִנְתּוּן, and is Aphel, in which, however, this verb is used [elsewhere] neither in Syriac nor in Chaldee [?] but only in Samaritan ["and this reading is to be preferred, as being the more unusual"].

זְמָן & זִמָן emphat. st. זִמְנָא plur. זִמְנִין m. Chald.

(1) *time, a set time.* Dan. 2:16, בַּהּ זִמְנָא "at the same time;" 3:7, 8; 4:33. עַד זְמַן וְעִדָּן "until a time and season;" 7:12. Used of holy times (feast days), Dan. 7:25. Compare מוֹעֵד No. 3.

(2) pl. *times, vices* (Male). Dan. 6:11, זִמְנִין תְּלָתָה *three times* (to be compared with the corresponding English expression *three times.* Also ܙܒܢ and Arab. وَقْت, time, pl. times, *vices*).

זָמַר ["properly it would seem "to pluck"], to prune, especially the vine, Lev. 25:3, 4. Hence מְזַמֶּרֶת snuffers. (Arab. زبر to prune a vine, the letters מ and ב being interchanged).

Niphal pass. Isa. 5:6.

Piel זִמֵּר—(1) *to sing*, properly (as has been well observed by Albert Schultens and Bishop Lowth), *to cut off* the discourse or sentence, or song; to express a song divided according to rhythmical numbers, (compare قَرِيض a song, properly a discourse divided, from قرض to cut, to cut off. Arab. زمر I. and II.; Syr. ܙܡܪ and ܙܰܡܰܪ; Æth. Conj. II. id.). Followed by a dative of the person whom the song celebrates, Jud. 5:3; Ps. 9:12; 30:5; 47:7; and an acc. Ps. 47:7; 66:2; 68:5, 33.

(2) *to play on a musical instrument* [or *to sing* so *accompanied*], ψάλλειν. Ps. 33:2; 71:22.

(3) *to dance* (Arabic زمر), which is also done according to rhythmical numbers, and is connected with singing and music (comp. צָחַק and שָׂחַק). Hence זֶמֶר. [It may be questioned whether זִמֵּר ever really meant *to dance*; this signification seems to be merely imagined in order to connect זֶמֶר with its root.]

Derivatives, מְזַמֶּרֶת, מַזְמֵרָה, מִזְמוֹר, זְמוֹרָה, זָמִיר, זָמִיר, and also those which immediately follow.

זְמַר [emph. זְמָרָא] m. Chald. *music of instruments*, Dan. 3:5, 7, 10, 15.

זַמָּר m. Chald. *a singer*, Ezr. 7:24.

זֶמֶר m. occurs once, Deut. 14:5, an animal, a species of deer or antelope, so named from its *leaping* (see זִמֵּר Piel No. 3), like דִּישׁוֹן from דּוּשׁ, דּוּן. (Arab. زمر to leap as a goat.)

זִמְרָה f. *singing*, or *music.*—(*a*) vocal, Ps. 81:3; 98:5.—(*b*) instrumental. Amos. 5:23. Meton. זִמְרַת הָאָרֶץ song of the land, i. e. its most praised fruits or productions, Gen. 43:11. Compare Greek ἀοίδιμος, celebrated in songs, i. q. celebrated.

זִמְרִי masc. ("celebrated in song," ἀοίδιμος, "celebrated"), [*Zimri*], pr. n.—(1) of a king of Israel, who slew Elah and succeeded him, B. C. 930. 1 Ki. 16:9, 10; 2 Ki. 9:31. Gr. Ζαμβρί.—(2) of the capt. of the Simeonites, Nu. 25:14.—(3) 1 Chr. 2:6. —(4) 1 Chr. 8:36; 9:42.—(5) it seems also to be a patronymic from זִמְרָן for זִמְרָנִי. Jer. 25:25.

זִמְרָן (id.), [*Zimran*], pr. n. of a son of Abraham, and Keturah, and of an Arabian nation sprung from him, Gen. 25:2; 1 Ch. 1:32. Perhaps *Zabram*, a regal city according to Ptolemy between Mecca and Medinah is to be compared with this. Compare זִמְרִי No. 5.

זִמְרָת f. i. q. זִמְרָה *song*, meton. *the object of song, or praise.* עָזִּי וְזִמְרָת יָהּ "Jehovah is my strength and my song," Ps. 118:14; Isa. 12:2.

זַן m. pl. זְנִים *species.* As to its origin see under the root זוּן. Ps. 144:13, מִזַּן אֶל־זַן *of every kind.* 2 Ch. 16:14. (Chald. and Syr. id.)

זַן Chald. id. Dan. 3:5, 7, 10, 15.

זָנָב Pl. זְנָבוֹת, constr. זַנְבוֹת the tail of animals (Arab. ذَنَب and ذَنَبَة, Syr. ܕܘܢܒܐ id. The verb ذنب to follow after, is secondary). Ex. 4:4; Jud. 15:4; Job 40:17. Metaphorically, *extremity, the end* of any thing. שְׁנֵי זַנְבוֹת הָאוּדִים "two ends of fire-brands," Isa. 7:4. Also *something vile*, or *contemptible*, especially as opposed to ראשׁ Deu. 28:13, "Jehovah will make thee the head and not the tail;" verse 44. Isa. 9:13; 19:15. (In the same sense the Arabs oppose انف وذنب nose and tail, see my commentary on Isaiah 9:13.) Hence the denominative verb—

Piel זִנֵּב properly *to hurt*, or *cut off the tail*, hence figuratively *to smite*, or *rout the rear of a host* (Arab. ذنب, Greek οὐρά, οὐραγία). Deut. 25:18; Josh. 10:19. Denominative verbs derived from the names of members of the body often have the

sense in the Phœnicio-Shemitic languages of hurting or cutting off those members. See Lehrg. p. 257, and Ewald's Hebr. Gram. p. 200.

זָנָה fut. יִזְנֶה apoc. וַיִּזֶן—(1) TO COMMIT FORNICATION. (Arab. زنى *coivit*, to commit fornication; Syr. ܙܢܐ id.; Æth. ዘመወ:, although Nun is retained in ዝንት: semen coitus.) Attributed properly and chiefly to a woman; whether married (when it may be rendered, to commit adultery) or unmarried, Gen. 38:24; Lev. 19:29; Hos. 3:3; and it is construed with an accusative following of the fornicator or adulterer, Jer. 3:1; Eze. 16:28; Isa. 23:17 (unless אֵת in this place is *with*); also followed by בְּ (to commit fornication *with*), Eze. 16:17; אֶל Eze. 16:26, 28; very often followed by אַחֲרֵי, prop. *to go a whoring after, to follow a paramour*, Eze. 16:34; Levit. 17:7; 20:5, 6; Deu. 31:16, etc. On the other hand, מִן is put before the husband *from* whom the adulteress departs in committing whoredom, *against* whom she transgresses, Ps. 73:27; מֵאַחֲרֵי Hos. 1:2; מִתַּחַת Hos. 4:12, and תַּחַת Eze. 23:5 (comp. Num. 5:19, 29); מֵעַל Hos. 9:1, and עַל Jud. 19:2 (where, however, the reading is doubtful); Eze. 16:15 (she committed adultery *with* a husband; i.e. whilst she had a husband, she thus transgressed against him). Part. זוֹנָה *a harlot, whore, prostitute*, Gen. 38:15; Deut. 23:19, and more fully אִשָּׁה זוֹנָה Lev. 21:7; Josh. 2:1; Jud. 11:1; nor are those to be listened to, who, in some passages, for instance in that cited from Joshua, understand *a hostess, a keeper of a house of entertainment*, from זון to feed. This word is rarely used of a male paramour, as Nu. 25:1, followed by אֶל (comp. Arab. زانٍ for زانى a whoremonger).

(2) It is very often used figuratively—(*a*) of *idolatry*, [*to go a whoring after strange gods*,] (the prophets shadowing forth the relation in which God stood to the people of Israel by the marriage union, see Hos. 1:2; Eze. 16:33; so that the people worshipping strange gods is compared to an adulterous woman). For the prepositions which follow, see above, No. 1. A very common expression is זָנָה אַחֲרֵי אֱלֹהִים אֲחֵרִים to go a whoring after strange gods, Lev. 17:7; 20:5, 6; Deut. 31:16; Jud. 2:17; also, זָנָה מִתַּחַת אֱלֹהָיו to go a whoring, departing from one's own God, see above. The expression also is used זָנָה אַחֲרֵי הַגּוֹיִם to go a whoring after (i.e. imitating) the gentiles, Eze. 23:30.—(*b*) of superstitions connected with idolatry: זָנָה אַחֲרֵי הָאֹבוֹת to go a whoring after (following) necromancers. Levit. 20:6.—(*c*) of the commerce of gentile nations amongst themselves. Spoken of Tyre, Isa. 23:17, "she committed fornication with all the peoples of the earth;" compare Nah. 3:4 and אֶתְנַן.

PUAL זוּנָּה pass. Eze. 16:34.

HIPHIL הִזְנָה fut. apoc. יַזֶן—(1) *to seduce to fornication*, Ex. 34:16; *to cause to commit fornication*, Lev. 19:29.

(2) intrans. like Kal, properly *to commit fornication*, Hos. 4:10, 18; 5:3.

Derivatives, תַּזְנוּת ,זְנוּת ,זְנוּנִים.

זָנוֹחַ (perhaps, "a marsh," "a marshy place," comp. זָנַח Hiph. ["stinking"]), [*Zanoah*], pr. n. of two towns in the tribe of Judah, Josh. 15:34, 56; Neh. 3:13; 11:30; 1 Ch. 4:18. [Prob. now *Zânû'a*, زانوع Rob. ii. 343.]

זְנוּנִים m. pl. (from זָנָה with the addition of a formative נ, like קִצִּין from קָצָה, אֶתְנַן from תָּנָה, see Lehrg. page 508).

(1) *whoredoms, adulteries*, Gen. 38:24. Hos. 1:2, אֵשֶׁת זְנוּנִים וְיַלְדֵי זְנוּנִים "a whorish wife and bastard children." Hos. 2:6; 4:12; 5:4. Hos. 2:4, וְתָסֵר זְנוּנֶיהָ מִפָּנֶיהָ "and let her remove her adulteries (i.e. *vultus protervus*; compare Hor. Carm. i. 19, 7. 8) from her face" (comp. Eze 6:9).

(2) Used figuratively—(*a*) of *idolatry*, 2 Ki. 9 22.—(*b*) of *commerce* with foreign nations, Nah. 3:4; compare the verb, Isa. 23:17.

זְנוּת f. plur. זְנוּתִים (from זָנָה), *fornications, whoredoms*, always used figuratively—(*a*) of the worship of idols, Jer. 3:2, 9; Eze. 23:27; 43:7, 9 Hos. 4:11.—(*b*) of any want of fidelity to God, e g. that of a complaining and seditious people, Nu. 14:33.

זָנַח—(1) TO STINK, TO BE RANCID, TO BE CORRUPT, see HIPHIL. (So the Arab. زنخ, سنخ. Kindred roots are צָחַן ,זָהַם, زنق *turbid* or *muddy water*; and in Greek, τάγγος and ταγγή, rancidity, ταγγός, rancid; also, σικχός, *causing loathing*, σικχαίνω.)

(2) Metaph. *to be abominable*. Hos. 8:5, זָנַח עֶגְלֵךְ שֹׁמְרוֹן "O Samaria, thy calf is an abominable thing." Also transitively, *to loathe, to spit out, to reject* (comp. זָהַם). Hos. 8:3, זָנַח יִשְׂרָאֵל טוֹב "Israel has rejected that which is good;" often used of Jehovah rejecting a people, Ps. 43:2, לָמָּה זְנַחְתָּנִי "why hast thou cast me off?" Ps. 44:10, 24; 60:3, 12; 74:1; 77:8; 89:39. Followed by מִן *to thrust away* from any thing. Lam. 3:17, וַתִּזְנַח מִשָּׁלוֹם נַפְשִׁי "thou

hast thrust me away from peace," thou hast deprived me of peace, or welfare.

Hiphil—(1) like Kal No. 1, pr. *to emit a stench.* Isa. 19:6, הֶאֶזְנִיחוּ נְהָרוֹת "the rivers shall stink," i.e. they fail and become shallow. LXX. ἐκλείψουσιν οἱ ποταμοί. Vulg. *deficient flumina.* (The form הֶאֶזְנִיחוּ is scarcely Hebrew, and it seems to have sprung from the coalition of two readings, הִזְנִיחוּ and אֶזְנִיחוּ, the latter being a Chaldaism.)

(2) i.q. Kal No. 2, *to reject, to cast away,* 1 Ch. 28:9; followed by מִן 2 Ch. 11:14; causat. [*to render stinking,* i.e. *to pollute,* or] *to profane,* 2 Ch. 29:19.

Derivative, זָנוֹחַ pr. n.

זָנַן an unused root, prob. i.q. Arab. سنّ (kindred to the Hebrew שָׁנַן), *to form, to put into shape;* whence سُنَّة form, appearance, سَنَن rule, mode. Hence Heb. זן kind, species (the origin of which has hitherto been unknown to etymologists); although this word afterwards, its origin being neglected, was inflected according to the analogy of verbs לה.

זָנַק unused in Kal. Syr. ܙܢܩ to shoot an arrow, especially to a great distance. Talmud. to leap, to leap forth; and so with the letters transposed, Arab. نزق. The original idea is that of *binding together,* comp. Arab. زنق to bind beneath, Syr. ܙܢܩܐ a cord, with which a load is bound together. Used especially of animals which, when they prepare to take a leap, draw their feet together in order to spring with greater force (comp. קָפַץ, قفز); sich zusammenziehn zum Sprunge, sich fortschnellen; also used of shooting an arrow. ["Compare זִקִּים."]

Piel, *to leap forth* very violently, spoken of a lion, Deut. 33:22. ["LXX. ἐκπηδήσεται, in other MSS. ἐκπηδήσει. Kimchi יְדַלֵּג."]

Hence זִקִּים for זִנְקִים arrows, also זִיקוֹת for זְקוֹת [and אֲזִקִּים].

זֵעָה f. *sweat,* the effect of violent motion (from the root זוּעַ, whence the Tzere is impure). [In Thes. derived from יָזַע], Gen. 3:19; elsewhere there is also יֶזַע. (Talmud. זֵיעָה sweat, הֵזִיעַ to sweat, Syr. ܕܘܥܬܐ sweat, whence a new verb ܕܥܬ to sweat.)

זַעֲוָה f. formed by transposition of letters from זְוָעָה (like עַלְוָה for עַוְלָה) *trouble* ["prop. *shaking, agitation,* i.e. *oppression, maltreatment*"], Deu. 28:25; Eze. 23:46 כתיב, and Jer. 15:4; 24:9; 29:18; 34:17 קרי.

זַעֲוָן ("disturbed"), [*Zaavan*], pr. n. m. Gen. 36:27; 1 Ch. 1:42.

זְעֵיר m. ["properly adj."], (from the root זָעַר), a *little,* Job 36:2, like μικρόν: a word which imitates the Chaldee.

זְעֵיר Ch. *little,* Dan. 7:8, i. q. Heb. צָעִיר, see the root זְעַר.

זָעַךְ i. q. דָּעַךְ to be extinguished, occurs once in—

Niphal, Job 17:1, where three MSS. ["of Kennicott, and nine of De Rossi"] have the usual form נִדְעָכוּ.

זָעַם fut. יִזְעֹם Nu. 23:8, and יִזְעַם Proverbs 24:24 (Arab. زغم Conj. V. to foam at the mouth, speaking of a camel, to speak angrily. Of the same origin is the German Schaum, schäumen, the English *to scum, to skim,* the French *écume,* comp. also זָעַף), hence—

(1) to be very angry with any one, often with the added idea of punishment; to pour out anger upon any one, followed by an accusative, Mal. 1:4 Zec. 1:12, עָרֵי יְהוּדָה אֲשֶׁר זָעַמְתָּה "the cities of Judah which have borne thy anger" (lit. "which thou hast been angry with"). Isaiah 66:14; followed by עַל Dan. 11:30. Part. זְעוּם יְהוָה Prov. 22:14.

(2) *to curse,* with an accusative, Num. 23:7, 8; Prov. 24:24; Mic. 6:10.

Niphal, as though it had been the passive of Hiph *to be made angry, to be enraged, to be provoked to anger.* Proverbs 25:23, פָּנִים נִזְעָמִים "an enraged countenance," i. e. one that is morose. Vulg. *facies tristis* (comp. זָעַף). Hence—

זַעַם m.—(1) ["properly *foam,* so used perhaps Isaiah 30:27; hence *fierceness,*"] *anger* or *indignation,* especially the *wrath* of God as shown in the infliction of punishment; punishment sent from God (ὀργή), ["always in this sense, except Hos. 7:16"], Isa. 10:5, 25; 26:20; 30:27; Dan. 8:19. בְּיוֹם זַעַם in the day of (divine) indignation. Ezekiel 22:24. Daniel 11:36, עַד כָּלָה זַעַם "until the punishment sent from God be completed;" comp. Dan. 8:19.

(2) *rage, insolence.* Hosea 7:16, מִזַּעַם לְשׁוֹנָם "because of the insolence of their tongue."

זָעַף fut. A.—(1) to be angry, followed by עַל Prov. 19:3, עִם 2 Chron. 26:19. (The original idea is either that of foaming, the same as זָעַם, compare the words of which the syllable *sap* is the common stock, see זֶפֶת: or else that of burning, compare Syr. ܐܙܕܥܦ Ethpe. to be burned, and the quadriliteral זַלְעָף.)

[" The primary signification is either *to breathe*, to snuff up, (Sam. id. comp. Ch. זַעְפָּא a strong wind,) or else, *to burn*."]

(2) *to be sad, to fret, to be morose* (as to the connection of ideas see under the root עָצַב). Part. זֹעֲפִים sad, Gen. 40:6, i. q. רָעִים verse 7; Dan. 1:10 (of the countenance, as having become thin and sad-looking through long fasting. Well rendered by Theod. σκυθρωπός, comp. Matt. 6:16). Hence—

זָעֵף m. adj. *angry, enraged.* 1 Ki. 20:43; 21:4, and—

זַעַף with suff. זַעְפּוֹ m. *anger, rage*, 2 Ch. 16:10; 28:9; figuratively used of the raging of the sea, Jonah 1:15.

זָעַק fut. יִזְעַק imp. זְעַק inf. זְעֹק i. q. צָעַק (which latter word is peculiar to the more ancient books of the Old Test. while on the other hand זעק, زعق, is more common in Chaldee [and Syriac]. In Arabic both occur, the same as in Hebrew, صعق and زعق, also ذعق), TO CRY OUT, TO EXCLAIM, especially for sorrow, as complaining and imploring aid. אֶל is prefixed to the person implored, Ps. 22:6; 142:2; Hos. 7:14; לְ 1 Ch. 5:20; in the acc. Jud. 12:2; Neh. 9:28. עַל is prefixed to the cause of complaint, Jer. 30:15; לְ Isa. 15:5; Jer. 48:31; מִלִּפְנֵי 1 Sa. 8:18; it also stands in the accusative, as in Hab. 1:2, where both constructions are combined, אֶזְעַק אֵלֶיךָ חָמָס " (how long) shall I cry unto thee concerning violence?" comp. Job 19:7.

NIPHAL, the passive of HIPH. No. 3, *to be called together*, Jud. 18:22, 23; hence *to assemble selves*, 1 Sa. 14:20; Jud. 6:34, 35.

HIPHIL.—(1) i. q. Kal, *to cry out*, but properly *to occasion a cry*, Job 35:9; *to proclaim;* used absol. Jon. 3:7.

(2) *to call, to call upon*, followed by an accusative, Zec. 6:8.

(3) With reference to many it signifies, *to call together, to assemble*, 2 Sa. 20:4, 5; Jud. 4:10, 13. [The derivatives follow.]

זְעִק Ch. *to cry out*, Dan. 6:21.

זְעָק m. *an outcry*, Isa. 30:19. [By many taken as the inf. of the verb: so also Gesen. in Thes.] The word more commonly used is—

זְעָקָה f. *an outcry*, especially that which is the expression of sorrow, or the cry for aid. Isa. 15:5; 65:19; Neh. 5:6; 9:9; Jer. 18:22; 20:16; 50:46. It is sometimes followed by a genitive objectively, as Genesis 18:20, זַעֲקַת סְדֹם " the cry concerning Sodom."

זָעַר an unused root. Aram. زعر, זְעַר *to be little*, i. q. Heb. צָעַר. Comp. under צָעַר. Hence זְעֵיר Heb. and Ch., מִזְעָר.

זָפַה an unused root (whence זֶפֶת pitch), which I suppose to have had the signification of flowing or pouring, and hence to have been applied to fluid or fusible materials, as is the case with many words springing from the stock *sap, sp* as סָבָא, שָׁפָה, שֶׁפֶם, سفح, Arabic زف to flow, to become liquid, and ذف to become liquid, to melt into drops; in western languages, σπίω, *spuo, spuma, sapa, sapo;* speyen, Speichel, Saft, etc. [In the Thes. זֶפֶת is referred to זוף as its root, hence this supposed root is altogether omitted.]

זָפַר an unused root. Arab. ذفر to diffuse a sweet smell, as a garden. Hence—

זִפְרֹן ("sweet smell"), [*Ziphron*], pr. n. of a town in the north of Palestine; once Nu. 34:9.

זֶפֶת f. *pitch*, Ex. 2:3; Isa. 34:9. Arab. زفت, Aram. ܙܶܦܬܳܐ, זִפְתָּא; but also זִפָּא, from the root זָפָה, which see. [In the Thesaurus this word is referred to זוף (like קֶשֶׁת from קוש), as having the idea of liquefaction or dropping.] In Arabic ת servile passes into a radical letter; see הָתַל.

I. זֵק or זִק, only in the plur. זִקִּים (for זִנְקִים, from זָנַק to shoot an arrow), *arrows*, especially as ignited, Pro. 26:18. Also found in the form זִיקוֹת, which see.

II. זֵק or זִק, only in the pl. זִקִּים, *fetters, chains*, from the root זָקַק No. 1. Psal. 149:8; Isa. 45:14; Nah. 3:10; Job 36:8. (Ch. זִקִּין id., also in the Talmud זִיקִים). See אֲזִקִּים. [In Thes. this word is derived from the root זנק in the sense of *binding*.]

זָקָן comm. (Isa. 15:2; 2 Sa. 10:5), THE BEARDED CHIN of a man, Lev. 13:29, 30; 19:27. (Arab. ذقن chin; ܕܩܢܐ beard or chin.) Hence—

זָקֵן fut. יִזְקַן *to be old, to become old, to grow old* (properly to have the chin hanging down, from זָקָן, like ذقن an old man with a chin hanging down, decrepid; in which perhaps may be found the origin of the Latin *senex, senectus*, which others have absurdly taken as used for *seminex*). This word, how-

over, is used not merely of decrepit, but also of vigorous old age, Gen. 18:12, 13; 19:31; 24:1; 27:1; 1 Sa. 2:22, etc. [But is not decrepitude implied in all these passages?] For the difference between זָקֵן and its synonyms יָשָׁן, שָׂב, יָשִׁישׁ see those words.

Hiphil, intrans. *to be old, to become old* (as if to contract old age, comp. הֶחֱזִיק ["in Heb. Gr. § 52. 2, note"]), Pro. 22:6; also of plants, Job 14:8; just as Pliny applies *senesco* to trees.

זָקֵן constr. זְקַן Gen. 24:2, pl. זְקֵנִים, זִקְנֵי m. *an old man* ["either put as an adj. with a subst., as אֲבִיכֶם הַזָּקֵן 'the old man your father,' Gen. 43:27, or alone as a subst., as Gen. 19:4, etc." Thes.], Gen. 18:11; 19:4; 25:8; followed by מִן older *than* some one. Job 32:4, כִּי זְקֵנִים־הֵמָּה מִמֶּנּוּ לְיָמִים "for they were older than he;" זִקְנֵי יִשְׂרָאֵל, הָעִיר, מִצְרַיִם the elders of Israel, of the city, of Egypt, i. e. the chief men, rulers, magistrates, without reference to the idea of age; Ex. 3:16; 4:29; Deu. 19:12; 21:3, 4, 6; 22:15, 17, 18. (The use is similar of the Arab. شَيْخ *sheikh*, an old man, hence the captain of a tribe; and in the languages sprung from the Latin, Ital. *Signor*, French *Seigneur*, Spanish *Señor*, Engl. *Sir*, all of which are from the Latin *Senior;* as Germ. Graf, is properly i. q. grau, krawo, grey-headed. In no language, however, does this reverence for old age appear more habitual and familiar, than in the Chinese; in which the ministers of a king, even though young, are called *great king father*, i. e. a man of very high eminence; and men of the same rank address each other "O my elder brother!") Metaph. used of an old nation, become weak, Isa. 47:6. Plur. f. זְקֵנוֹת Zec. 8:4.

זֹקֶן m. *old age*, Gen. 48:10.

זִקְנָה f. *old age*, Gen. 24:36; Psal. 71:9, 18. Metaph. of a nation, Isa. 46:4; comp. Isa. 47:6.

זְקֻנִים m. pl. id., Gen. 21:2, 7; 44:20. בֶּן־זְקֻנִים a son born in old age, Gen. 37:3. (As to denominatives of this form, see Lehrg. § 122, No. 13.)

זָקַף TO RAISE, figuratively TO COMFORT the afflicted, Ps. 145:14; 146:8. (Syr. ܙܩܦ id.)

זְקַף Ch. *to raise up, to hang*, e. g. a criminal on a stake set up. (Syr. ܙܩܦ to crucify.) Ezr. 6:11. [Note. "זְקִיף applies in this passage to the man, not to the wood."]

זָקַק—(1) *to tie fast, to bind* (Chald. זְקַק id.), whence זִקִּים and אֲזִקִּים bonds. [This meaning in Thes. is wholly excluded.]

(2) TO SQUEEZE THROUGH a strainer, *to strain*, hence *to refine*—(*a*) wine (see Pual, comp. Arab. زَقّ wine newly pressed out).—(*b*) metals, Job 28:1. With this signification agree σάκκος, σάκος, sackcloth, a strainer; σακκέω, σακκεύω, σακκίζω; Lat. *saccus, saccare;* Hebr. שַׂק; and the same stock is found in seihen, seigen, seigern, sickern, properly used of metals.

(3) *to pour, to pour out*, in a general sense, like the French *couler*, and the Latin *colare*, Job 36:27.

Piel זִקֵּק *to refine, to purify* gold, Mal. 3:3.

Pual, *to be refined*, used of wine, Isa. 25:6; of metal, 1 Ch. 28:18; 29:4; Ps. 12:7.

Hence זִקִּים No. II. [In Thes. derived from זָנַק.]

זָר *a stranger, an enemy;* see the root זוּר No. II.

זֵר m. *border, edge, wreathed work, crown* around a table, or the ark of the covenant, Ex. 25:11, 24, 25; 37:2, 11, 26. Syr. ܙܪܐ neckchain, collar. Root זָרַר No. I.

זָרָא f. for זָרָה once Nu. 11:20, *loathing.* Vulg. *nausea*, from the root זִיר, زَارَ which see.

זָרַב unused in Kal, i. q. Syr. ܙܪܒ TO MAKE NARROW. [In Thes. many meanings which have been proposed for this root, are discussed; that regarded by Gesenius as most probable, is *to perish, to be dissipated.* In Corr. Gesenius compares Ch. Ithpeal *to pour out, to flow off,* or *away;* whence זַרְבּוּב gutter; and by transpos. מַרְזֵב; Arab. مرزب channel.] It once occurs in—

Pual, used of rivers, בְּעֵת יְזֹרְבוּ *at the time* when *they become narrow* ["what time they flow off, they fail, i. e. when the waters flow off, the streams dry up"], Job 6:17. Rightly compared with Arabic مِرْزَاب a narrow channel.

זְרֻבָּבֶל (probably for ["זְרוּבָבֶל 'scattered to Babylon,' or for"] זְרוּעַ בָּבֶל "born at Babylon"), pr. n. *Zerubbabel* (LXX. Ζοροβάβελ), a descendant of David, who brought back the first colony of the Jews to their own land, after the Babylonish captivity, Ezr. 2:2; 3:2; Hag. 1:1.

זָרַד an unused root. Chald. to prune trees; to clear them of leaves and branches. זְרָד the luxuriant growth of trees. Whence—

זֶרֶד [*Zered, Zared*], pr. n. of a valley (Num. 21:12), and of the river flowing in it; eastward of Jordan, on the confines of Moab (Deut. 2:13, 14),

Targ. Jonath. *brook of willows*, compare נַחַל הָעֲרָבִים Isa. 15:7.

זָרָה fut. יִזְרֶה, apoc. יִזֶר.—(1) TO SCATTER, TO DISPERSE (Arab. ذرى to disperse e. g. dust by the wind, II to winnow. Syr. and Chald. ܙܪܐ, דְּרָא. Kindred verbs, all of which have the sense of scattering, זָרַע, זָרַק, זָרַר No. II, also זָרַח, Arab. ذرا to sow. In the Indo-Germanic languages corresponding words are Sanscr. *sri*, to scatter, *sěro*, and with the addition of *p* or *t* to the sibilant, Sanscr. *stri*, to spread out, στορέω, ſtreuen, *sterno*; σπείρω, *spargo*, Goth. *spreihan*, Germ. ſprühen, Spreu [English to strew]). Ex. 32:20; Nu. 17:2; Isa. 30:22. Especially—

(2) *to winnow*, Isa. 30:24; Jer. 4:11; Ruth. 3:2, הִנֵּה־הוּא זֹרֶה אֶת־גֹּרֶן הַשְּׂעֹרִים "behold he winnows his barn floor of barley." Figuratively applied to the dispersion of enemies. Jer. 15:7; Isa. 41:16; Eze. 5:2.

(3) *to spread out* generally, whence זֶרֶת a span.

NIPHAL *to be scattered*, Eze. 6:8; 36:19.

PIEL זֵרָה—(1) *to spread abroad*, Pro. 15:7, hence *to scatter, to disperse*, e.g. nations, Levit. 26:33; Eze. 5:10; 6:5; 12:15; 30:26; Pro. 20:8, "a king ...scatters away all evil with his look."

(2) *to winnow*, Pro. 20:26; and hence *to winnow out, to shake out*, and thus *to examine thoroughly*. Ps. 139:3, אָרְחִי וְרִבְעִי זֵרִיתָ "thou hast searched me in my walking and in my lying down." Jerome *eventilasti*. LXX. ἐξιχνίασας. (The figurative signification is found in the Arabic درى *to know*.)

PUAL, *to be scattered*, Job 18:15; *to be spread out*, Pro. 1:17 As to the form זֹרָה Isa. 30:24, which some place here, it is the participle of Kal used impersonally, and זֹרָה Ps. 58:4, is from the root זוּר.

Derivatives, מְזָרִים, מִזְרֶה, זֶרֶת.

זְרוֹעַ f. (rarely masc. Isa. 17:5; 51:5; Dan. 11:15, 22, especially in the signification No. 2. Comp. Lehrg. p. 470), m. pl. ־ִים and ־וֹת.

(1) *an arm*, Isa. 17:5; 40:11; especially *the fore arm*, as in Lat. *brachium* κατ' ἐξοχὴν (differing from קָנֶה *lacertus*), Job 26:2; in animals the *fore leg*, shoulder, βραχίων, Nu. 6:19; Deut. 18:3. (Arabic ذراع, Aram. דְּרָעָא, ܕܪܥܐ an arm, also a cubit, from the root זָרַע No. 1). זְרוֹעַ נְטוּיָה a stretched out arm, a gesture of threatening applied to a people ready for battle ["ascribed to God"], Exod. 6:6; Deu. 4:34; Eze. 20:33, 34; similarly זְרֹעַ רָמָה Job 38:15.

(2) Figuratively—(*a*) *strength, might, power*, 2 Ch. 32:8, זְרוֹעַ בָּשָׂר "human power." Ps. 44:4, Job 40:9, זְרוֹעֵי יָדָיו "the strength of his hands;" Gen. 49:24. Hence *military force, an army*, Dan. 11:15, 22, 31.—(*b*) *violence*, Job 35:9. אִישׁ זְרוֹעַ "a violent man;" Job 22:8. Here the phrase belongs *to break the arm* of any one, for to destroy his power, or violence, 1 Sam. 2:31; Job 22:9; 38:15; Ps. 10:15; 37:17 (comp. Arab. فت عضده).—(*c*) *strength* imparted to another in aiding him, hence *help, aid*. Ps. 83:9; Isa. 33:2 (like the Arab. عضد Pers. بازو an arm, also aid; Syr. ܒܪ ܕܪܥܐ son of arm, i. e. helper; see farther on the place referred to in Isaiah), hence *a helper, a companion*, Isa. 9:19 (comp. Jer. 9:19, where for this word is found רֵעַ). LXX. Cod. Alex. ἀδελφός. אֶזְרוֹעַ is the same word with Aleph prosthetic.

זֵרוּעַ m. (verbal of Piel, from the root זָרַע of the form חַבּוּק) *that which is sown*, Levit. 11:37; plur. זֵרוּעִים *things sown, garden herbs*, Isa. 61:11.

זַרְזִיף m. quadril. formed from the root זָרַף *a violent shower*, Ps. 72:6. Syr. ܙܪܙܦܐ a shower. Talmud. זרזיפי דמיא sprinklings of water, drops.

זַרְזִיר *tied together, girded*, from זָרַר (which see), the first radical being inserted in the last syllable, as in the word זַרְזִיף, once Pro. 30:31, זַרְזִיר מָתְנַיִם "girt in the loins," by which *a war horse* is meant, as ornamented about the loins with girths and buckles (such ornaments are very frequent in the sculptures at Persepolis), compare Bochart, Hieroz. t. i. p. 102. Schultens. ad h. l. Joh. Simonis understands it of a *Zebra*, or the wild ass of Abyssinia, as if so called from its skin being striped as if girded. Some of the Hebrew interpreters understand it to mean *a greyhound* ["others understand *a wrestler*, see Talm. Hieros. Taanith, fol. 57; Maurer ad h. l."].

זָרַח fut. יִזְרַח.—(1) TO RISE, used of the sun, Gen. 32:32; Ex. 22:2; 2 Sa. 23:4; Ps. 104:22, etc.; also applied to light, Isa. 58:10; to the glory of God, 60:1, 2; Deut. 33:2. (It properly means *to scatter rays*, comp. the kindred words זָרָה, זָרַר. This root is variously changed in the cognate languages; hence in Arabic and Æthiopic شرق ሠረቀ:, in Aramæan דְּנַח, ܕܢܚ.)

(2) It is figuratively applied—(*a*) to leprosy breaking out in the skin,—(*b*) in the derivatives also to a fœtus breaking forth from the womb (see זֶרַח and

Gen. 38:30), and—(*c*) to a plant springing up, i.q. פָּרַח, see אֶזְרָח.

Derivatives, אֶזְרָח, מִזְרָח, pr.n. יִזְרַחְיָה, and the words immediately following.

זֶרַח suff. זַרְחֵךְ m.—(1) *a rising* of light, Isa. 60:3.

(2) [*Zerah, Zarah*], pr. n.—(*a*) of a son of Judah, by Tamar his daughter-in-law, Gen. 38:30; Nu. 26:20.—(*b*) of a son of Reuel, Gen. 36:13, 17.—(*c*) m. Num. 26:13, in other places called צֹחַר.—(*d*) 1 Ch. 6:6, 26.—(*e*) ["A king or leader of the Ethiopians, who invaded Judah in the reign of Asa"], 2 Ch. 14:8. Gr. Ζαρά.

זַרְחִי [*Zarhites*], patron. from זֶרַח No. 2, *a*., Nu. 26:13, 20. See אֶזְרָחִי

זְרַחְיָה ("whom Jehovah caused to rise," see זֶרַח No. 2, *b*), [*Zerahiah*], pr. n. m.—(1) 1 Chr. 5:32; 6:36; Ezr. 7:4, for which יִזְרַחְיָה occurs, 1 Ch. 7:3.—(2) Ezr. 8:4.

["**זְרִים** i. q. זֶרֶם (see Thes.) *a violent shower, inundation*, bursting of a cloud. Isa. 1:7, כְּמַהְפֵּכַת זָרִים "as the desolation of an inundation," or overwhelming rain. See in partic. כְּ.—Root זָרַם."]

זָרַם TO FLOW, TO POUR ITSELF OUT, i. q. זָרַף, which see; followed by an acc. *to inundate, to overwhelm, to bear away*, Ps. 90:5.

POEL, *to pour out*, with acc. Ps. 77:18. Hence—

זֶרֶם *a shower, storm of rain, storm*, Isa. 4:6; 25:4; 28:2, זֶרֶם בָּרָד "a shower with hail-storm." זֶרֶם קִיר a violent storm, which throws down walls, Isa. 25:4.

זִרְמָה fem. *seminis fluxus*, used in speaking of stallions, Eze. 23:20.

זָרַע fut. יִזְרַע—(1) TO SCATTER, TO DISPERSE, Zec. 10:9. See the kindred roots commencing with the syllable זר under the root זָרָה. From the kindred signification of *expanding*, is derived זְרוֹעַ an arm, like זֶרֶת a span, from זָרָה. A secondary root, and derived from זְרוֹעַ, ذرع is found in Arab. ذرع to attack violently, to seize, IV. to take in the arms.

(2) Especially, *to scatter seed, to sow* (Arabic زرع, Syr. ܙܪܥ, Æth. ዘርአ: id.). Constr.—(*a*) absol. Job 31:8; Isa. 37:30.—(*b*) with an acc. of the seed sown (e.g. זָרַע חִטִּים to sow wheat), Jer. 12:13; Hag. 1:6; Lev. 26:16; Ecc. 11:6.—(*c*) with acc. of the field sown, Gen 47:23; Ex. 23:10; Lev. 25:3. Jer. 2:2, אֶרֶץ לֹא זְרוּעָה "a land not sown."—(*d*) with acc. both of the seed and the field. Lev. 19:19, שָׂדְךָ לֹא תִזְרַע כִּלְאָיִם "thou shalt not sow thy field with divers kinds." Deut. 22:9; Isa. 30:23; Jud. 9:45. *To scatter seed* is also said of a plant which bears seed, Gen. 1:29; comp. 12. Metaphorically, to sow justice, Pro. 11:18; and on the contrary, wickedness, Pro. 22:8; mischief, Job 4:8; the wind, Hos. 8:7, that is, by good or evil actions to provide rewards or punishments answering to the figure of the harvest; comp. Gal. 6:7, 8. [The New Testament use of language, apart from its context, must not be pressed too far to illustrate Old Test. expressions; how "God could be just, and yet the justifier," had not then been manifested.] A little differently, Hos. 10:12, זִרְעוּ לָכֶם לִצְדָקָה קִצְרוּ לְפִי חֶסֶד "sow for yourselves according to righteousness, reap according to the mercy (of God)." Ps. 97:11, אוֹר זָרֻעַ לַצַּדִּיק "light (i.e. happiness) shed abroad (is prepared) for the righteous." To sow a nation, i. q. to multiply, to increase, Hos. 2:25; Jer. 31:27.

(3) *to sow*, i.q. *to plant*, with two acc. Isa. 17:10.

NIPHAL—(1) *to be scattered*, Eze. 36:9.

(2) *to be sown*, Lev. 11:37. Figuratively, Nah. 1:14, "there shall be sown no more of thy name," i.e. thy name shall be no more perpetuated.

(3) *to be sown*, spoken of a woman, i.e. to be made fruitful, to conceive, Nu. 5:28.

PUAL pass. of KAL No. 2, Isa. 40:24.

HIPHIL—(1) *to bear seed*, as a plant. Gen. 1:11, עֵשֶׂב מַזְרִיעַ זֶרַע comp. verse 29, where there is in the same context, זֹרֵעַ זֶרַע.

(2) *to conceive seed*, speaking of a woman; *to be made fruitful*, Lev. 12:2; comp. NIPHAL, No. 3.

Derivatives, besides those which immediately follow, מִזְרָע, יִזְרְעֶאל, זֵרוּעַ, (אֶזְרֹעַ) זְרוֹעַ.

זֶרַע const. id.; once זְרַע Nu. 11:7, with suff. זַרְעִי, pl. with suff. זַרְעֵיכֶם (1 Sa. 8:15).

(1) prop. *sowing;* hence *seedtime, the time of sowing*, i.e. winter, Gen. 8:22; Lev. 26:5; also, *a planting*, Isa. 17:11 (compare the root No. 3).

(2) *seed*, that which is scattered, whether of plants, trees, or grain, Gen. 1:11, 12, 29; 47:23; Lev. 26:16; Deu. 22:9; Ecc. 11:6; hence that which springs from seed sown, *harvest, field of grain*, 1 Sa. 8:15; *the produce of fields*, Job. 39:12; Isa. 23:3.

(3) *semen virile*, Lev. 15:16, seq.; 18:21; 19:20 (comp. the verb, NIPHAL, No. 3; HIPHIL, No. 2); hence—(*a*) *offspring, progeny, descendants*, Gen. 3:15; 13:16; 15:5, 13; 17:7, 10; 21:13, etc.; also of one

son (when an only one, the passage therefore, Gen. 3:15, is not to be thus explained, as is done by polemical theologians), Gen. 4:25. 1 Sa. 1:11, זֶרַע אֲנָשִׁים "male offspring." [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that זֶרַע is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] זֶרַע זַרְעֲךָ the offspring of thy offspring, i. e. thy descendants, Isa. 59:21.—(*b*) *stock, race, family;* זֶרַע יִשְׂרָאֵל Psa. 22:24. ז׳ הַמַּמְלָכָה, זֶרַע הַמֶּלֶךְ the royal race, 2 Ki. 11:1; 1 Ki. 11:14.—(*c*) *a race of men*, as זֶרַע קֹדֶשׁ Isa. 6:13; זֶרַע בְּרוּכֵי יְיָ Isa. 65:23; and in an evil sense, זֶרַע מְרֵעִים Isa. 1:4; זֶרַע שָׁקֶר Isa. 57:4; comp. Hebr. פִּרְחָח, Gr. γέννημα, Matt. 3:17; Germ. Brut, French *race.*

["(4) *a planting*, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5. See the root in Kal No. 3."]

זְרַע Ch. id. Dan. 2:43.

זֵרְעֹנִים & זֵרֹעִים m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1:12, 16 (Ch. and Talmud. Syr. ܙܪܥܘܢܐ id.).

זָרַף an unused root. Arab. ذرف to flow, used of water or tears. Comp. זָרַם. Hence the quadriliteral זַרְזִיף.

זָרַק TO SCATTER (a kindred root to זָרָה, זָרַע)—(*a*) dry things, such as dust, Job 2:12; 2 Ch. 34:4; cinders, Exod. 9:8, 10; live coals, Eze. 10:2.—(*b*) more often liquid things (*to sprinkle*, sprengen), such as water, Nu. 19:13; blood, Ex. 24:6; 29:16, 20; Lev. 1:5, 11; 3:2, and often besides. Followed by עַל to sprinkle upon, Exod. loc. cit. Intrans. Hos. 7:9, גַּם שֵׂיבָה זָרְקָה בּוֹ "grey hairs also are scattered upon him." Compare the Lat. *spargere*, in the same sense, Prop. iii. 4, 24, and Arab. ذرا to scatter, Med. E. to be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

PUAL, pass. Nu. 19:13, 20.

[Hence מִזְרָק.]

I. **זָרַר** an unused root, i. q. Arab. زرّ to bind together, as with buckles, to buckle; a kindred root to זור No. I, also צָרַר, צור. Hence the nouns זֵר, זַרְזִיר. In Chaldee there occurs זְרַז to bind, originating in the quadril. זרזר.

II. **זָרַר** prop. TO SCATTER; like the Arab. ذرّ: kindred roots זָרָה, זָרַע, זָרַק. Hence—

POEL זוֹרֵר *to sneeze*, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4:35. Comp. Ch. זְרִיר sneezing; see Schult. ad Job. 41:10.

זֶרֶשׁ ("gold," from the Persian زر gold, with the termination ش), [*Zeresh*], pr. n. of the wife of Haman, Est. 6:13.

זֶרֶת f. *a span*, Exod. 28:16; 39:9; 1 Sam. 17:4. (Aram. ܙܪܬܐ, ܙܪܬ, זַרְתָּא id.), from the root זָרָה to spread out; whence זֵר (for זָרָה); f. זֶרֶת, like קֶרֶת from קָרָה, כֶּסֶת from כָּסָה. ["Also according to the Rabbins זֶרֶת is *the little finger*, for זְעֶרֶת, and hence they derive the meaning of *a span*, as being terminated by the little finger." Ges. add.]

זָתָא an unused root, perh. i. q. Aram. דְּתָא=דִּשְׁאָ to germinate, whence—

זַתּוּא [*Zattu*], pr. n. m. Ezr. 2:8; 10:27; Neh. 7:13; 10:15.

זֵתָם (perhaps i. q. זֵיתָם, זֵיתָן "olive"), [*Zetham*], pr. n. m. 1 Ch. 23:8; 26:22.

זֵתַר (perhaps i. q. שְׁתַר "star"), [*Zethar*], pr. n. of a eunuch of Xerxes, Est. 1:10.

ח

Cheth חֵית, the eighth letter of the alphabet, as a numeral denoting *eight*. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is 𐤇 (whence the Greek *H*), and its name probably signifies *a hedge, or fence*, from the root حاط, حوط to surround, to gird, ח and ט being interchanged. The name corresponds to that of the Æthiopic letter ሐ *Haut.*

As to the pronunciation of this letter, which is the harshest of the gutturals, it seems anciently to have had sometimes a softer sound, like that of double *h;* sometimes a harsher and stronger sound, like that of the letters *kh;* these two sounds were afterwards, in Arabic and Æthiopic, expressed by two different letters ح, ሐ (Haut) = *hh* and خ, ኀ (Harm) = *kh* (although in Æthiopic the distinction became obsolete, so that both are pronounced with a soft sound like *h*); it is thus that the same Hebrew root is often in Arabic written in two different ways; as רָצַח to kill, Arab. رضح and رضخ, to break to pieces. More often, however, the varying significations of the same Hebrew root are distinguished in Arabic by this double manner of pronunciation; as חָלַק—(1) to be smooth (Arab. حلق trans. to make smooth or bald, to shave;)—(2) to smooth, to form (Arab. خلق to form, to create); חָלַל—(1) to pierce (Arab. خلّ Conj. I. V.);—(2) to open, to loose (Arab. حلّ), comp. the roots חָבַר, חָסַב, חָרַם, חָרַשׁ.

It is interchanged most frequently with ה (which see); besides the gutturals it also, on account of the similarity of its sound, is interchanged with the palatals, especially נ; comp. the roots חִיל, חוּל and גִּיל; חָבַל and נָבַל; חָדַר and נָדַר.

Like א and ה it is sometimes prefixed to triliteral roots, and thus quadriliterals are formed; see חֲנָמַל, חַשְׁמַנִּים, and Lehrg. p. 863.

חֹב with suff. חֻבִּי m. *bosom, lap,* from the idea of cherishing; see the root חָבַב, Job 31:33. (Ch. חוּבָא, חוּבָא, חֻבָּא id., Sam. ܥܒ.)

חָבָא unused in Kal, i.q. חָבָה TO HIDE, compare the kindred roots חָפָא, חָפַף. Arab. خبا, Æth. ኀብአ: to hide; also خبا for خبو to put out fire, properly to hide; Conj. X. to hide oneself.

NIPHAL, *to hide oneself, to lie hid.* Gen. 3:10; Jud. 9:5; Job 29:8, "when the youths saw me they hid themselves," i.e. they gave place to me out of respect and modesty; verse 10, "the voice of the princes hid itself," that is, they were silent, held their peace. Followed by בְּ Josh. 10:16; 2 Sam. 17:9, and אֶל 1 Sa. 10:22. With an inf. following, it must be rendered by an adverb (like λανθάνειν with part.) Gen. 31:27, לָמָּה נַחְבֵּאתָ לִבְרֹחַ "why hast thou fled away secretly?"

PUAL, id. pr. *to be forced to hide oneself,* Job 24:4.

HIPHIL, *to hide,* Josh. 6:17, 25; 1 Ki. 18:13; 2 Ki 6:29.

HOPHAL, pass. Isa. 42:22.

HITHPAEL, i. q. Niphal, 1 Sa. 13:6; 14:11, etc

Derivatives, מַחֲבֵא, מַחֲבוֹא.

חָבַב TO LOVE, found once Deut. 33:3. Arab. حبّ I. III. X., Syr. ܚܰܒ Pe. and Pa. id. The original idea is found in breathing upon, warming, cherishing (whence חֹב the lap, the bosom, in which any thing is warmed or cherished); compare the remarks made on the root אָהַב. There is a manifest trace of this origin in the Syr. ܚܰܒ to burn, used of fire; ܚܽܒܳܒܳܐ a burning, heat, especially as raised by blowing. Hence, besides חֹב is derived—

חֹבָב ("beloved"), [*Hobab*], pr. n. of the father in-law of Moses, Nu. 10:29; Jud. 4:11. Comp. יֶתֶר, יִתְרוֹ.

חָבָה i. q. חָבָא TO HIDE ONESELF. In Kal once imp. חֲבִי Isa. 26:20.

NIPHAL, inf. הֵחָבֵה id., 1 Ki. 22:25; 2 Ki. 7:12.

Derivatives, חֶבְיוֹן and the proper names חֲבָיָה, חוּבָּה, [יַחְבָּה], נַחְבִּי.

חֲבוּלָה f. Chald. *a wicked action, wickedness,* Dan. 6:23; compare the root חָבַל Neh. 1:7.

חָבוֹר ("joining together"), [*Habor*], pr. n. *Chaboras,* a river of Mesopotamia, rising near *Râs el 'Ain,* falling into the Euphrates at Circesium, 2 Ki. 17:6; 18:11; 1 Ch. 5:26; Arab. خابور, comp. כְּבָר.

חַבּוּרָה & **חַבֻּרָה** & חֲבֻרָה (Isaiah 53:5), f. *a stripe* or *bruise,* the mark of strokes on the skin, Gen. 4:23; Isa. 1:6; 53:5; Ps. 38:6; from the root חָבַר No. 3, which see.

חָבַט fut. יַחְבֹּט TO BEAT OUT, or OFF, with a stick (Arab. خبط to beat off leaves with a stick).

(1) *to beat off* apples or olives from the tree, Deu. 24:20; Isa. 27:12.

(2) *to beat out* or *thresh* corn with a stick or flail, Jud. 6:11; Ruth 2:17. (Arab. خبط.)

NIPHAL, pass. of No. 2, Isa. 28:27.

חֲבָיָה ("whom Jehovah hides," i.e. defends), [*Hobaiah*], pr. n. m. Ezr. 2:61; Neh. 7:63.

חֶבְיוֹן m. *a covering,* Hab. 3:4, from the root חָבָה.

I. חָבַל [see note at the end of the next art.]—(1) TO TIGHTEN A CORD, TO TWIST, and thus TO BIND. (Corresponding is Arab. حبل, for which see Kamûs, p. 1219. Kindred roots are כָּבַל, נָבַל, also חוּל, חָבַר). Hence חֶבֶל a cord. Part. חֹבֵל properly, tying or binding, poetically used for a cord. It is thus apparently that the parabolic name of the rod or crook חֹבְלִים Zec. 11:7, 14 (Luth. der Stab Wehe), should be understood, that is a crook of cords or bands, on the breaking of which the brotherly covenant is made void (ver. 14). [" Comp. Arab. حِبْل league, covenant."]

(2) *to bind* some one *by a pledge, to take a pledge from* some one, with an acc. of the person, Job 22:6; Prov. 20:16; 27:13; also with acc. of the thing pledged, " to take (something) in pledge," especially used of one who compels a debtor to give a pledge, Deut. 24:6, 17; Exod. 22:25; Job 24:3. Job 24:9, וְעַל עָנִי יַחְבֹּלוּ for וַאֲשֶׁר עַל עָנִי " and the garment of the poor (what is on the poor) they take as a pledge;" comp. עַל. Part. pass. חָבוּל taken to pledge, Amos 2:8; (compare Arab. حبل to make a covenant, حِبْل a covenant, and with Kha خَبْل debt, usury, see Kamûs, p. 1434, Syr. ܚܒܘܠܐ, Chal. חֲבוּלְיָא id.).

[(3) See חָבַל II.]

PIEL, *to writhe with pains or sorrows,* [hence] *to bring forth.* Cant. 8:5; Ps. 7:15. Hence חֵבֶל a pang, pain.

The derivatives follow, except תַּחְבֻּלוֹת.

II. חָבַל [see note at the end of the art.] fut. יַחְבֹּל, יַחְבֵּל i. q. Arab. خبل.—(1) *to spoil, to corrupt* (see PIEL).—(2) *to act corruptly,* or *wickedly.* Job 34:31, לֹא אֶחְבֹּל " I will not act corruptly (any more)," followed by לְ Neh. 1:7. (Arab. خبل Med. E. to be foolish. Syr. and Ch. Pa. to act wickedly.) Interpreters have well observed [but see note] that this root is different in its origin from חָבַל, حبل No. I. Perhaps הָבַל to be vain, to act vainly, is a cognate root to this.

NIPHAL, *to be destroyed,* Prov 13:13.

PIEL, *to spoil, to destroy,* Ecc. 5:5; with reference to men, Isa. 32:7; to countries, i. q. *to lay waste,* Isa. 13:5; 54:16; Mic. 2:10.

PUAL, pass. Job 17:1, רוּחִי חֻבָּלָה " my breath is destroyed," i. e. my vital strength is exhausted. Isa. 10:27, וְחֻבַּל עֹל מִפְּנֵי־שָׁמֶן " and the yoke (of Israel) shall be broken because of fatness;" where Israel is likened to a fat and wanton bull breaking the yoke: [Qu. as to this rendering and exposition of the last word of the passage], (Deu. 32:14; Hos. 4:16). Hence חֲבוּלָה.

[*Note.* In Thes. חָבַל is treated as one root; signifying in KAL—(1) *to bind, to twist.*—(2) *to bind by a pledge.*—(3) *to pervert,* and intrans. *to act wickedly.* NIPHAL, pass. of PIEL No. 2. PIEL—(1) i. q. KAL No. 1, *to twist,* hence *to writhe with pain, to bring forth.*—(2) *to overturn, to disturb, to cast abroad,* hence *to lay waste, to destroy.* PUAL, pass. of Piel, No. 2.]

חֲבַל Ch. PAEL—(1) *to hurt,* Dan. 6:23.

(2) *to spoil, to destroy,* Dan. 4:20; Ezr. 6:12.

ITHPAEL, *to perish, to be destroyed,* spoken of a kingdom, Dan. 2:44; 6:27; 7:14.

חֵבֶל Isai. 66:7, usually in the pl. חֲבָלִים, const. חֶבְלֵי m. *pains, pangs,* especially of parturient women (see the root in Piel), ὠδῖνες (Syr. ܚܒܠܐ id.), Isaiah 13:8; Jer. 13:21. Jer. 22:23, בְּבֹא־לָךְ חֲבָלִים " when pangs come upon thee." Isa. 66:7; Hos. 13:13. Job 39:3, חֶבְלֵיהֶם תְּשַׁלַּחְנָה properly " they cast forth their pangs," i. e. they bring forth their young ones with pain. Since the pain of parturition ceases with the birth, a parturient mother may well be said to cast forth her pangs together with her offspring. (In Greek also ὠδὶν is used of offspring brought forth with pain, Eurip. Ion. 45, Æschyl. Agam. 1427). Of other pains once, Job 21:17.

[This word and the following have sometimes been taken as the same; which appears to be correct; see the connection between Acts 2:24 and Psalm 18:4 (Heb. 5), and 116:3; and see note on the root.]

חֶבֶל m. (once f. Zeph. 2:6), with suff. חַבְלִי pl. חֲבָלִים const. חַבְלֵי Ps. 18:5; 116:3, and חֶבְלֵי Joshua 17:5.—(1) *a cord, a rope* (Arab. حَبْل, Syr. ܚܒܠܐ Æthiop. ሐብል: To this answer Gr. κάμιλος, French [and English] *cable,* nor was there ground for the rejection of the Greek word as fictitious, as was done by some philologists, see Passow. Lex. i. 779). Josh 2:15. Ecc. 12:6, חֶבֶל הַכֶּסֶף " a cord made of silver threads."

(2) especially *a measuring line,* Amos 7:17; 2 Sa. 8:2; hence—(*a*) *a measured field,* given to any one by lot, Josh. 17:14; 19:9, and thus *inheritance, portion, possession.* Psal. 16:6, חֲבָלִים נָפְלוּ־לִי בַּנְּעִמִים " a portion has been allotted to me in a pleasant region." Deut. 32:9, יַעֲקֹב חֶבֶל נַחֲלָתוֹ " Jacob (is) his possession." Hence, in a general sense, *a tract of land, a region,* Deu. 3:4, 13, 14.

חֶבֶל הַיָּם *a maritime district, sea-coast,* Zeph. 2:5, 6.

(3) *a gin, a noose, a snare,* Ps. 140:6; Job 18:10. חֶבְלֵי מָוֶת שְׁאוֹל, "snares of death, of Hades" [if this word and the preceding are to be taken together, (and from the connection with the N. Test. it appears that these occurrences *must* at least belong to the former,) these expressions signify *the pangs* (or *sorrows*) *of death, of Hades*], Ps. 18:5, 6; 116:3.

(4) *a band* of men, *a company,* 1 Sa. 10:5, 10 (comp. Germ. Bande, Rotte [Engl. *band*]).

[" (5) *destruction* (compare Piel No. 2), Micah 2:10, well rendered by the Syr. and Vulg."]

חֲבֹל m. *a pledge,* Eze. 18:12, 16; 33:15; comp. the verb No. 1, 2.

חֲבֹלָה f. id. Eze. 18:7.

חֲבָל Ch *hurt, injury,* Dan. 3:25.

חֲבָל Ch. m. *damage,* Ezr. 4:22.

חִבֵּל occurs once, Pro. 23:34. The form implies it to be intensitive for חֹבֵל or חֶבֶל a cord. [See note on this word.] *A large rope of a ship,* Schiffstau, is to be understood; perhaps it is especially *a cable,* and thus the expression may be very fitly understood: "thou shalt be as one lying בְּרֹאשׁ חִבֵּל on the top, i. e. at the end of a rope" (a cable): in the other hemistich there is, "one who lies down in the heart of the sea." I formerly understood it to mean *a mast,* so called from its ropes (חֶבֶל), but examples are wanting of denominative nouns of this form. [In Thes. Gesenius has reconsidered this word, and given *mast* as its probable meaning. Prof. Lee suggests *wave, billow,* apparently without etymological grounds.] Ewald's conjecture (Heb. Gram. p. 240), that *Hades, Orcus,* is intended, as *destroying,* (see Piel No. II), will not be adopted by many.

חֹבֵל m. (denom. from חֶבֶל the rope of a ship), *a sailor,* Jon. 1:6; Eze. 27:8, 27—29.

חֲבַצֶּלֶת f. Cant. 2:1; Isa. 35:1, a flower growing in meadows, which the ancient interpreters sometimes translate lily, sometimes narcissus [" sometimes rose"]; most accurately rendered by the Syriac translator who uses the same word [in its Syriac form] ܚܡܰܨܠܶܐ, i.e. according to the Syrian Lexicographers (whom I have cited in Comment. on Isa. 35:1), *the autumn crocus, colchicum autumnale,* or *meadow saffron,* an autumnal flower growing in meadows, resembling a crocus, of white and violet colour, growing from poisonous bulbs. As to the etymology, it is clear that in this quadriliteral the triliteral בָּצָל a bulb may be traced; while the ח is either a guttural sound, such as is also prefixed to other roots (see חַשְׁמַנִּים, Lehrg. p. 863), or, according to Ewald's judgment (on Cant. loc. cit.), this quadriliteral is composed of חָמֵץ and בָּצָל, and signifies acrid bulbs. [So Ges. in corr.]

חֲבַצִּנְיָה [*Habaziniah*], pr.n. m. Jer. 35:3. (As an appellative, perhaps "lamp of Jehovah," from Ch. בּוֹצִינָא lamp and יָהּ Jehovah, ח being prefixed, see חֲבַצֶּלֶת.)

חָבַק in Kal only occurring three times, inf. חֲבֹק Ecc. 3:5, part. חֹבֵק Ecc. 4:5; 2 Ki. 4:16, elsewhere only in Piel.

PIEL חִבֵּק fut. יְחַבֵּק part. מְחַבֵּק—(1) TO EMBRACE, followed by an acc. Gen. 33:4; Pro. 4:8; 5:20; followed by a dat. Gen. 29:13; 48:10. *To embrace the rock, the dunghill,* for to lie, or make one's bed, on them, Job 24:8; Lam. 4:5.

(2) with the addition of יָדַיִם *to fold the hands* (spoken of an idle man), Ecc. 4:5. Hence—

חִבֻּק m. *a folding* of the hands, as marking the lazy, Pro. 6:10; 24:33.

חֲבַקּוּק ("embrace," of the form שְׁעַרוּר), pr. n. of *Habakkuk* the prophet, Hab. 1:1; 3:1. LXX. Ἀμβακούμ, according to the form חֲבַקּוּם and κ corrupted into μ.

חָבַר properly TO BIND, TO BIND TOGETHER, (kindred to חָבַל No. I.), see Piel. Hence—

(1) *to join together,* but almost always used intransitively, *to be joined together, to adhere* (Aram. ܚܒܰܪ, Æth. ኀበረ: id.). Exod. 26:3; 28:7; 39:4; Eze. 1:9, 11; used of peoples, *to be confederate.* Gen. 14:3, כָּל־אֵלֶּה חָבְרוּ אֶל־עֵמֶק הַשִּׂדִּים "all these came together as confederates unto the valley of Siddim." Participle pass. Hos. 4:17, חֲבוּר עֲצַבִּים "allied to idols."

(2) *to bind, to fascinate,* spoken of some kind of magic which was applied to the binding of magical knots; Gr. καταδέω, κατάδεσμος; compare Germ. bannen = binden, and other words which signify binding, which are applied to incantations; as Æth. ሰሐረ: Deu. 18:11; Ps. 58:6 (of the incantation of serpents).

(3) *to be marked with stripes,* or *lines, to be variegated;* gestreift seyn; Arab. حبر, whence حِبَرَة a striped garment; pass. حُبِر to be striped (as the

skin), i.e. to be marked with the traces of stripes and blows, see Kamûs, p. 491. Hence חַבּוּרָה a stripe, bruise, and חֲבַרְבֻּרוֹת the spots on the skin of a leopard. Comp. Schult. in Har. Cons. V. p. 156, 157.

Piel חִבֵּר—(1) *to connect, to join together*, Ex. 26:6, etc.

(2) *to bring into fellowship, to make an alliance.* 2 Ch. 20:36, וַיְחַבְּרֵהוּ עִמּוֹ "and he brought him into alliance with himself," made a league with him.

Pual חֻבַּר, once חֻבָּר (Ps. 94:20).

(1) *to be joined together*, Ex. 28:7; 39:4. (Ecc. 9:4, קרי.) Ps. 122:3, of Jerusalem when restored, כְּעִיר שֶׁחֻבְּרָה לָּהּ יַחְדָּו "as a city which is joined together," i.e. the ruins of which, and the stones long thrown down and scattered, are again built together.

(2) *to be associated with, to have fellowship with.* Psal. 94:20, הַיְחָבְרְךָ כִּסֵּא הַוּוֹת "shall the throne of iniquity have fellowship with thee?"

Hiphil, *to make*, or *enter into a confederacy.* Job 16:4, אַחְבִּירָה עֲלֵיכֶם בְּמִלִּים "I could make a confederacy with words against you;" ich wollte mich mit Worten gegen euch verbünden. It is a metaphor taken from a warlike alliance. ["*To twine, or weave*, Job 16:4, 'I would weave words against you.'"]

Hithpael הִתְחַבֵּר and (by a Syriacism) אֶתְחַבַּר *to join in fellowship, to make a league*, 2 Ch. 20:35, 37; Dan. 11:6. The infin. formed in the Syriac manner, is הִתְחַבְּרוּת Dan. 11:23.

Derivatives, see Kal No. 3; also see מְחַבְּרוֹת, מַחְבֶּרֶת, pr. n. חָבוֹר, and the words immediately following.

חַבָּר m. *an associate, companion*, i.q. חָבֵר. Job 40:30, where fishermen are to be understood, who form a partnership for pursuing their calling; see כָּרָה.

חָבֵר m. *an associate, a companion, fellow.* Cant. 1:7; 8:13; Jud. 20:11, כְּאִישׁ אֶחָד חֲבֵרִים "all associated as one man;" Psal. 119:63; Psal. 45:8, מֵחֲבֵרֶיךָ "above thy fellows," i.e. other kings (comp. Barhebr. p. 328). [This application of Ps. 45, contradicts what we know to be its meaning; namely, that *the king* is the Lord Jesus (Heb. 1:8), *the fellows* his "brethren" (Heb. 2:11, 12).]

חַבַר [pl. with suff. חַבְרוֹהִי], m. Ch. id., Dan. 2:13, 17, 18.

חֶבֶר m.—(1) *fellowship, association*, Hos. 6:9. Pro. 21:9, בֵּית חָבֶר "a house in common;" Pro. 25:24.

(2) *an incantation, a charm*, Deu. 18:11. Pl. חֲבָרִים Isa. 47:9, 12.

(3) [*Heber*], pr. n. of several men—(*a*) Gen. 46:17, for which there is חֵבֶר Nu. 26:45.—(*b*) Jud. 4:11, 17.—(*c*) 1 Ch. 8:17.—(*d*) 1 Ch. 4:18.

חֲבַרְבֻּרוֹת f. pl. the variegated spots (of a panther), or rather *stripes* or *streaks* (of a leopard), Jer. 13:23. See the root חָבַר No. 3.

חַבְרָה Ch. f. *a companion, fellow*, hence *another*, i. q. רְעוּת Dan. 7:20.

חֶבְרָה f. *fellowship*, Job 34:8.

חֶבְרוֹן ("conjunction," "joining"), [*Hebron*], pr. n.—(1) of an ancient town in the tribe of Judah, formerly called קִרְיַת־אַרְבַּע Gen. 13:18; 23:2, comp. Jud. 1:10. It was the royal city of David for some time, until after the taking of Jerusalem, 2 Sa. 2:1; 5:5. It is now called الخليل, in full خليل الرحمان (the city of) the friend of the merciful God, i.e. of Abraham.

(2) of several men.—(*a*) Exod. 6:18; 1 Ch. 5:28; Patron. ־ִי Nu. 3:27.—(*b*) 1 Ch. 2:42, 43.

חֶבְרִי [*Heberites*], patron. from pr. n. חֶבֶר, Num. 26:45.

חֲבֶרֶת f. *companion, consort, wife*, Mal. 2:14

חֹבֶרֶת f. *junction, place of union*, Ex. 26:4, 10

חָבַשׁ fut. יַחֲבֹשׁ once יַחְבֹּשׁ, Job 5:18.

(1) to bind, to bind on, to bind about—(*a*) a head band, turban, tiara, Exod. 29:9; Lev. 8:13; Jon. 2:6, סוּף חָבוּשׁ לְרֹאשִׁי "the sea weed is bound about my head," as if my turban. Eze. 16:10, וָאֶחְבָּשֵׁךְ בַּשֵּׁשׁ "and I bound thee around with byssus," i.e. adorned thy head with a turban of byssus.—(*b*) *to bind up a wound*, Job 5:18; Isa. 30:26; followed by לְ Eze. 34:4, 16; Isa. 61:1. Part. חֹבֵשׁ *a healer, physician*, who heals the wounds of the state, Isa. 3:7; compare 1:6.

(2) *to saddle* a beast of burden, which is done by binding on the saddle or pack; followed by an acc., Gen. 22:3; Nu. 22:21; Jud. 19:10; 2 Sa. 17:23.

(3) *to bind fast, to shut up*, Job 40:13, פְּנֵיהֶם חֲבֹשׁ בַּטָּמוּן "shut up their faces in darkness." See Piel No. 2.

(4) *to bind by allegiance, to rule*, Job 34:17, הַאַף שׂוֹנֵא מִשְׁפָּט יַחֲבוֹשׁ "shall then he who hateth right be able to govern?" Some here take אַף in the sense of

anger, which cannot be admitted on account of the parallel passage, 40:8, 9.

Piel—(1) *to bind up* (wounds), followed by לְ of pers. Ps. 147:3.

(2) *to bind fast, to restrain*, Job 28:11, מִבְּכִי נְהָרוֹת חִבֵּשׁ "he stops up the streams that they do not trickle;" spoken of a miner stopping off the water from flowing into his pits.

Pual, *to be bound up* (as a wound), Isa. 1:6; Eze. 30:21.

חָבַת an unused root, prob. TO COOK, TO BAKE bread. Æth. ኀብስት: Arabic خبز bread, خبز to bake bread. Hence מַחֲבַת a cooking pan, and—

חֲבִתִּים m. plur. *things cooked*, or *baked pastry*, 1 Ch. 9:31; compare מַחֲבַת.

חַג constr. and followed by לְ (Ex. 12:14; Num. 29:12) חַג, with suff. חַגִּי m.

(1) *a festival* (from the root חָגַג), Ex. 10:9; 12:14. חַג חַג, עָשָׂה חַג to keep a festival Levit. 23:39; Deut. 16:10. In the Talmud κατ' ἐξοχὴν, it is used of the feast of tabernacles, and so 2 Ch. 5:3; comp. 1 Ki. 8:2. ["So of the passover, Isa. 30:29. Comp. Arabic حج pilgrimage to Mecca."]

(2) meton. *a festival sacrifice, a victim*, Ps. 118:27, אִסְרוּ־חַג בַּעֲבֹתִים "bind the sacrifice with cords." Ex. 23:18, חֵלֶב חַגִּי "the fat of my sacrifice;" Mal. 2:3. Compare מוֹעֵד 2 Ch. 30:22.

חָגָּא i. q. חָגָּה (which is the reading of many copies) f. *fear, terror*, Isa. 19:17. Root חָגַג No. 3.

חָגַב an unused root. Arab. حجب to hide, to veil. Hence—

חָגָב m.—(1) *a locust*, winged and edible (Lev. 11:22), said to be so called because it covers the ground, Nu. 13:33; Isa. 40:22; Ecc. 12:5. ["Another etymology is proposed by Credner, on Joel page 309. The Samar. in Lev. loc. cit. has חרגבה which may signify *a leaper*, compare Arab. حرجل; and from חרגב then might come the triliteral חָגָב; comp. חָגַל, حرجل."]

(2) [*Hagab*], pr. n. m., Ezr. 2:46.

חֲגָבָה ("locust"), [*Hagaba*], pr. n. m., Ezr. 2:45 [א׳]; Neh. 7:48.

חָגַג (kindred to the root חוג) to go round in a circle, hence—

(1) *to dance*, 1 Sa. 30:16.

(2) *to keep a festival*, from the idea of leaping and dancing in sacred dances, Ex. 5:1; Lev. 23:41; especially of a public assembly, Psal. 42:5 (Syriac ܚܰܓ, ܚܓܳܐ id. Arabic حجّ to go to Mecca, as a *Hadj* or pilgrim, to keep the public festival.)

(3) *to reel, to be giddy*, used of drunkards, Ps. 107:27; applied to a person terrified, whence חָגָּא fear. Hence are derived חַג, חָגָּא, and the proper names חַגַּי, חַגִּי, חַגִּיָּה, חַגִּית.

חָגָה an unused root, i. q. Arabic حجأ to take refuge with some one, whence—

חֲגָוִים m. pl. חַגְוֵי־הַסֶּלַע *places of refuge in the rocks* [perhaps *dwellings carved in the rocks*], Cant. 2:14; Obad. 3; Jer. 49:16. (Arabic ملجأ a refuge, an asylum. Syr. ܚܓܳܐ, ܚܓܘܳܐ a lofty rock, a cliff. [It is doubtful whether these Syriac words are really used in these senses.])

חֲגוֹר [of the form קָטוֹל], m., pr. verbal adj. from the root חָגַר—(1) *binding*, hence *a girdle, a belt*, 1 Sa. 18:4.

(2) intrans. *girded, clad*. Ezek. 23:15, חֲגוֹרֵי אֵזוֹר "girded with a girdle", compare 2 Ki. 3:21.

חֲגוֹרָה f. *a girdle*, 2 Sam. 18:11 (from the root חָגַר), *an apron*, Gen. 3:7.

חַגַּי ("festive," from חַג with the termination ־ַי i. q. ־ִי) pr. n. of *Haggai* the prophet. LXX. Ἀγγαῖος Hag. 1:1.

חַגִּי (id.), [*Haggi*], pr. n. of a son of Gad, Num. 26:15. Patron. is the same [for חַגִּיִּי] ibid.

חַגִּיָּה ("festival of Jehovah"), [*Haggiah*], pr. n. m., 1 Ch. 6:15.

חַגִּית ("festive"), [*Haggith*], pr. n. of a wife of David, the mother of Adonijah, 2 Sam. 3:4; 1 Ki. 1:5.

חָגַל an unused root. Arabic حجل to advance by short leaps in the manner of a crow, or of a man with his feet tied. This triliteral appears to have sprung from the quadriliteral חַרְגֹּל (which see), by omitting ר. Hence—

חָגְלָה ("a partridge"), like Arab. حجل, Syr ܚܶܓܠܳܐ, [*Hoglah*], pr. n. fem., Num. 26:33; 27:1; 36:11.

חָגַר fut. יַחְגֹּר TO GIRD. ["Cognate roots, Arab. حجر to restrain. Syr. ܚܓܪ to lame."] Construed variously—(*a*) with an acc. of the member girded, 2 Ki. 4:29; 9:1; also with בְּ before that *with* which one is girded. So figuratively, Prov. 31:17, "she girdeth her loins with strength."—(*b*) with an acc. of the garment or girdle, e.g. חָגַר אֶת־הַחֶרֶב "he girded (himself with) a sword." 1 Sa. 17:39; 25:13; Ps. 45:4, חָגַר שַׂק *to gird* himself *with sackcloth*, Isa. 15:3; Jer. 49:3. Part. act. 2 Kings 3:21, מִכֹּל חֹגֵר חֲגֹרָה "of all that were girded with a girdle," i.e. who bare arms. Part. pass. חָגוּר אֵפוֹד 1 Sam. 2:18, girded with an ephod; followed by a gen. Joel 1:8, חֲגֻרַת שַׂק "girded with sackcloth;" sometimes used elliptically Joel 1:13, חִגְרוּ "gird yourselves (with sackcloth)." 2 Sa. 21:16, וְהוּא חָגוּר חֲדָשָׁה "he being girded with a new (sword)." Metaph. Ps. 65:13, גִּיל גְּבָעוֹת תַּחְגֹּרְנָה "the hills are girded with joy" (compare verse 14). Ps. 76:11—(*c*) with a double acc. of the person and of the girdle, Ex. 29:9; Lev. 8:13; and with בְּ of the girdle *with* which, Lev. 8:7; 16:4.—(*d*) absol. *to gird oneself*, Eze. 44:18; 1 Ki. 20:11. Here belongs 2 Sa. 22:46, וְיַחְגְּרוּ מִמִּסְגְּרוֹתָם "and they shall gird themselves (and go out) from their fortresses;" unless the Syriac usage be preferred for explaining this passage, "they creep forth from their fortresses," compare Mic. 7:17; Hos. 11:11.

Derivatives, מַחֲגֹרֶת, חֲגוֹרָה, חָגוֹר.

חַד m. חַדָא, חֲדָה f. Ch. *one*, for the Heb. אֶחָד, the א being cast away by aphæresis. It is used—(*a*) often for the indefinite article, Dan. 2:31, צְלֵם חַד "an image," ein Bild; comp. Dan. 6:18; Ezra 4:8.—(*b*) fem. חֲדָה is used for the ordinal number, especially in the enumeration of years; שְׁנַת חֲדָה לְכֹרֶשׁ Germ. das Jahr Eins des Cyrus, Ezr. 5:13; 6:3; Dan. 7:1.—(*c*) חַד prefixed to numerals, serves as a circumlocution for expressing a multifold or proportional sense. Dan. 3:19, חַד־שִׁבְעָה עַל דִּי "seven-fold more than" (in the same manner as the Syr. ܚܕ).—(*d*) כַּחֲדָה like as one, *at once*, i.e. *together* (Heb. כְּאֶחָד), Dan. 2:35.

I. **חַד** fem. חַדָּה (from the root חָדַד), *sharp* (used of a sword), Eze. 5:1; Ps. 57:5; Pro. 5:4.

II. **חַד** i.q. Ch. חַד, Heb. אֶחָד *one*, Eze. 33:30.

חָדַד [future יַחַד]—(1) TO BE SHARP, TO BE SHARPENED. (Arab. حدّ fut. I. Kindred roots, חָזַז, and the words there cited.) Prov. 27:17 (see Hiphil.)

(2) *to be swift*, like many other words signifying sharpness, which are used also in the sense of swiftness, see Gr. ὀξύς, θοός, Lat. *acer*, Syr. ܚܪܝܦ. Hab. 1:8. Comp. חָרַץ.

HIPHIL, *to sharpen*. Pro. 27:17, בַּרְזֶל בְּבַרְזֶל יָחַד וְאִישׁ יַחַד פְּנֵי־רֵעֵהוּ "as iron is sharpened on iron, so a man sharpens the face of another." יָחַד is fut. A. Kal for יֵחַד, יָחֵד fut. Hiphil, formed in the Chaldee manner for יָחֵד, יָחֵד, like יָחֵל Num. 30:3, אָחֵל Eze. 39:7. See Lehrg. § 38, 1; 103, note 14.

HOPHAL הוּחַד *to be sharpened*, spoken of a sword, Eze. 21:14, 15, 16.

Derivatives, חַד No. I, חַדּוּדִים, pr. n. חָדִיד.

חֲדַד ("sharpness"), [*Hadad*], pr. n. of one of the twelve sons of Ishmael, Gen. 25:15; 1 Ch. 1:30. ["חֲדַר is probably the true reading in both places." There is a tribe in Yemen probably sprung from this person. See Forster, i. 204, 286.]

חָדָה fut. apoc. יִחַדְּ TO BE GLAD. (Syriac ܚܕܝ, חֲדָא id. In the western languages there accord with this, γηθέω, γαθέω, to rejoice.) Ex. 18:9. Job 3:6, אַל יִחַדְּ בִּימֵי שָׁנָה "let it not rejoice amongst the days of the year."

PIEL, *to make glad*, Ps. 21:7.

Derivatives, חֶדְוָה [pr. n. יַחְדִּיאֵל, יֶחְדְּיָהוּ].

חַדּוּד (from the root חָדַד), *sharp*, and perhaps as a subst. *sharpness, a point*, Job 41:22, חַדּוּדֵי חָרֶשׂ *sharpnesses of a potsherd, sharp potsherds*, used of the scales of a crocodile; comp. Ælian. Hist. Anim. x. 24.

חֶדְוָה f. *joy, gladness*, 1 Ch. 16:27; Neh. 8:10; from the root חָדָה. In the Chaldee portion of the Scripture, Ezr. 6:16.

חָדִיד ("sharp"), [*Hadid*], pr. n. of a town of the Benjamites, situated on a mountain, Ezr. 2:33; Neh. 7:37; 11:34; 'Αδιδά, 1 Macc. 12:38; compare Joseph. Antt. xiii. 6, § 5.

חֲדִין Ch. pl. *breast;* Heb. חָזֶה Dan. 2:32. (In the Targums the sing. חֲדֵי occurs.)

חָדֵל & חָדַל fut. יֶחְדַּל.

(1) TO LEAVE OFF, TO CEASE, TO DESIST. (Arab. خذل id.; also, *to forsake, to leave*, see Scheid on the Song of Hezekiah, page 53; Schultens on Job, page 72. The primary idea lies in becoming loose, flaccid, which is referred to slackening from labour. It belongs to the family of roots cited at the word דָּלַל, which have the meaning of being pendulous and flaccid.)

Constr.—(*a*) with a gerund following, Gen. 11:8, וַיַּחְדְּלוּ לִבְנוֹת הָעִיר "and they left off to build the city." Gen. 41:49; 1 Sa. 12:23; Prov. 19:27; also poetically with an inf. Isa. 1:16, חִדְלוּ הָרֵעַ "cease to do evil;" and with a verbal noun, Job 3:17, חָדְלוּ רֹגֶז "they cease to trouble."—(*b*) absol. *to cease* (from labour). 1 Sa. 2:5, רְעֵבִים חָדֵלּוּ "the hungry have left off (working);" also, *to rest*, Job 14:6. Jud. 5:6, "the highways rested," were void of travellers. —(*c*) absol. i.q. *to cease to be, to come to an end.* Ex. 9:34, "the hail and the thunder ceased;" verse 29, 33; Isa. 24:8; also, *to fail, to be wanting.* Deu. 15:11, "the poor shall not fail." Job 14:7.

(2) *to cease* or *desist* from any thing, followed by מִן before an inf. 1 Ki. 15:21; hence, *to beware of doing anything*, Ex. 23:5 ["as to this passage see under עָזַב"]; *to give anything up*, 1 Sa. 9:5; Pro. 23:4; with an acc. Jud. 9:9, seq.; also with acc. of pers. *to leave, to let alone*, Ex. 14:12; Job 7:16; 10:20; and followed by מִן Isa. 2:22, חִדְלוּ לָכֶם מִן הָאָדָם "cease ye from man," let man go, let go your vain confidence in men. 2 Ch. 35:21, חֲדַל לְךָ מֵאֱלֹהִים "forbear from God," i. e. do not oppose him any more.

(3) *to leave* something undone, *not to do* something, *to forbear* doing something; etwas lassen, unterlassen. 1 Ki. 22:6, 15, הֲנֵלֵךְ... אִם נֶחְדָּל "shall we go ...or shall we not go?" gehen wir... oder lassen wir es? Eze. 2:5; Jer. 40:4; Job 16:6; Zec. 11:12. Followed by a gerund, Nu. 9:13; Deu. 23:23; Ps. 36:4.

[Derivatives, the words immediately following.]

חָדֵל m. verbal adj.—(1) *ceasing to be something, frail*, Ps. 39:5.

(2) *forbearing to do something*, Eze. 3:27.

(3) intrans. *made destitute, forsaken* (compare Arab. مخذول id.). Isa. 53:3, חֲדַל אִישִׁים "forsaken by men;" compare Job 19:14.

חֶדֶל m. *Hades*, prop. the place of rest, Isa. 38:11. See the root חָדַל No. 1, *b*; comp. דּוּמָיָה. [If this be the import of this word, the whole verse must be construed thus: "I said, I shall not see Jah even Jah in the land of the living; I shall behold man no more; with (i. e. when I am with) the inhabitants of Hades."]

חַדְלָי ("rest" ["for חֲדַלְיָה 'rest of God'"]), *Hadlai*], pr. n. m. 2 Ch. 28:12.

חָדַק an unused root, i. q. خذق to prick, to sting; to which حذق to be sour, e. g. as vinegar, and حدق to be sharp-sighted, are kindred words. Hence—

חֵדֶק Mic. 7:4, and **חֶדֶק** Prov. 15:19, a kind of *thorn*. Arab. حدق *melongena spinosa*, see Abulfadli ap. Celsium in Hierob. ii. page 40, seq.

חִדֶּקֶל [*Hiddekel*], pr. n. of the river Tigris, Gen. 2:14; Dan. 10:4. Called by the Aramæans דִּגְלָא, ܕܶܩܠܰܬ, Arabic دِجْلَة, دَجْلَة, Zend. *Teger*, Pehlev. *Tegera;* whence both the Greek name Tigris, and the Aramæan and Arabic forms have arisen. In the Hebrew, ח is prefixed, as is the case in the word חַשְׁמַנִּים and others. [In Thes. the prefix is taken to be חַד *active, vehement, rapid;* so that this name would be pleonastic: *Teger* having a similar meaning.]

חָדַר i. q. Syr. ܚܕܰܪ TO SURROUND, TO ENCLOSE; and in an evil sense, TO BESIEGE. (This root belongs to the same family as חָצַר and גָּדַר, which see. The Arabic خِدْر a curtain, and خدر to be hid behind a curtain; also, Æth. ኀደረ: to dwell, are secondary roots.) By means of this signification, I now explain Eze. 21:19, חֶרֶב הַחֹדֶרֶת לָהֶם "the sword which besieges them (on every side)," besets them all around. Abulwalid considers the same sense of besieging to be derived from sitting down and lying hid (see Arab. and Æth.). The ancient versions have "a sword frightening them," as though it were the same as חֲרֶדֶת. Hence—

חֶדֶר const. חֲדַר with suff. חֶדְרוֹ, plur. חֲדָרִים const. חַדְרֵי m.

(1) *a chamber*, especially an *inner* apartment, whether of a tent or of a house, Gen. 43:30; Jud. 16:9, 12; hence a bed chamber, 2 Sa. 4:7; 13:10; women's apartment, Cant. 1:4; 3:4; a bridal chamber, Jud. 15:1; Joel 2:16; a store room, Pro. 24:4. (Arab. خِدْر a curtain by which an inner apartment is hidden, whence an inner apartment, a private apartment, compare יְרִיעָה the curtain of a tent, and Syr. ܚܶܕܪܳܐ a tent.)

(2) metaph. חַדְרֵי תֵמָן Job 9:9, the chambers of the south, the most remote southern regions, comp. יַרְכְּתֵי צָפוֹן—חַדְרֵי־בָטֶן the innermost parts of the breast, Pro. 18:8; 26:22. חַדְרֵי־מָוֶת "the chambers of death," i. e. of Hades.

[**חֲדַד** *Hadar*, pr. n., Gen. 25:15.]

חַדְרָךְ ("dwelling," from חָדַר and ךְ formative,

as in נְזָר), [*Hadrach*], pr. n. of a city and a region of the same name, situated to the east of Damascus; it occurs once Zec. 9:1. There are not any certain traces of this place, for the trustworthiness of R. Jose of Damascus, and of Joseph Abassi, may well be called in question; see Jo. D. Michaëlis Suppl. p. 676. Also see Van Alphen, De Terra Hadrach et Damasco, Traj. 1723, 8; and in Ugolini Thes. t. vii. No. 20.

חָדַשׁ unused in Kal, TO BE NEW. Arab. حدث to be new, recent. IV. to produce something new; but Conj. III. IV. also *to polish* a sword. Etymologists have well observed that its primary sense is that of cutting or polishing, see Dissertt. Lugd., p. 936. It is of the same family as חָדַד, חָדַק, and the signification of *newness* appears to proceed from that of a sharp polished splendid sword; comp. 2 Sa. 21:16; Aram. חֲדַת.

PIEL *to renew*, 1 Sam. 11:14; Job 10:17; Psal. 51:12, especially *to repair* or *restore* buildings or towns, Isa. 61:4; 2 Ch. 15:8; 24:4.

HITHPAEL, *to renew oneself*, Ps. 103:5. Hence—

חָדָשׁ f. חֲדָשָׁה adj. *new*, e. g. used of a cart, a threshing wain. 1 Sam. 6:7; Isa. 41:15; of a house, Deut. 20:5; 22:8; of a wife, Deu. 24:5; a king, Ex. 1:8; a song, Psal. 33:3; 40:4; a name, Isa. 62:2. It often means *fresh of this year;* of grain (opposed to יָשָׁן), Levit. 26:10; *unheard of*, Eccles. 1:9, 10; "new gods," i. e. such as had not been previously worshipped, Deut. 32:17. חֲדָשָׁה "something new," Isa. 43:19, plur. Isa. 42:9. As to חָגוּר חֲדָשָׁה 2 Sa. 21:16, see חָגַר.

חֹדֶשׁ m. [suff. חָדְשׁוֹ, plur. חֳדָשִׁים] *the new moon, the day of the new moon*, the calends of a lunar month which was a festival of the ancient Hebrews, Num. 29:6; 1 Sam. 20:5, 18, 24; Ex. 19:1, בַּחֹדֶשׁ הַשְּׁלִישִׁי "on the third calends" (the third new moon), i. e. the first of the third lunar month. Hos. 5:7, עַתָּה יֹאכְלֵם חֹדֶשׁ "now shall a new moon devour them," i. e. they shall be destroyed at the time of the new moon.

(2) a lunar *month*, beginning at the new moon. Gen. 8:5; Ex. 13:5, etc. חֹדֶשׁ יָמִים the period of a month (see יָמִים). Gen. 29:14; Nu. 11:20, 21.

(3) [*Hodesh*], pr. n. f., 1 Ch. 8:9.

חֹדְשִׁי metron. n. of the preceding No. 3 [Gesenius speaks doubtfully of this word in Thes.], 2 Sa. 24:6.

[**חֲדָשָׁה** *Hadasha*, pr. n. of a place, Josh. 15:37.]

חֲדַת Chald. *to be new*, i. q. חָדַשׁ. Hence—

חֲדַת Chald. adj. *new*, Ezr. 6:4 Syr. ܚܕܬܐ

חָוָא see חָוָה.

חוּב TO BE, OR TO BE MADE, LIABLE TO PENALTY like Syr. ܚܳܒ, Arab. حاب, used of a debt (Eze. 18 7), and of an offence.

PIEL חִיֵּב *to make* some one *liable to penalty*, Dan. 1:10. Hence—

חוֹב m. *a debt*, Eze. 18:7.

חוֹבָה ("a hiding place"), [*Hobah*], pr. n. of a town to the north of Damascus; once Gen. 14:15; compare Χωβά, Judith 4:4; 15:4. Eusebius in his Onomasticon confounds this town with Cocaba, the seat of the Ebionites; see my note to Burckhardt's Travels, ii. p. 1054.

חוּג TO DESCRIBE A CIRCLE, TO DRAW A CIRCLE, as with compasses. Job 26:10. (Syr. ܚܳܓ to go in a circle, ܚܽܘܓܳܐ a circle. Kindred roots are חָגַג and עוּג). Hence מְחוּגָה and—

חוּג m. *a circle, sphere*, used of the arch or vault of the sky, Pro. 8:27; Job 22:14; of the world, Isa. 40:22.

חוּד—(1) properly i. q. Arab حاد Med. Ye, to turn aside, II. to tie knots, whence may be derived the Hebr. חִידָה an enigma, a parable, which is joined to this verb, and then it signifies—

(2) *to propose an enigma*, Jud. 14:12, seq.; *to set forth a parable* Eze. 17:2. Compare מְלִיצָה לוּץ and and Gr. ἐμπλέκειν αἰνίγματα, Æsch. Prometh. Vinct. 610. (So it is commonly taken, and it is not amiss. It is worthy of examination, however, whether חִידָה may not be used for חִדָּה and signify a smart saying; for חוּד may be a denominative derived from it.) Hence אֲחִידָה, חִידָה.

חָוָה a root unused in Kal.—(1) properly TO BREATHE (see with regard to this power in the syllable הב, אב, או under the roots אָהַב, אָוָה, הָבַל), comp. PIEL. Hence—

(2) *to live*, i. q. חָיָה, compare the noun חַוָּה.

PIEL חִוָּה prop. to breathe out, hence *to declare, to shew*, a word used in poetry instead of the prosaic הִגִּיד (Chald. and Syr. חַוִּי, ܚܰܘܺܝ, Arabic transp. وحى, like צִוָּה Arab. وصى). Job 32:10, 17. Constr. followed by a dative of pers., Ps. 19:3; more often an acc., Job 32:6, with suff. 15:17; 36:2. Derivatives אַחְוָה [יְחִיאֵל, חַוִּי, חַוָּה].

חֲוָה Chald. not used in Kal.

Pael חַוִּא, i. q. Hebr. חִוָּה *to shew, to declare*, Dan. 2:11; followed by לְ of pers., Dan. 2:24, with suff. 5:7.

Aphel inf. הַחֲוָיָה, fut. יְהַחֲוֵה id.; followed by לְ Dan. 2:16, 27, acc. 2:6, 9.

Derivative אַחֲוָיָה.

חַוָּה i. q. חַיָּה (from the root חָוָה = חָיָה, comp. הָוָה and הָיָה), f.

(1) *life*. Hence [*Eve*], pr. n. of the first woman, as being the mother of all living (אֵם כָּל־חָי), Gen. 3:20; 4:1. LXX. Εὔα (comp. חִוִּי, Εὐαῖος). Vulg. *Heva*.

(2) i. q. חַיָּה No. 2, Arab. حَيّ a family, a tribe, especially of Nomades, hence *a village of Nomades, a village* ["prop. place where one *lives*, dwells, so Germ. leben in pr. n. Eisleben, Aschersleben"], (as on the contrary אֹהֶל, أَهْل properly a tent, hence a family, men), Nu. 32:41; Deu. 3:14; Josh. 13:30; Judges 10:4; 1 Ki. 4:13. Another etymology has commonly been sought from Arab. حوى to collect, to gather together, V. to roll oneself in a circle; which is altogether needless.

חוה an unused root, whence מַחֲוֶה which see.

חוֹזַי ("prophet"), pr. n. m. 2 Ch. 33:19.

חוֹחַ m.—(1) [In Thes. this noun is rightly referred to the root חָחָה] A THORN, A THORN-BUSH, Job 31:40; Proverbs 26:9; 2 Ki. 14:9. Plur. חוֹחִים Cant. 2:2; and with ו moveable, חֲוָחִים 1 Sam. 13:6, *thorn-bushes, thickets*.

(2) i. q. חָח *a hook*, a ring, put through the nostrils of the larger fishes after they were caught, which were then again put into the water, Job 40:26.

(3) an instrument of a similar kind used for binding captives, 2 Ch. 33:11; comp. Am. 4:2. (In the cognate languages occur the words ܚܘܚܐ, خَوْخ, *prunus spinosa*, and also there are in Hebrew the cognate words חָח and חָחִי. No verb of a suitable signification can be found, and the noun itself appears to be primitive, sometimes following the analogy of verbs עוּ, sometimes עע and לה, comp. אָח a brother, see Lehrg. p. 602.)

חוּט Chald. TO SEW, TO SEW TOGETHER, Syriac ܚܛ, Arab. خَاطَ Med. Ye id.

Aphel, *to repair* a wall, Ezr. 4:12; comp. רְפָא. Hence—

חוּט m.—(1) *a thread, a line*, Judges 16:12, Ecc. 4:12; Cant. 4:3. A proverbial saying, Genesis 14:23, מִחוּט וְעַד שְׂרוֹךְ נַעַל "neither a thread nor a shoe-latchet," i. e. not even the least or the most worthless thing. Similar is the Latin *neque hilum* (Lucr. iii. 784; Enn. ap. Varr. L. L. iv. 22), for *neque filum*, whence *nihil*. A similar proverb is used in Arabic لا فتيلا, see Hamasa, Schultens, p. 404.

(2) *a rope, cord* [collect. of No. 1 in Thes.], Josh. 2:18.

חִוִּי (perh. "belonging to a village," from חַוָּה = חַוָּה No. 2). A Gentile noun, *a Hivite*, generally used collectively, the Hivites (LXX. Εὐαῖος), a Canaanitish nation dwelling at the foot of Hermon and Antilibanus (Joshua 11:3; Jud. 3:3), but also in various other places, as for instance at Gibeon (Gen. 34:2; 2 Sa. 24:7; 1 Ki. 9:20; Josh. 11:19).

חֲוִילָה [*Havilah*], pr. n.—(1) of a district of the Joktanite Arabs (Gen. 10:29), on the eastern borders of the Ishmaelites (Gen. 25:18), and of the Amalekites (1 Sa. 15:7). Probably the Χαυλοταῖοι of Strabo (xvi. p. 728, Casaub.), dwelling near the Persian gulf, on the shore of which Niebuhr (Arabia p. 342) mentions Chawîla as a town or district (حويلة) *Hawilah*.

(2) of a district of the Cushites (Gen. 10:7; 1 Ch. 1:9), to be sought for in Æthiopia. I now consider that the Avalitæ are to be understood, who inhabit the shore of the Sinus Avalitis (now *Zeila*) to the south of the strait of Bab el Mandeb (Plin. vi. 28; Ptolem. iv. 7), Saadiah appears to have formed a similar judgment, since three times in Genesis he gives as the translation of חוילה زويلة = زيلع Zeila.

(3) The first Havilah (No. 1) enables us I believe to discover the situation of *the land of Havilah* (אֶרֶץ הַחֲוִילָה), Gen. 2:11, abounding in *gold*, pearls (commonly taken as bdellium), and precious stones, around which flowed the Pishon (Indus?), since Havilah also (Gen. 10:29) is mentioned in connection with countries producing gold; and as being on the Persian gulf, it must be in the neighbourhood of India. Indeed it appears that India is to be understood, as used according to the custom of the ancients to comprehend also Arabia. See Assemani Bibl. Orient. tom. iii. P. ii. p. 568—70. Some erroneously understood it to mean *Chwala* on the Caspian sea, which in Russian is called Chwalinskoje More.

חוּל & **חִיל** fut. יָחוּל and יָחִיל, apoc. יָחֵל (Psalm 97:4), יָחֵל (1 Sam. 31:3), וַתָּחֹל (Jer. 51:29), imp.

חוּלִי Micah 4:10, and חִילִי Ps. 96:9, prop. TO TWIST, TO TURN, TO TURN ROUND, and intrans. *to be twisted, turned, turned round.* (Arabic حَالَ Med. Waw to be changed, to be turned, حَوْلَ round about, حَوْلٌ a year, حُوَّلٌ *full of turns, wily.* Kindred words are آلَ to return, to turn oneself round, عَالَ to turn away, and in Hebrew, אוּל, Gr. εἰλέω, εἰλύω, ἴλλω. Hence, with Vav hardened as it were into Beth, has sprung חָבַל No. 1.) Hence—

(1) *to dance* in a circle, Jud. 21:21. Compare Pilel No. 1, and also the noun מָחוֹל.

(2) *to be twisted, to be hurled* on or against something (geschwungen, geschleudert werden), properly used of a sword, Hos. 11:6; of a whirlwind, followed by עַל Jer. 23:19; 30:23; figuratively, 2 Sam. 3:29, יָחֻלוּ עַל רֹאשׁ יוֹאָב וגו׳ "let (the murder of Abner) be hurled (fall) upon the head of Joab," etc. Lament. 4:6, לֹא חָלוּ בָהּ יָדַיִם "no (human) hands were hurled (put) upon her." It is more frequently used thus in the Targums, see Buxtorf, p. 719. (Arab. حَالَ to leap on a horse, sich aufs Pferd schwingen. IV. to rush upon with a scourge, followed by عَلَى and بِ.)

(3) *to twist oneself* in pain, *to writhe, to be in pain* (comp. חָבַל No. I), especially used of parturient women, Isai. 13:8; 23:4; 26:18; 66:7, 8; Micah 4:10. Metaph. followed by לְ to mourn on account of any thing, Mic. 1:12; hence—

(4) *to bring forth*, Isa. 54:1.

(5) *to tremble*, probably from the leaping and palpitation of the heart (comp. גִּיל No. 2,) ["from the trembling of a parturient woman"]. Deu. 2:25; Joel 2:6, followed by מִן of the pers., causing terror, 1 Sa. 31:3; 1 Ch. 10:3.

(6) *to be strong* or *firm;* verbs that have the signification of binding or twisting, are applied to strength; see קָשַׁר, חָזַק, פָּרַם. (Arab. حَالَ Med. Waw id. Aram. Pael חַיֵּל *to make firm.* Æth. ኀየለ: whence חַיִל strength). Psal. 10:5, יָחִילוּ דְרָכָיו "his ways are firm," i.e. his affairs go on prosperously; Job 20:21, לֹא יָחִיל טוּבוֹ "his welfare shall not endure."

(7) *to wait, to stay, to delay*, i.q. יָחַל. Gen. 8:10; Jud. 3:25.

HIPHIL causat. of Kal No. 5, Ps. 29:8.

HOPHAL fut. יוּחַל pass. of Kal No. 4, *to be born*, Isa. 66:8.

PILEL חוֹלֵל—(1) i.q. Kal No. 1, *to dance in a circle*, Jud. 21:23.

(2) i.q. Kal No. 4, *to bring forth*, Job 39:1; and with regard to inanimate objects, *to create, to form* Deu. 32:18; Ps. 90:2; causat. Ps. 29:9.

(3) i.q. Kal No. 5, *to tremble*, Job 26:5.

(4) i.q. Kal No. 7, *to wait for*, Job 35:14.

PULAL חוֹלַל *to be born, to be brought forth*, Job 15:7; Pro. 8:24, 25; Ps. 51:7.

HITHPOLEL הִתְחוֹלֵל—(1) *to twist oneself, to hurl oneself*, i.e. to rush violently; i.q. Kal No. 2, Jer 23:19.

(2) *to writhe with pain*, Job 15:20.

(3) *to wait for*, i.q. Kal No. 7, and Pilel No. 4, Ps. 37:7.

HITHPALPEL הִתְחַלְחֵל *to be grieved*, Est. 4:4.

Derivatives [חוּל], חִיל, חֵיל, חַיִל, חֵל, חִילוֹן, חִילָה, חֵילָה, חַלּוֹן, מְחוֹלָה, מָחוֹל, חַלְחָלָה.

חוֹל m. *sand* (Syr. ܚܳܠܐ), either so called from the idea of rolling and sliding (q. d. Gerölle), or as being rolled about by the wind, Ex. 2:12; Deu. 33:19; Jer. 5:22. *The sand of the sea* (חוֹל הַיָּם, poet. חוֹל יַמִּים) is very often used as an image of great abundance, Gen. 32:13; 41:49; and of weight, Job 6:3; Pro. 27:3.—Job 29:18, in this passage the Hebrew interpreters understand *the phœnix* to be spoken of, giving the word a conjectural translation, gathered from the other member of the verse; and thus the Babylonian copies read חוּל [for the sake of distinction]; but there is no cause for departing from the ordinary signification.

חוּל ("circle"), [*Hul*], pr.n. of a district of Aramæa, Gen. 10:23. Rosenm. (Bibl. Alterth. ii. 309) understands it to be the district of Hûleh (ارض الحولة *Ard-El-Hûleh*), near the sources of the Jordan.

חוּם an unused root; *to be black*, properly to be burned or scorched; comp. the cognate חָמַם, Arab. حَمَّ to be black. Hence—

חוּם adj. *black*, Gen. 30:32, seq.

חוֹמָה f. *a wall*, from the root חָמָה to surround, which see. Exod. 14:22, 29; Deut. 3:5; 28:52. Generally *the wall of a town*, Isa. 22:10; 36:11, 12; Neh. 3:8, 33, etc.; rarely of other buildings, Lam. 2:7. Metaph. used of a maiden, chaste and difficult of approach, Cant. 8:9, 10.

Plur. חוֹמוֹת *walls*, Isa. 26:1; Ps. 51:20, with pl verb, Jer. 50:15; so also Jer. 1:18, "I make thee this day a fortified city...... and brazen walls," although in the same phrase, Jer. 15:20. the singular is used.

From the pl. is formed the dual חֹמֹתַיִם *double walls*, the double series of walls with which Jerusalem was surrounded on the south; whence בֵּין הַחֹמֹתַיִם between the two walls (of Jerusalem), 2 Ki. 25:4; Isa. 22:11; Jer. 39:4. Comp. as to forms of this kind, Lehrg. § 125, 6, and as to the topography of the city, my Comment on Isa. 22:9. [See also Robinson on the walls of Jerusalem, Palest. 1, 460.]

חוּס fut. יָחוֹס, יָחֹס, 1 pers. אָחוּס—(1) TO PITY, TO HAVE COMPASSION on any one; followed by עַל Psal. 72:13, *to be grieved* on account of any thing. Jon. 4:10, אַתָּה חַסְתָּ עַל־הַקִּיקָיוֹן "thou wast grieved on account of the ricinus" which perished (compare Gen. 45:20). Hence—

(2) *to spare*, followed by עַל Neh. 13:22; Jer. 13:14; Eze. 24:14; Joel 2:17. (Aram. ܚܳܣ, seq. ܥܰܠ id.)

It is to be observed with regard to this root, that pitying and sparing, are more often attributed to the *eye* than to the persons themselves, (as in other roots *slackness* and *strength* are attributed to the hands; comp. חָזַק, רָפָה: pining away, also to the eyes, see כָּלָה). Hence it may be rightly concluded that the primary signification is in the idea of a *merciful* or *indulgent countenance*, as the Germ. nachsehn, Nachsicht, durch die Finger sehn. Thus Deut. 7:16, לֹא־תָחוֹס עֵינְךָ עֲלֵיהֶם "spare them not," properly, let not thine eye pity them; or, do not regard them with a feeling of mercy; Deut. 13:9; 19:13, 21; 25:12; Isa. 13:18; Eze. 5:11; 7:4, 9. Gen. 45:20, עֵינְכֶם אַל־תָּחֹס עַל כְּלֵיכֶם "do not grieve for your stuff" which must be left behind. It is once used ellipt. 1 Sa. 24:11, וַתָּחָס עָלֶיךָ "and (my eye) spared thee." In Arabic, mercy is similarly ascribed to the eye (Vit. Tim. tom i. p. 542, l. 14).

חוֹף, חֹף m. *the shore*, as being washed by the sea; from the root חָפַף No. II. to rub off, to wipe off, to wash; whence Arab. حافّة, حفف the coasts and shore of the sea. Of the same origin are ساحل and ܣܦܪ the sea shore, Gen. 49:13; Deut. 1:7; Josh. 9:1.

חוּפָם (perhaps "inhabitant of the shore," from חוֹף), [*Hupham*], pr. n. m. of a son of Benjamin, Nu. 26:39; for which חֻפִּים is found, Gen. 46:21; whence patron. חוּפָמִי Nu. loc. cit.

חוּץ an unused root. Syr. ܚܳܨ Pael ܚܰܝܶܨ *to inclose, to surround;* comp. حاط, ܚܽܘܛ to surround. Hence חַיִץ a wall, and—

חוּץ m. properly a wall; hence especially *the outside* (of a house), and thus מִבַּיִת וּמִחוּץ within and without (properly, on the house side, and the wall side) are often opposed to each other, Gen. 6:14; Exod. 25:11. Hence it is—

(1) subst. *whatever is without*—(*a*) out of the house, *the street*, Jer. 37:21; Job 18:17; pl. חוּצוֹת Job 5:10; Isa. 5:25; 10:6.—(*b*) out of the city, *the fields, country, deserts*. Job 5:10 (Aram. בַּר), whence there are opposed to each other אֶרֶץ וְחוּצוֹת Prov. 8:26, the (tilled) earth and the desert regions, comp. Mark 1:45.

(2) adv. *out of doors, without, abroad*, Deut. 23:14, e.g. מוֹלֶדֶת־חוּץ born abroad, i.e. away from home, Lev. 18:9; also, *forth, forth abroad*, Deu. 23:13. So also with ה parag. חוּצָה *without, on the outside*, 1 Ki. 6:6; *abroad, forth, to the outside*, Exod. 12:46, with art. הַחוּץ *forth*, Jud. 19:25; Neh. 13:8 (prop. into the street), and הַחוּצָה Gen. 15:5. With prepositions—(*a*) בַּחוּץ *without* (in the open place), Gen. 9:22.—(*b*) לַחוּץ poet. id. Psa. 41:7, and לַחוּצָה 2 Chr. 32:5.—(*c*) מִחוּץ *without, on the outside*, as opposed to מִבַּיִת within, Gen. 6:14. מֵהַחוּץ id. Eze. 41:25.—(*d*) מִחוּץ לְ *without* (in a state of rest, as opposed to motion), e.g. מִחוּץ לָעִיר without (or outside the city), Gen. 19:16; 24:11. מִחוּצָה לְ Ezekiel 40:40, 44.—(*e*) אֶל־מִחוּץ לְ *without* (after verbs of motion), Nu. 5:3, 4, אֶל־מִחוּץ לַמַּחֲנֶה "without the camp;" Deut. 23:11; Lev. 4:12. Metaph. —(*f*) חוּץ מִן *besides*, Eccl. 2:25. (So Ch. בַּר מִן, Syr., Sam. and Zab. ܠܒܰܪ ܡܶܢ.) Hence חִיצוֹן.

["**חוּק** an unused root, i.q. Arab. حاق to surround, to embrace. It seems to have sprung from חָבַק, the ב being softened. Hence חוק (כ׳) and חֵיק."]

חוּק (ו or י) i.q. חֵיק *bosom*, Ps. 74:11 כתיב.

[**חוּקֹק** pr. n. 1 Ch. 6:60, see חֻקֹּק.]

חָוַר fut. יֶחֱוַר TO BE WHITE; hence *to become pale* (as the face), Isa. 29:22. Aram. חֲוַר, ܚܘܰܪ id.; Arab. with Waw quiescent, حار to be bleached (of a garment). Hence חוּר, חוֹר No. I, and חֹרִי, חָוָר.

["(2) figuratively, *to be splendid, noble*, i.q. חָרַר No. 2. See traces of this signification in חוֹרָה, חֹרִים." Thes.]

חוּר an unused root, the meaning of which was that of *hollowing, boring*, as shewn by the deriva-

gives חֹר, חוֹר No. II, a hole, a cavern, and the proper names חֹרִי, חַוְרָן; compare some of the derivatives of the root خار, as خُوران foramen ani, خَوْر the mouth of a river, bay of the sea. Kindred roots are כּוּר and غار; whence מְעָרָה, مغارة, غار a cavern.

I. חוּר & חוּר m. *white* and *fine linen*, from the root חָוַר. LXX. βύσσος. Est. 1:6; 8:15.

II. חוּר m.—(1) i. q. חוֹר No. II, *a hole*, as that of a viper, Isa. 11:8; used of an abominable subterranean prison (Germ. Loch), Isa. 42:22. Root חור No. II.

(2) [*Hur*], pr. n. of several men—(*a*) of a Midianite king, Num. 31:8; Josh. 13:21.—(*b*) of the husband of Miriam, the sister of Moses, [on what *authority* does this description of Hur rest?], Ex. 17:10; 24:14.—(*c*) 1 Chr. 2:19, 50; 4:1, 4; compare 1 Chr. 2:20; Ex. 31:2.—(*d*) Neh. 3:9.—(*e*) 1 Ki. 4:8.

I. חוֹר i.q. חור No. I, *white linen*. Pl. חֹרִי (poet. for חֹרִים) cloths of linen or byssus, Isa. 19:9. Allied to this are Arab. حَرِير white silk, Æthiopic ሐሪር: cotton, according to Ludolf. Lex. Æthiop. page 36. Root חָוַר.

II. חוֹר m.—(1) *a hole*, 2 Ki. 12:10; used of a window, [Is not this rather, a hole in a door?], Cant. 5:4; of the cavity of the eye, Zec. 14:12.

(2) *a cavern*, Job 30:6; 1 Sa. 14:11; of a den of wild beasts, Nah. 2:13. Root חור.

חוֹרִים *free-born, nobles*, see חֹר.

חִוָּר m. Ch. *white*, Dan. 7:9, from the root חָוַר.

חוֹרַי see חֹרִי.

חוּרִי (perhaps "linen-worker," from חור No. I, like Arabic حريرى Hariri), [*Huri*], pr.n. m. 1 Ch. 5:14.

חוּרַי (id. Chald.), [*Hurai*], see חוּרַי.

חוּרָם (perhaps "noble," "free-born," from חוֹר with the termination ָם), *Huram*, pr. n.

(1) of a king of Tyre, cotemporary with Solomon, 2 Ch. 2:2; elsewhere חִירָם 2 Sam. 5:11; 1 Ki. 5:15 [" called in Greek Εἴρωμος, Jos. c. Ap. i. 17, 18"].

(2) of a Tyrian artificer, 2 Chr. 4:11; elsewhere חִירוֹם 1 Ki. 7:40; חִירָם 2 Ch. loc. cit. כתיב; חוּרָם אָבִי 2 Chr. 2:12 and חוּרָם אָבִיו 4:16 (where either the one reading or the other must have been corrupted); [however, Gesenius explains the readings as they stand in Thes. i. page 458].

(3) a Benjamite, 1 Ch. 8:5.

חַוְרָן [*Hauran*], pr. n. of a region beyond Jordan, situated eastward of Gaulanitis (גּוֹלָן) and Batanæa, and to the west of Trachonitis (now *el Lejah*), extending from Jabbok to the territory of Damascus, Ezek. 47:16, 18; Gr. Αὐρανῖτις, Ὠρανῖτις; Arabic حوران. It undoubtedly takes its name from the number of its *caverns* (חוֹר), in which even now the inhabitants of the region dwell. See a more full account of this district in Burckhardt's Travels in Syria and Palestine, page 111, seqq.; 393, seqq.; 446; Germ. ed.

חוּשׁ ["Once חִישׁ Psa. 71:12 (כ')."]—(1) TO MAKE HASTE (Arab. حاش Med. Ye, to flee with alarm. This root is onomatopoetic, as though imitating the sound of very hasty motion; like the German huschen, transit. haschen; also, hasten, Hast, hetzen. Kindred roots are, Arab. هز to move, to agitate, to excite to speed, hissen, hetzen; هزهز id.; هزع to agitate; intrans. to be swift; حشي to fear; Heb. חָסָה to flee, to flee for refuge; עוּשׁ, עוּז, عاذ, which see). Constr.—(*a*) absol. 1 Sa. 20:38; also, in the sense of, to come quickly, to approach, Deut. 32:35.—(*b*) followed by a gerund, to make haste to do something, Ps. 119:60; Hab. 1:8; also with a noun in the dative, Ps. 22:20, לְעֶזְרָתִי חוּשָׁה "make haste for my help." Psa. 38:23; 40:14; 70:2; 71:12; and in the same sense with dative of pers. Ps. 70:6, אֱלֹהִים חוּשָׁה לִּי "O God, make haste unto me." Ps. 141:1. Part. pass. (with an active signification), *hasty, quick, alert*, Nu. 32:17.

(2) Used figuratively of violent internal emotion. Job 20:2, בַּעֲבוּר חוּשִׁי בִי "on account of my hasting within me," i.e. of the emotion by which I am moved. Hence—

(3) used of the passions of the mind, pleasures and lusts. Eccl. 2:25, מִי יֹאכַל וּמִי יָחוּשׁ "who eats, who makes haste?" i.e. enjoys the pleasures of life. (In the Mishnah it is not unfrequently used in speaking of the sensations of joy and sorrow. Syr. ܚܳܫ and ܚܰܫ to feel, to perceive; ܚܫܳܐ a passion of the mind; ܚܘܫܳܫܳܐ lust; Arabic حس to feel whence حس and the kindred word حاشة; Æthiop. ሕዋስ: sense, feeling.)

Hiphil—(1) *to hasten, accelerate*, Isa. 5:19; 60:22; Ps. 55:9.

(2) i. q. Kal, *to make haste*, Jud. 20:37.

(3) *to flee* quickly [" just as on the contrary words of fleeing are applied to haste, see נוס"], Isa. 28:16.

Derivatives חִישׁ and the following proper names.

חוּשָׁה ("haste"), [*Hushah*], 1 Chr. 4:4; pr. n. see שׁוּחָה, patron. חוּשָׁתִי 2 Sa. 21:18; 1 Chr. 11:29; 20:4.

חוּשַׁי ("hasting"), pr. n. *Hushai*, David's friend and confederate in the war against Absalom, 2 Sam. 15:16.

חוּשִׁים ("those who make haste"), [*Hushim*], pr. n. m.—(1) of a son of Dan. see שׁוּחָם.—(2) 1 Ch. 7:12 [חֻשִׁים].—(3) 1 Ch. 8:8, 11.

["**חוּשָׁם** ("haste"), *Husham*, pr. n. of an Edomite king, 1 Ch. 1:45; defectively written חֻשָׁם, Gen. 36:34, 35."]

חות a spurious root introduced by some on account of the form יְחִיתַן Hab. 2:17, which is, however, for יְחִתַּן from חָתַת.

חוֹתָם m.—(1) *a seal, a seal-ring* (from the root חָתַם), Ex. 28:11, 21; Job 38:14; 41:7; Jer. 22:24, etc. The Hebrews were accustomed, like the Persians in the present day, sometimes to carry a signet ring hung by a string upon the breast (Gen. 38:18), to which custom allusion is made, Cant. 8:6. Arab. خَاتَم and خَاتِم.

(2) [*Hotham*], pr. n. masc.—(*a*) 1 Chr. 7:32.—(*b*) 11:44.

חֲזָאֵל pr. n. ("he who sees God," [" whom God watches over, cares for"]). *Hazael*, king of Syria, 1 Ki. 19:15, 17; 2 Ki. 8:9, 12. בית ח׳ the house of Hazael, i. e. Damascus, Am. 1:4. ["Lat. *Azelus*, Justin, xxxvi. 2."]

חָזָה fut. יֶחֱזֶה apoc. תַּחַז Micah 4:11; in pause אֶחָז Job 23:9, *to see, to behold*, a word of frequent use in Aramæan (ܚܙܐ, חֲזָא, ‏ኣጕሳ), for the Hebrew רָאָה. In Hebrew this root is principally poetical, like Germ. schauen, Ps. 46:9; 58:9, etc. Especially—

(1) *to see God*, sometimes used of the real sight of the divine presence, Ex. 24:11; Job 19:26 (compare 38:1), elsewhere applied to those who enter the temple, Ps. 63:3. So "to behold the face of God" is used metaphorically for *to enjoy His favour, to know Him as propitious*, an image taken from the custom of kings, who only admit to their presence those whom they favour, Ps. 11:7; 17:15.

(2) This word is especially appropriated to speaking of those things which are presented to the minds of prophets, whether in visions properly so called, or in oracular revelations. Hab. 1:1, הַמַּשָּׂא אֲשֶׁר חָזָה ח׳ "the burden (oracle) which Habakkuk saw," i. e. that which was revealed to him by God; Isaiah 1:1; 2:1; 13:1; Numbers 24:4; Amos 1:1; Eze. 13:6, חָזוּ שָׁוְא "they have seen vain things;" Zec. 10:2. Followed by לְ when speaking of the visions or revelations as declared to any one. Lam. 2:14, נְבִיאַיִךְ חָזוּ לָךְ שָׁוְא "thy prophets have seen for thee (i. e. declare to thee) vanities;" Isa. 30:10.

(3) Followed by בְּ *to look upon, to contemplate*, anschauen, Isa. 47:13; especially with pleasure, *to delight in the sight of something* (comp. בְּ letter B, 4), Ps. 27:4; Cant. 7:1; Job 36:25; Mic. 4:11.

(4) *to choose* for oneself, sich ausersehn, Ex. 18:21 Isa. 57:8; compare יִרְאֶה לּוֹ Gen. 22:8.

(5) *to see* in the sense of *to have experienced*, Job 15:17; 24:1; 27:12. Used by a bold metaphor of the roots of plants which *perceive* or *feel* stones in the earth, i. e. they find or meet with stones. Job 8:17, "(the root) perceives the stony place."

The derivatives follow, except מַחֲזֶה, מֶחֱזָה, חִזָּיוֹן, and the proper names חֲזָאֵל, חֲזָיָה, חֶזְיוֹן, [חֲזָאֵל, יַחֲזִיאֵל, יַחְזְיָה, מַחֲזִיאוֹת.]

חֲזָה & **חֲזָא** Chald. *to see*, Dan. 5:5, 23; 3:19, חַד־שִׁבְעָה עַל דִּי חֲזֵה "one sevenfold (more) than (ever was) seen." Inf. מֶחֱזָא Ezr. 4:14. ["Also absol. *to behold*, Dan. 2:34, 41, 43; 3:25."]

חָזֶה m. *the breast* of animals, properly the front part as being open to sight, Exod. 29:26, 27; Levit. 7:30, 31; plur. חָזוֹת 9:20, 21. (Chald. in plur. חֲדִין which see).

חֹזֶה m.—(1) *a seer, a prophet*, a word of the silver age of the Hebrew language [also of ancient use; see 1 Sam. 9:9], of the same meaning as נָבִיא 1 Ch. 21:9; 25:5; 29:29.

(2) ["Segolate (like רֹאֶה Isa. 28:7), and abstr."] i. q. חָזוּת No. 3 (which see), *a covenant*, Isaiah 28:15; on which passage see my Commentary: ["*a vision*, hence *a covenant*"].

חֲזוֹ (perhaps for חָזוּת "a vision"), [*Hazo*], pr. n of a son of Nahor, Gen. 22:22.

חֵזוּ Chald. m. emph. חֶזְוָא, suff. חֶזְוִי, plur. חֶזְוִין—(1) *a vision, something seen*, φαντασία, Dan. 2:28 4:2, 7; 7:7, 13.

(2) *look, appearance, aspect*, Dan. 7:20. (Syr. ܚܙܘܐ.)

חָזוֹן m. (from the root חָזָה).—(1) *a divine vision* ["*a vision*, spoken of a divine vision or dream, Isa. 29:7; specially a vision from God respecting future events, prophetic vision, Lam. 2:9; Micah 3:6; Ps. 89:20"], Dan. 1:17; 8:1; 9:24. Hence—

(2) generally a divine *revelation*, 1 Sa. 3:1; 1 Ch. 17:15; Prov. 29:18.

(3) *an oracle*, often collectively (compare ὅραμα, Acts 12:5; 16:9), Isa. 1:1; Obad. 1; Nah. 1:1. [This reference is omitted very rightly in Thes.].

חָזוּת f. *vision, revelation*, 2 Ch. 9:29; from the root חָזָה.

חֲזוֹת Chald. *view, prospect, sight*, Dan. 4:8, 17.

חָזוּת f. (with Kametz impure), from the root חָזָה —(1) *appearance, aspect*, especially of something grand or handsome, (compare מַרְאֶה). Dan. 8:5, קֶרֶן חָזוּת *a conspicuous* or *great horn*, verse 8, וַתַּעֲלֶינָה חָזוּת אַרְבַּע "and there arose four conspicuous (horns)." For it appears that it must be thus interpreted on account of verse 5.

(2) *a* prophetic *vision*, Isa. 21:2.

(3) *a revelation, a law*, hence *a covenant* (both ideas being kindred to the minds of the Hebrews, with whom religion was a covenant with God). Isa. 28:18 (compare חָזֶה verse 15); 29:11.

חָזַז an unused root. Arab. خَزَّ to pierce through, e.g. with an arrow, حَزَّ to cut into, to perforate, to wound. A kindred root is חָצַץ. Hence חָזִיז.

חֲזָיאֵל ("the vision of God;" ["seen by God"]), [*Haziel*], pr. n. m., 1 Ch. 23:9.

חֲזָיָה ("whom Jehovah watches over"), [*Hazaiah*], pr. n. m., Neh. 11:5.

חֶזְיוֹן ("vision"), [*Hezion*], pr. n. m., 1 Kings 15:18.

חִזָּיוֹן m. constr. חֶזְיוֹן pl. חֶזְיוֹנוֹת—(1) *a vision*, Job 4:13; 7:14; 20:8.

(2) *a revelation*, 2 Sam. 7:17. גֵּי חִזָּיוֹן Isa. 22:5 (comp. ver. 1), the valley of vision, or collectively of visions, i. e. Jerusalem as the seat and especial home of divine revelations (Isa. 2:3; Luke 13:33), perhaps with an allusion to הציון (whence LXX. Σιών), or to מֹרִיָּה, which latter word is interpreted "the vision of Jehovah" (Gen. 22:2; 2 Chr. 3:1). The city was situated in [on the side of] a valley.

חֲזִיז or **חָזִיז** m. (from the root חָזַז), properly *an arrow*, hence *lightning;* Zec. 10:1; more fully חֲזִיז קֹלוֹת lightning of thunders, Job 28:26; 38:25.

חֲזִיר m. *hog, swine*, Levit. 11:7. Syr. ܚܙܝܪܐ, Arab. خِنْزِير with the insertion of Nun, id., whence the verb خَزِرَ to have narrow (piglike) eyes, seems to be derived.

חֵזִיר ("swine"), [*Hezer*], pr. n. m. 1 Ch. 24:15; Neh. 10:21.

חָזַק fut. יֶחֱזַק—(1) TO TIE FAST, TO BIND bonds strongly. (Arab. حَزَقَ and حَزَكَ id., Syr. to gird. Of the same stock are the Hebrew חָשַׁק and Gr. ἴσχω, ἰσχύω, ἰσχύς, both in the signification of adhesion, and in that of strength.) Intrans. *to be bound fast*, Isa. 28:22. Hence—

(2) *to hold fast, to stick fast*. 2 Sam. 18:9, וַיֶּחֱזַק רֹאשׁוֹ בָאֵלָה "and his head held (stuck) fast in the terebinth." So חָ׳ בַּתּוֹרָה to adhere to the law, to be zealous for it, 2 Ch. 31:4; followed by לְ with an inf. *to persist* in any thing, *to be constant, to be earnest*, or *assiduous*, Deut. 12:23; Josh. 23:6; 1 Ch. 28:7.

(3) *to make firm, to strengthen, to confirm.* (Verbs of binding, tying, girding, are applied to strength, inasmuch as with muscles well bound and with loins girded, we are stronger; on the other hand, if ungirt, the weaker. See the roots קָשַׁל, חוּל, חָבַל, and the Arabic roots cited by Bochart in Hieroz. i. p. 514, seq., and Schultens in Opp. Min. p. 187, seq.) [Trans.] Eze. 30:21, and i. q. *to help*, 2 Ch. 28:20. More often intrans. *to be firm* or *strong, to become strong.* It is used of men who increase in prosperity, Josh. 17:13; Jud. 1:28; of an increasingly severe famine, Gen. 41:56, 57; 2 Ki. 25:3; Jer. 52:6; of a firm and fixed determination, 2 Sam. 24:4; 1 Ch. 21:4. Followed by מִן *to prevail* over, *to be stronger* than, 1 Sa. 17:50; followed by עַל id. 2 Ch. 8:3; 27:5, and acc. 1 Ki. 16:22. Used figuratively —(*a*) of the health of the body, *to become strong, to recover*, Isa. 39:1.—(*b*) of the mind, *to be strong, to be undaunted.* So in the expression חֲזַק וֶאֱמָץ (Gr ἴσχεω) "be strong in mind," Deut. 31:23; compare Dan. 10:19; and in the same sense, *to be strong*, as applied to the hands of any one, Jud. 7:11; 2 Sa. 16:21 (comp. what has been said under the root חוּם).—(*c*) *to be confirmed*, or *established*, e.g. as a kingdom, 2 Kings 14:5; 2 Chron. 25:3.—(*d*) in a bad sense, *to be hardened, to be obstinate*, spoken of the heart, Ex. 7:13, 22; comp. Mal. 3:13

(4) *to be urgent* upon any one, *to be pressing;* followed by עַל Ex. 12:33; Eze. 3:14; followed by an acc., Jer. 20:7.

Piel חִזֵּק—(1) causat. of Kal No. 1, *to bind a girdle on to* some one, *to gird* him; followed by two accusatives, Isa. 22:21; Nah. 2:2.

(2) *to make strong, to strengthen,* especially to fortify a city, 2 Ch. 11:11, 12; 26:9; to repair ruins, 2 Ki. 12:8, 9, 13, 15; followed by לְ 1 Chron. 26:27; compare Neh. 3:19. Especially—(*a*) *to heal* (see Kal No. 3, *a*), Eze. 34:4, 16.—(*b*) *to strengthen one's hand,* i. e. to encourage him, Jud. 9:24; Jer. 23:14; Job 4:3; 1 Sa. 23:16. חִזֵּק יָדָיו to strengthen one's own hands, to take courage, Neh. 2:18.—(*c*) *to aid* or *assist* any one, 2 Ch. 29:34. Ezr. 6:22; 1:6, "and all their neighbours חִזְּקוּ בִידֵיהֶם בִּכְלֵי־כֶסֶף strengthened them with vessels of silver," i. e. gave to them, etc.—(*d*) in a bad sense, with the addition of לֵב *to harden* the heart, *to make obstinate,* Ex. 4:21. חִזֵּק לִבּוֹ, פָּנָיו to harden one's own heart or face, to be obstinate, Josh. 11:20; Jer. 5:3. Psal. 64:6, יְחַזְּקוּ לָמוֹ דָּבָר רָע "they are obstinate in doing wickedly."

Hiphil הֶחֱזִיק—(1) *to bind fast* to anything, hence *to join to,* in the expression הֶחֱזִיק יָדוֹ בְּ to join one's hand to something, i. e. *to take hold* of it (compare Gr. ἴσχω, to hold). Gen. 21:18, הַחֲזִיקִי אֶת־יָדֵךְ בּוֹ "join thy hand to him," i. e. take hold of him. Elsewhere without יָד, followed by בְּ of the person or thing, *to take hold of, to seize, to catch* any one, or any thing (comp. Gr. κρατεῖν τινος), Ex. 4:4; Deu. 22:25; 25:11; also followed by לְ 2 Sam. 15:5; עַל Job 18:9; poet. with acc. Isa. 41:9, 13; Jer. 6:23, 24; 8:21; 50:43; Mic. 4:9, הֶחֱזִיקֵךְ חִיל "pain has taken hold of thee," and in the same sense [or rather with the figure inverted], Jer. 49:24, רֶטֶט הֶחֱזִיקָה "she has taken hold of terror." (So in Latin the expression is used *ignis comprehendit ligna,* and vice versâ, *domus comprehendit ignem* [in English the fire catches the house, and the house catches fire], also *capere misericordiam, detrimentum,* we are taken hold of by compassion, etc. Compare Heb. אָחַז Job 18:20; 21:6.) But *to take hold of* any one is often—(*a*) i. q. *to hold fast, to retain,* Exod. 9:2; Jud. 19:4.—(*b*) *to receive, to take in, to hold,* as a vessel, 2 Ch. 4:5.—(*c*) *to get possession of,* Dan. 11:21.

(2) *to adhere, to hold fast to* any thing, e.g. justice, innocence, Job 2:3, 9; 27:6; followed by עַל of pers., Neh. 10:30.

(3) *to make strong* or *firm,* hence—(*a*) *to restore, rebuild* or *repair* (edifices [or any thing similar]), Nehem. 5:16; Ezek. 27:9, 27.—(*b*) *to strengthen* [persons], Eze. 30:25; and intrans. *to be strong, to be powerful* (comp. Lat. *robur facere,* Ital. *far forze*), 2 Ch. 26:8; Dan. 11:32.—(*c*) *to aid, assist,* followed by בְּ Levit. 25:35; compare מַחֲזִיק a helper, Dan. 11:1; followed by an acc., verse 6.

Hithpael.—(1) *to be confirmed,* or *established,* used of a new king, 2 Ch. 1:1; 12:13; 13:21; *to strengthen oneself,* i. e. to collect one's strength, Gen. 48:2; to take courage, 2 Ch. 15:8; 23:1; 25:11.

(2) *to shew oneself strong,* or *energetic,* 2 Sam. 10:12; followed by לִפְנֵי against some one, to withstand some one, 2 Ch. 13:7, 8.

(3) *to aid, assist,* followed by בְּ and עִם 2 Sa. 3:6; 1 Ch. 11:10; Dan. 10:21.

Hence the following words [also יְחֶזְקֵאל, חִזְקִיָּה, יְחִזְקִיָּהוּ]—

חָזָק m. verbal adj.—(1) *firm,* in a bad sense *hardened.* Eze. 3:9, חִזְקֵי־מֵצַח, לֵב "*hardened* of forehead or heart," i. e. *obstinate.* Eze. 2:4; 3:7; comp. verse 8.

(2) *strong, mighty.* Isa. 40:10, בְּחָזָק יָבוֹא "he will come as a *mighty* one," see בְּ No. 17.

חָזֵק id. *becoming strong,* Ex. 19:19; 2 Sa. 3:1.

חֵזֶק with suff. חִזְקִי *strength,* in the sense of help, Ps. 18:2.

חֹזֶק m. *strength,* Ex. 13:3, 14, 16; Am. 6:13.

חֶזְקָה properly inf. of the verb חָזַק—(1) כְּחֶזְקָתוֹ 2 Ch. 12:1; 26:16, "in his being *strong,*" when he had become strong.

(2) Isa. 8:11, כְּחֶזְקַת־הַיָּד "in the hand (of God) *being strong,*" i. e. impelling me, being impelled by the Spirit of God, comp. the verb, Ezek. 3:14; Jer. 20:7.

(3) Dan. 11:2, כְּחֶזְקָתוֹ בְעָשְׁרוֹ "in his *being strong* in his riches," i. e. confiding in them.

חָזְקָה f.—(1) *might, violence.* בְּחָזְקָה by force, violently, 1 Sam. 2:16; Eze. 34:4; *very, mightily,* Jud. 4:3; 8:1.

(2) *repair* of a house, 2 Ki. 12:13; compare the verb, Piel No. 2.

חִזְקִי ("strong"), [*Hezeki*], pr. n. m. 1 Chron. 8:17.

חִזְקִיָּה & **חִזְקִיָּהוּ** ("the might of Jehovah," i. e. given by Jehovah; like the Germ. Gotthard) [*Hezekiah, Hizkiah, Hizkijah*], pr. n. Gr. Ἐζεχίας, Lat. *Ezechias,* borne—(1) by a king of Judah 728—699 B.C., 2 Ki 18:1, 10; also called חִזְקִיָּה

and יְחִזְקִיָּה for יְחִזְקִיָּהוּ ,יְחִזְקִיָּהוּ, in the manner of derivatives of the future (like יְחֶזְקֵאל for יְחֶזְקֵאל), Hosea 1:1; Isa. 1:1.—(2) one of the ancestors of the prophet Zephaniah, whom many suppose to be the same as Hezekiah the king, Zeph. 1:1.—(3) 1 Ch. 3:23. —(4) Neh. 7:21; 10:18.

חָזִר see חֲזִיר ["an unused root, Ch. and Syr. חֲזַר, حار to return, to go round, to roll, Arab. خزر to have narrow (qu. piglike?) eyes: this may be a denominative." Hence חֲזִיר, and the proper names חֵזִיר and יְחִזְרָה.]

חָח with suff. חַחִי pl. חַחִים (with Dagesh forte implied, see Lehrg. § 38:1), properly *a thorn*, i. q. חוֹחַ which see. Hence—

(1) *a ring*, put through the perforated nostrils of animals which are to be tamed, and to which a cord was attached. 2 Ki. 19:28; Isa. 37:29; Eze. 29:4 (comp. Job 40:26, and the remarks under the word חוֹחַ No. 2).

(2) *a hook* or *clasp*, to fasten together the garments of women (compare *épingle*, Germ. Spindel, from *spinula*, see Tac. Germ. 17), Ex. 35:22. Others understand this to be a *nose ring*, elsewhere called נֶזֶם, see Bochart, Hieroz. i. p. 764. [Root חָנַח.]

חָחִי i. q. חָח, pl. Eze. 29:4, where כתיב is חַחִיִּים.

חָטָא fut. יֶחֱטָא—(1) prop. TO MISS, TO ERR FROM THE MARK, speaking of an archer (the opposite idea to that of reaching the goal, to hit the mark), see Hiph. Jud. 20:16; of the feet, *to make a false step, to stumble* (Prov. 19:2), Germ. fehlen, verfehlen, specially fehlschießen, fehltreten. (The same origin is found in Arab. خطئ to miss the mark, opposite to صاب to hit the mark, see Jeuhari in the specimen edited by Scheid, p. 67—71, and Greek ἁμαρτάνω, used of a dart, Il. x. 372; iv. 491; of a way, Od. vii. 292.) The opposite of מָצָא to hit upon, to find, German treffen. Prov. 8:36, חֹטְאִי חֹמֵס נַפְשׁוֹ "he who wanders from me, injures his own soul." Opposed to מֹצְאִי verse 35. Job 5:24, "thou numberest thy flock, וְלֹא תֶחֱטָא and missest none;" none is wanting, all the flocks are there. (In this signification it agrees with the Æthiop. ኀጥአ: not to find, not to have, to lack, see Ludolf, Lex. Æthiop. p. 288.)

(2) *to sin* (to miss or wander from the way, or to *stumble* in the path of rectitude), followed by לְ of the person *against* whom one sins, whence חָטָא לַיהוָה Gen. 20:6, 9; 1 Sa. 2:25; 7:6, etc.; also followed by בְּ of the thing in which one has sinned, Gen. 42:22; Lev. 4:23; Neh. 9:29; followed by עַל Levit. 5:22; Num. 6:11; Neh. 13:26. There is a pregnant construction in Lev. 5:16, אֵת אֲשֶׁר חָטָא מִן הַקֹּדֶשׁ "that which he hath sinned (taken sinfully) from the holy things."

(3) *to become liable to a penalty* or *forfeiture of something* by sinning, followed by an acc. Lev. 5:7; comp. verse 11; Prov. 20:2, חוֹטֵא נַפְשׁוֹ "he becomes liable to the penalty of his life," brings his life into danger, compare Hab. 2:10. Gen. 43:9, "unless I bring him back וְחָטָאתִי וגו׳ I shall be liable (i. e. I shall bear the blame) through all my life."

PIEL חִטֵּא—(1) *to bear the blame* (to take the consequence of sin), followed by an acc., Gen. 31:39; hence—

(2) *to offer for sin*. Levit. 6:19, הַמְחַטֵּא אֹתָהּ "he who offers it" (the sin offering). Levit. 9:15, וַיְחַטְּאֵהוּ "and offered it as a sin-offering."

(3) *to expiate, to cleanse* by a sacred ceremony, i. q. כִּפֶּר, as men, Num. 19:19; Ps. 51:9; vessels, a house, etc. Lev. 8:15, followed by עַל Ex. 29:36.

HIPHIL הֶחֱטִיא—(1) i. q. Kal No. 1, *to miss the mark* (as an archer), Jud. 20:16 (Arab. Conj. IV.).

(2) causat. of No. 2, *to lead into sin, to seduce* some one *to sin*, Ex. 23:33. 1 Ki. 15:26, וּבְחַטָּאתוֹ אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל "and in his sin which he made Israel to sin," to which he seduced Israel (used here, as often in other places, concerning idolatry). 1 Ki. 16:26; 2 Ki. 3:3; 10:29.

(3) ["*to cause to be accused of sin*, Deu. 24:4, Ecc. 5:5; also"] i. q. הִרְשִׁיעַ *to declare guilty, to condemn*, in a forensic sense, Isa. 29:21.

HITHPAEL—(1) i. q. Kal *to miss or wander* from the way, used of a man terrified and confounded, and thus in a precipitate flight mistaking the way. Job 41:17; comp. Schultens. Opp. Min. p. 94.

(2) reflect. of Piel No. 3, *to purify oneself*, Nu. 19:12, seq. 31:20.

The derived nouns follow immediately after.

חֵטְא m. with suff. חֶטְאִי plur. חֲטָאִים const. חֶטְאֵי (which is from the form חֶטְא).

[1] *sin, fault*, Lev. 19:17; 22:9. הָיָה חֵטְא בְּ to be sin against any one, i. e. for him to be reckoned guilty in the matter, Deu. 15:9.

["(2) *penalty of sin*, hence *calamity*, Lament. 3:39." Thes.]

חַטָּא m. [pl. חַטָּאִים, suff. חַטָּאֶיהָ], (with Kametz impure)—(1) *a sinner* [in an emphatic sense], Gen. 13:13.

(2) *one who bears blame, one counted culpable,* 1 Ki. 1:21.

חַטָּאָה f. *sin,* Gen. 20:9. ["(2) *a sacrifice for sin,* Ps. 40:7."]

חַטָּאָה—(1) f. of the word חַטָּא *a sinner* f., or *sinful,* Am. 9:8.

(2) i.q. חַטָּאת—(*a*) *sin,* Ex. 34:7.—(*b*) *penalty of sin* (like חַטָּאת No. 3), Isa. 5:18.

חַטָּאָה Ch. f. *a sacrifice for sin,* Ezr. 6:17 (ק׳).

חַטָּאת constr. חַטַּאת plur. חַטָּאוֹת f. ["*a miss, misstep, slip with the foot,* Pro. 13:6"].

(1) *sin,* Ex. 34:9; Isa. 6:7, etc. ["Rarely for the habit of sinning, *sinfulness,* Prov. 14:34; Isa. 3:9."] Also applied to that by which any one sins, e.g. idols, Hos. 10:8; Deut. 9:21; comp. 2 Ki. 13:2, *water of sin,* i.e. of expiation or purifying, Num. 8:7.

(2) *a sin offering,* Levit. 6:18, 23; as to its difference from אָשָׁם see that word.

(3) *penalty,* Lam. 4:6; Zec. 14:19; hence *calamity, misfortune,* Isa. 40:2; Prov. 10:16 (opp. to חַיִּים). [Is not this last sense wholly needless? and would not its introduction utterly mar the sense of the passages referred to in support of it?]

חָטַב—(1) TO CUT, TO HEW wood, Deu. 29:10; Josh. 9:21, 23; 2 Chr. 2:9; Jer. 46:22. Arabic حَطَبٌ hewn timber, حَطَبَ to go for timber. A kindred root is חָצַב to cut stones; also קָצַב and the words there cited.

(2) Med. E. intrans. prop. *to be cut, to be smitten with a rod,* hence *to be marked with stripes, to be striped,* compare חָבַר No. 3. Arabic خَطِبَ *to be striped, to be variegated,* used of a garment. Hence [part. pass.] pl. f. חֲטֻבוֹת striped tapestry, Pro. 7:16. Syr. ܚܛܘܒܬܐ a variegated vest, properly striped. The same signification is found in the cognate root قَطَبَ, see Castell, Heptagl. p. 3329.

PUAL pass. of No. 1, *to be hewn out, carved,* Ps. 144:12.

[**חֲטֻבוֹת** part. pass. f. pl. of the preceding verb.]

חִטָּה f. *wheat,* in sing. especially as growing in the fields. Exod. 9:32; Deu. 8:8; Job 31:40; Isa. 28:25; Joel 1:11. The expression חֵלֶב חִטָּה Psal. 81:17, fat of wheat, is, however, to be explained of grains of wheat, and so חֵלֶב כִּלְיוֹת חִטָּה fat of kidneys of wheat, Deut. 32:14; fat thus used denoting the medulla or flour of the wheat, μυελὸν ἀνδρῶν; it is also called חֵלֶב חִטִּים Ps. 147:14.

Plural חִטִּים grains of wheat (the sing. is found applied to one grain, חִטָּה, Mishn. Chelaim i. § 9), דּוּשׁ חִטִּים Jer. 12:13; קְצִיר חִטִּים Gen. 30:14; זֶרַע חִטִּים 1 Ch. 21:20; כֹּר חִטִּים 2 Ch. 27:5. By a Chaldaism חִטִּין Eze. 4:9.

In the cognate languages it is ܚܶܛܬܳܐ, حِنْطَة Chald. חִנְטִין, and some on this account regard חָנַט *to season,* as its root. But, however, the letter Nun may be inserted as originating in Teth doubled, so that the root may be חט. [In Thes. it is put under חָנַט, where it seems to belong.] The Gr. σῖτος, wheat, appears to answer to this word, the aspirate being changed into a sibilant. ["Bohlen compares Sanscr. *godhuma,* wheat, so called from its yellow colour. Pers. گندم."]

חַטּוּשׁ (prob. "assembled," from the root חָטַשׁ), [*Hattush*], pr. n. m.—(1) 1 Chr. 3:22; Ezr. 8:2. —(2) Neh. 3:10.—(3) Neh. 10:5; 12:2.

חָטַט an unused root. Aram. ܚܛ *to dig,* to explore. Arabic خَطَّ to engrave, to write. Hence pr. n. חֲטִיטָא.

חֲטָי m. Chald. *sin,* suff. חֲטָיָךְ Dan. 4:24, from the root חֲטָא i.q. Hebr. חָטָא.

["**חַטָּיָא** Chald. f. *a sacrifice for sin,* Ezra 6:17 (כ׳)."]

חֲטִיטָא ("digging," "exploring"), [*Hatita*], pr. n. m., Ezr. 2:42; Neh. 7:45; see חָטַט.

חַטִּיל ("waving"), [*Hattil*], pr. n. m., Ezr. 2:57; Neh. 7:59. Root חָטַל.

חֲטִיפָא ("seized," "caught"), [*Hatipha*], pr. n. m., Ezr. 2:54; Neh. 7:56.

חָטַל an unused root. Arab. خَطَلَ to be pendulous, to be loose; kindred to חָטַר. Hence pr. n. חַטִּיל.

חָטַם TO STOP the mouth of an animal with a muzzle, TO MUZZLE. (Arabic خَطَمَ, whence خِطَامٌ a muzzle. Cognate roots are חָסַם, עָצַם, also חָתַם, comp. my remarks on the signification of the syllables חם, טם, דם, p. CCIII.) Of a kindred power to this root are *domare,* dämmen, zudämmen, zähmen. Metaph. Isa. 48:9, אֶחֱטָם־לָךְ "I tame or muzzle (myself ['my anger']) towards thee, I restrain myself."

חָטַף f. יַחְטֹף i. q. חָתַף TO SEIZE, TO TAKE with violence, Jud. 21:21; Psalm 10:9. (Aram. ܚܛܦ, Arab. خطف id.) Hence pr.n. חֲטִיפָא.

חָטַר an unused root. Arab. خطر (kindred to the roots חָטַל, خطل, عطل, and others, the primary syllable of which is *dal*, *tal*, *sal*, having the force of being pendulous, waving, or swinging, see דָּלַל page cc) *to shake*, or *brandish*, a rod or spear (schwenken), *to wag*, as a tail (wedeln); see Alb. Schultens, Hamasa., p. 350, 51, Epist. ad Menken., ii. p. 61. Hence—

חֹטֶר m. *a rod*, Pro. 14:3; *a branch, sucker*, Isa. 11:1. (Arab خطر a branch, Syr. ܚܘܛܪܐ a staff, or rod. Sam. ࠇࠈࠋࠓ, א and ח being interchanged.)

חָטַשׁ an unused root, perhaps i. q. Arab. حتش to assemble themselves (used of people). Hence pr.n. חַטּוּשׁ.

[**חַטָּאת** see חַטָּאת.]

חַי constr. חֵי fem. חַיָּה, pl. חַיִּים fem. חַיּוֹת (from the root חָיַי).

(A) adj.—(1) *alive, living*, Gen. 43:7, הַעוֹד אֲבִיכֶם חָי "is your father yet alive?" verses 27, 28; 45:3, 26; 46:30. כָּל חַי "every living thing;" Gen. 3:20; 8:21. חֵי הָעוֹלָם "he who lives for ever," i. e. God, Dan. 12:7. This is an accustomed formula in swearing, חַי יְהוָה "Jehovah (is) living," i. e. as God liveth; Ru. 3:13; 1 Sa. 14:45. חַי אֱלֹהִים 2 Sa. 2:27; poet. חַי אֵל Job 27:2, and חַי אָנִי "as I live," when Jehovah himself swears, Nu. 14:21, 28; Deu. 32:40; Jer. 22:24; Eze. 5:11; 14:16, 18, 20, etc.; also used of the oath of a king, Jer. 46:18, [but this *King* is יְהוָה צְבָאוֹת שְׁמוֹ]. חַיִּים "those who are alive," i. e. men. Ecc. 6:8, אֶרֶץ חַיִּים "the land of the living," as opposed to the place or state of the dead (Hades), Eze. 26:20; 32:23.

(2) *lively, vigorous*, 2 Sam. 23:20, according to כתיב: (אִישׁ חַיִל קרי). Compare חָיֶה. Also, *flourishing, prosperous* ["according to some"], 1 Sa. 25:6.

(3) *reviving;* hence metaph. כָּעֵת חַיָּה Gen. 18:10, 14; 2 Ki. 4:16, 17; at the reviving of the season, i.e. the year, *in the next spring*, when the winter is past, περιπλομένου ἐνιαυτοῦ (Od. xi. 247).

(4) *raw*, used of flesh, 1 Sa. 2:15; Lev. 13:14, seq.

(5) *fresh*, as of a plant in its greenness, Ps. 58:10; as of running water, opposed to that which is stagnant and putrescent, which is called in Arabic الما الميت dead water. Gen. 26:19; Lev. 14:5, 50.

(B) subst. *life*, Lev. 25:36. [1 Sam. 25:6, "and say ye thus, לֶחָי to life (i. e. to welfare), hail!" to be regarded as a form of salutation, and not as being here the adj. See Thes.] So in the formula of swearing, ["when by created things"]. חֵי פַרְעֹה by the life of Pharaoh, Gen. 42:15, 16; חֵי נַפְשְׁךָ by thy life, 1 Sa. 1:26; 17:55. The name of Jehovah is in the same sentence preceded by חַי (see letter A, 1); whence חַי יְהוָה וְחֵי נַפְשְׁךָ 1 Sam. 20:3; 25:26. It is much more usual to use in this sense the—

Pl. חַיִּים, once חַיִּין Job 24:22, *life*, Gen. 2:7; 3:14, 17; 7:15, etc. רוּחַ חַיִּים the breath of life, Gen. 6:17, עֵץ הַחַיִּים the tree of life, i. e. of life of long duration, θεοειχέλον or immortality, Gen. 2:9; compare 3:22, 24. Hence—(*a*) *living, sustenance*, βίος, Prov. 27:27.—(*b*) *refreshment*, Prov. 3:22; 4:22.—(*c*) *prosperity, welfare* (comp. Syr. ܚܝܐ Luke 19:9, for the Greek σωτηρία), *happiness*, Ps. 34:13; Pro. 4:22, 23; 12:28; 13:14; 14:27. אֹרַח חַיִּים the way of welfare, Pro. 2:19; 5:6.

חַי Ch. emph. st. חַיָּא, pl. חַיִּין.

(1) adj. *alive, living*, Dan. 2:30; 4:14, 31; 6:21, 27.

(2) Pl. חַיִּין as a subst. *life*, Ezr. 6:10; Dan. 7:12.

חִיאֵל (perhaps for יְחִיאֵל "God liveth"), [*Hiel*], pr. n. m. 1 Ki. 16:34.

חִידָה f. (from the root חוּד, which see; compare Dan. 5:12), properly, something *twisted, involved;* whence—

(1) *subtlety, fraud*, Dan. 8:23.

(2) *a difficult sentence, an enigma*, compare מְלִיצָה. In proposing enigmas, the verb commonly used is חוּד which see; in solving them, הִגִּיד Jud. 14:14.

(3) i. q. מָשָׁל *a sententious expression*, Prov. 1:6; *a parable*, Eze. 17:2; *a song, poem*, Psalm 49:5; 78:2; compare Hab. 2:6; *an oracle, a vision*, Num. 12:8.

חָיָה inf. absol. חָיֹה Eze. 18:9, and חָיוֹ 3:21; 18:28; constr. with suff. חֲיוֹתָם Josh. 5:8; with prefix לִחְיוֹת Eze. 33:12; imp. with prefix וֶחְיֵה Gen. 20:7; pl. וִחְיוּ 42:18; fut. יִחְיֶה apoc. יְחִי, וַיְחִי.

(1) TO LIVE, a word of very frequent use. Arabic حي, which form is also found in Hebrew, see חָיַי. Æth. ሐየወ: Syr. ܚܝܐ id. The original idea of this word is that of *breathing;* inasmuch as the life of animate beings is discerned by their breathing (compare נֶפֶשׁ); and the more ancient form of this root is

חָוָה, which see. The same original idea is found in the Greek ζάω, ζώω, cognate to which is ἄω, ἄημι, to breathe; which, in Æschylus, is applied to the winds as breathing or blowing. Those who are curious in languages may inquire whether the Sanscrit *dschīv*, to live; Greek βιόω; and Latin *vivo;* belong to the same stock.

["Construed—(*a*) with acc. of time, Gen. 5:3, 'and Adam lived a hundred and thirty years;' Gen. 11:11, etc.—(*b*) with בְּ of place, Lam. 4:20; also of that *from* which one lives, 2 Ki. 4:7; and of that by which one lives and prospers, Hab. 2:4."]

Followed by עַל, to live *upon* any thing, compare עַל No. 1, *a*, letter γ. Often i. q. *to live well, to be prosperous, to flourish*, Deut. 8:1; 30:16; Neh. 9:29 [Qu. as to the use of this latter-cited passage]. יְחִי הַמֶּלֶךְ "may the king live," may he prosper, 1 Sa. 10:24; 2 Sam. 16:16. יְחִי לְבַבְכֶם "let your heart live," i.e. let it flourish, or be glad, Psalm 22:27; 69:33.

(2) *to continue safe and sound*, Josh. 6:17; Nu. 14:38; especially in the phrase חָיְתָה נַפְשִׁי "my soul liveth," I remain alive, Gen. 12:13; 19:20; Isa. 55:3; Jer. 38:17, 20.

(3) *to live again, to revive*, Eze. 37:5, seq.; 1 Ki. 17:22; hence—

(4) *to recover health, to be healed*, Gen. 20:7; Josh. 5:8; followed by מִן *from* a disease, 2 Ki. 1:2; 8:8; and *to be refreshed* (spoken of one wearied, or sad), Gen. 45:27; Jud. 15:19.

Piel חִיָּה—(1) *to cause to live, to make alive, to give life* to some one, Job 33:4. A woman, when she conceives by a man, is said *to vivify his seed*, Genesis 19:32, 34; similarly, Hosea 14:8, יְחַיּוּ דָגָן "they shall vivify the corn" in the desert land, by again cultivating the fields and scattering the seed. Metaph. Hab. 3:2, "O Jehovah, vivify thy work," i. e. accomplish it. Also, *to cause to be well*, or *to flourish*, Ps. 119:37.

(2) *to keep alive*, compare Kal No. 2; Gen. 12:12; Exod. 1:17; Ps. 41:3; 138:7; Job 36:6; חִיָּה נֶפֶשׁ פ׳ id. 1 Ki. 20:31; Psa. 22:30; חִיָּה זֶרַע to preserve seed, Gen. 7:3; חִיָּה בָקָר to feed oxen, Isa. 7:21.

(3) *to call back to life, to restore life*, 1 Sam. 2:6; Ps. 30:4; Deu. 32:39; hence, *to refresh*, Ps. 71:20; 85:7; and figuratively, *to repair* (a city), 1 Ch. 11:8. Neh. 3:34, הַיְחַיּוּ אֶת־הָאֲבָנִים "will they call the stones to life?" So Syr. ܐܚܝ to raise up ruins.

Hiphil הֶחֱיָה—(1) i. q. Piel No. 2, *to keep alive*, Gen. 6:19, 20; with the addition of נֶפֶשׁ Gen. 19:19; to deliver from destruction of life, i. e. to save from death, Gen. 47:25; 50:20; followed by לְ Gen. 45:7; also, to suffer to live, *to grant life*, Josh. 6:25; 14:10; 2 Sa. 8:2.

(2) i. q. Piel No. 3, *to restore to life*, 2 Ki. 5:7; 8:1, 5. Hence מִחְיָה [and the pr. n. יְחִיאֵל, חִיאֵל, יְחִיָּה].

חֲיָה & **חֲיָא** Chald. id. Dan. 2:4, מַלְכָּא לְעָלְמִין חֱיִי "O king, live for ever;" a usual phrase in saluting kings. Dan. 3:9; 5:10; 6:7, 22; compare Neh. 2:3, הַמֶּלֶךְ לְעוֹלָם יִחְיֶה 1 Ki. 1:31.

Aphel part. מַחֵא *preserving alive;* comp. Syr. ܡܚܐ Dan. 5:19.

חָיֶה adj., pl. f. חָיוֹת *lively*, strong, robust, Ex. 1:19; see חַי No. 2.

חַיָּה f. constr. חַיַּת and poet. חַיְתוֹ with Vav parag. Gen. 1:24; Ps. 50:10; 79:2; 104:11 (comp. Gramm. § 78, note; [§ 93, 2;] Lehrg. § 127, 3); fem. of the adjective חַי *living*, or, in a neutral sense, *that which lives;* hence—

(1) *an animal, a beast;* חַיָּה רָעָה a wild beast (lit. an evil beast), Gen. 37:20, 33. Pl. חַיּוֹת Ps. 104:25; Isa. 35:9; Eze. 1:5; but more often in the sing. collect. כָּל חַיָּה all living creatures, Gen. 8:17; 9:5; Lev. 11:46. This word is also applied—(*a*) in the widest sense to beasts of all kinds, and also to aquatic creatures, Levit. loc. cit.; more frequently—(*b*) to quadrupeds as opposed to birds, Gen. 1:30; 2:19; 8:19; 9:2; Lev. 11:2, 27; 17:13; Isa. 46:1.—(*c*) to wild animals, as opposed to tame cattle (בְּהֵמָה), Gen. 1:25; 2:20; 7:14, 21; 8:1; 9:10; specially to wild beasts, the meaning of which is often more fully expressed חַיַּת הַשָּׂדֶה Ex. 23:11; Lev. 26:22; Deu. 7:22; Hos. 2:14; 13:8; Jer. 12:9; Eze. 34:8; and חַיָּה רָעָה Eze. 14:15; 34:25. Arabic حَيَّة specially denotes a serpent.

(2) *a people*, Ps. 68:11, *a band* of men, *a troop*, 2 Sa. 23:11, 13, i. q. חַוָּה No. 2. In this word the fem. *living* is taken collectively for *those who are alive* (Lehrgeb. p. 477), חַיִּים, specially for *men*.

(3) as a subst. *life*, only in poetry, i. q. חַיִּים Job 33:18, 22, 28; Ps. 143:3. So in the expression נֶפֶשׁ חַיָּה with art. נֶפֶשׁ הַחַיָּה animal of life, i.e. a living creature, see נֶפֶשׁ No. 4. The term life is also applied to *vigour*, strength. Isaiah 57:10, חַיַּת יָדֵךְ מָצָאת "thou (yet) findest the life of thy hand," i. e. vigour in thy hand. Hence—

(4) i. q. נֶפֶשׁ No 2, *vital power, life, anima*, to which is ascribed hunger, thirst, weariness (Job 33:20). מִלֵּא נֶפֶשׁ חַיָּה Job 38:39, i. q. מִלֵּא נֶפֶשׁ to fill *the soul*, i. e. *to satisfy*. Poetically חַיַּת נֶפֶשׁ is also used for *the*

soul, desire, will, like נֶפֶשׁ No. 3; to which, besides other things, desire and blood-thirstiness are ascribed (Ps. 27:12; 41:3). So I interpret, Ps. 74:19, אַל־תִּתֵּן לְחַיַּת נֶפֶשׁ תּוֹרֶךָ "give not to the **desire** (of blood-thirsty foes [bloody-minded **troop**, No. 2, Ges. corr.]) thy turtle dove," i. e. thy innocent people.

חֵיוָא emphat. חֵיוְתָא, חֵיוָתָא f. Chald. *an animal, a beast,* Dan. 4:12, seq.; 7:3, 12, 17 for חַיָּה, double Yod being changed into וי.

חַיּוּת f. *life,* 2 Sa. 20:3.

חָיַי i. q. חָיָה TO LIVE, but with the middle radical doubled, like the Arab. حَيَّ. To this belongs 3 Pret. חַי, Gen. 5:5, כָּל־יְמֵי אָדָם אֲשֶׁר־חַי "all the days of Adam which he **lived**;" 3:22, וְאָכַל וָחַי לְעֹלָם "(lest) he should eat and **live** for ever;" Num. 21:8. Care is necessary not to refer to the verb the occurrences in which חַי is an adjective, as הַעוֹד אֲבִיכֶם חָי "is your father yet **alive**?" Gen. 43:7. Hence חַי, חַיָּה, חַיּוּת.

חִיל see חול.

חַיִל m. constr. חֵיל, with suff. חֵילִי pl. חֲיָלִים (see חול No. 6), *strength, power, might* (especially warlike), *valour,* Psal. 18:33, 40; 33:16. עָשָׂה חַיִל *to shew oneself strong, to display valour,* Nu. 24:18; Ps. 60:14; 108:14. Hence—

(2) *forces, a host,* Ex. 14:28. שַׂר הַחַיִל leader of the army, 2 Sa. 24:2. אַנְשֵׁי, בְּנֵי חַיִל soldiers, Deu. 3:18; 1 Sa. 14:52; Ps. 110:3, בְּיוֹם חֵילֶךָ "in the day of thy **warfare**," i. e. of thy warlike expedition; [that is, the day of the sending of the rod of Messiah's strength out of Zion, when he rules in the midst of his enemies, and strikes through kings in the day of his wrath].

(3) *ability,* hence wealth, riches, Gen. 34:29; Job 20:15. עָשָׂה חַיִל to acquire wealth; Deut. 8:17, 18; Ruth 4:11; Pro. 31:29.

(4) *virtue, uprightness, integrity,* also *fitness.* אַנְשֵׁי חַיִל men of capacity, Gen. 47:6; Ex. 18:21, 25. אֵשֶׁת חַיִל a virtuous woman, Ruth 3:11; Prov. 12:4; 31:10. בֶּן חַיִל an honest, or upright man, 1 Ki. 1:52.

(5) *the strength* of a tree, spoken poetically of its fruits, Joel 2:22; compare כֹּחַ Job 31:39.

חַיִל m. Chald.—(1) *strength, might,* Dan. 3:4.

(2) *host, army,* Dan. 3:20; 4:32.

חֵיל & חֵל m. properly i. q. חַיִל, especially—

(1) *an army, a host,* 2 Ki. 18:17; once חֵל Obad. 20: also Ps. 10:10, according to קרי, where חֵיל־כָּאִים may be rendered the host of the afflicted; but it is preferable to follow כתיב, see חֶלְכָה.

(2) *defence, fortification,* especially a particular part of the fortifications, namely, *a ditch,* with the *antemurale* surrounding it, 2 Sam. 20:15; Isa. 26:1; Nah. 3:8; Lam. 2:8; comp. 1 Ki. 21:23; Ps. 48:14; 122:7. LXX. προτείχισμα, περίτειχος. Vulg. *antemurale.* (In the Talmud חיל is used for a space surrounding the wall of the temple, see Lightfoot, Opp. t. ii. p. 193).

חִיל m. & **חִילָה** f. Job 6:10.

(1) *pain,* especially of parturient women, Ps. 48:7; Jer. 6:24; 22:23; Mic. 4:9.

(2) *fear, trembling,* Ex. 15:14; see חול No. 3, 5.

חֵילָה Ps. 48:14, according to the common reading, i. q. חֵיל No. 2; but LXX., Vulg., Syr., Chaldee, Jerome, and 18 codices read it with the addition of Mappik חֵילָהּ, from the word חֵיל; and it is preferable to take it thus.

חֵילָם [*Helam*], 2 Sam. 10:16, and **חֵלָאם** verse 17, pr. n. of a town near the Euphrates, the scene of a battle of David with Hadadezer.

חִילֵן [*Helan*], pr. n. of a sacerdotal town in the tribe of Judah, 1 Chron. 6:43. [Called חֹלֹן, Josh. 21:15.]

חִין m. Job 41:4, i. q חֵן *grace, beauty,* whence חִין עֶרְכּוֹ "the **beauty** of his structure." The form imitates the Chaldee, in which חִן, חִנָּא, חִינָא are i. q. Heb. חֵן, like גִּינָא, גִּנָּא for גַּן. ["Comp. שִׁין the name of the letter, for שֵׁן."] The word with which this is compared by Alb. Schultens, Arab. حِين *opportunity,* is only used in speaking of time.

חַיִץ m. *a wall,* Eze. 13:10. Arab. حَائِط id., see the root חוץ.

חִיצוֹן m. חִיצוֹנָה f. (adj. from the word חוּץ), *outer, exterior,* Eze. 10:5; 40:17, 31; hence *civil* (as opposed to sacred), 1 Ch. 26:29; comp. Neh. 11:16. לְחִיצוֹן *without, on the outside,* 1 Ki. 6:29, 30.

חִיק an unused root. Arabic حَاقَ Med. Ye, TO SURROUND, kindred to חוג, עוג which see. Hence properly חֵיק. [In Thes. this root is omitted, and חוק is inserted; see that root in this Lexicon.]

חֵיק rarely חֵק Prov. 17:23, with suff. חֵיקִי Psalm 35:13, and חֵקִי Job 19:27, m. ["*the bosom,* i. e. the breast with the arms so called from *embracing* see the root חוק"].

(1) *bosom of a garment*, Prov. 16:33; שֹׁחַד בְּחֵק "a present (given) into the bosom," i. e. given secretly, Prov. 21:14; comp. Prov. 17:23. (Lat. *sinum laxare, expedire*, used of an expectant of gifts, see Senec. Epist. 119. Thyest. 430.)

(2) *the bosom of a person*. שָׁכַב בְּחֵיק to lie in the bosom (of a woman) de complexu venereo. The phrase שָׁכַב בְּחֵיק is "to lie in a consort's bosom," 1 Ki. 1:2; Mic. 7:5; a mother's, 1 Ki. 3:20 (of an infant, comp. Ruth 4:16). Hence it is applied to intimate conjugal love, אֵשֶׁת חֵיקֶךָ the wife who is in thy bosom, Deu. 13:7; 28:54; compare verse 56. שִׁלֵּם אֶל חֵיק Jer. 32:18; הֵשִׁיב אֶל חֵיק פ׳ Ps. 79:12, to recompense to any one into the bosom (as God the actions of men), i. q. elsewhere הֵשִׁיב בְּרֹאשׁ Jud. 9:57; 1 Sa. 25:39; Joel 4:7. (Winer is altogether wrong in taking this expression to signify *full* measure (Lex. p. 323) to be received not by the hand but into the bosom of a garment, compare Luke 6:38; the phrase simply means that something is made to return from whence it came; compare the similar Arabic expression رد فى نحوره to return upon one's neck, Hist. Tim. tom. i. p. 30, Mang.) It is spoken of the *breast* for the mind or soul, Job 19:27 [?]; Eccl. 7:9. ["Also i. q. קֶרֶב Job 19:27."]

(3) Metaph. *the bosom of a chariot*, i. e. its hollow part, 1 Ki. 22:35: *the bosom of the altar*, the lower or hollowed part for the fire, in which it is kept burning, Eze. 43:13.

חִירָה ("nobility," "a noble race"), [*Hirah*], pr. n. m. Gen. 38:1, 12.

[**חִירֹם** & **חִירָם** see חוּרָם.]

חִישׁ i. q. חוּשׁ [which see] TO MAKE HASTE, imp. חִישָׁה Ps. 71:12, כתיב. Hence—

חִישׁ adv. *speedily*, Ps. 90:10.

חֵךְ with suff. חִכִּי m. *the palate* with the corresponding lower part of the mouth, *the internal part of the mouth, the jaws*, like מַלְקוֹחַיִם. (Arab. حَنَكٌ the palate and the lower part of the mouth answering to it, beak, Syr. ܚܢܟܐ palate. Root חָנַךְ No. 1.) Whence Job 20:13, בְּתוֹךְ חִכּוֹ "in the midst of his mouth." Job 33:2.—(*a*) for the organ of taste, Job 12:11; comp. Job 6:30; Ps. 119:103.—(*b*) for the organ of speech. Proverbs 8:7, כִּי אֱמֶת יֶהְגֶּה חִכִּי "for my palate shall speak the truth." Job 31:30, "for I have not suffered my palate to sin;" compare Hos. 8:1 "(Put) the trumpet to thy palate" (mouth). Comp. חִכָּה.—Cant. 7:10, comp Cant. 5:16, *the palate* seems to be delicately put for the moisture of the mouth perceived in kisses; comp. Lette ad Amrulk. Moall. p. 180.

חָכָה TO WAIT. (Alb. Schultens, on Job 3:21, seeks for the primary idea in tying, or binding, comp. Arab. حكا to tie a knot, and the Latin *moram nectere* ap. Senecam Trag. & Val. Flacc.). In Kal once, part [active] const. חוֹכֵי Isa. 30:18, followed by לְ. Of more frequent occurrence is—

PIEL חִכָּה id. 2 Ki. 7:9; followed by an acc. and לְ, Job 32:4; especially used as חִכָּה לַיהוָה to wait for Jehovah (full of confidence), Ps. 33:20; Isai. 8:17; Isa. 30:18, יְחַכֶּה יְהוָה לַחֲנַנְכֶם "Jehovah will wait that he may be gracious to you," if he can again be favourable to you. Inf. in a Ch. form חַכֵּי Hos. 6:9. ["In the parallel member is יָרוּם *he will arise*, sc. in order to do this or that, which thus comes near to the Arab. رام i. q. ὀρέγεσθαι." Ges. add.]

חַכָּה *a hook*, fem. from חֵךְ, so called because of its fixing itself in the palate of fishes: ["with which the jaws of fishes are drawn together, and thus they are choked"]. Job 40:25; Isa. 19:8.

חֲכִילָה ("dark, dusky"), [*Hachilah*], pr. n. of a hill near the desert of Ziph, 1 Sa. 23:19; 26:1, 3. Root חָכַל.

חַכִּים Chald. adj. *wise*, Daniel 2:21; specially *a magian, a magician*. Dan. 2:12, seq.; 4:3; 5:7, 8.

חָכַל an unused root. [See below.] Arab. حكل *to be dark*, or *obscure*, e. g. used of an obscure sound or speech, of a difficult affair, of the eye of the drunkard becoming dim. It will not be amiss to subjoin a version of what is said of this root in the Kamûs (p. 1426) which was not rightly understood by Schultens on Prov. 23:29. الحكل *is that, the sound of which is not heard, like the ants,...with the addition of He* الحكلة *that which is foreign in speech* (difficult to be understood), حكل followed by على *to be doubtful or obscure, spoken of an affair*...Conj. VIII. *to be confused, to speak barbarously*, حاكل *drunken with wine*. [But see Thesaur. and Freytag, Proleg. p. xi. It appears probable that this last assigned signification has only originated in a misprint in the Calcutta Kamûs: *to speak obscurely* or *conjecture*

rally, is the meaning given in another copy; الخمس for الخمر. Prof. Lee translates the passage according to the Calcutta reading, *the person refreshed with wine.*—Perhaps the only definition of the Hebrew root is that which can be deduced from the use of its derivatives.] And this last gloss nearly accords with the Hebrew use of the term; for both of its derivatives, חַכְלִילִי, and חַכְלִלוּת are used of the eyes of drunkards, or at least of those who have drunk, as becoming dim. (See Preface to Lex. Manual Heb., Germ. ed. 3, p. xxxiv., where I have refuted the opinion of Schultens, who explains this root to mean *to be red*). [" *To be dark, black*, kindred to כָּחַל, and used in the derivatives of the *dark flashing* eyes of a person excited with wine:—(*a*) in a good sense, Gen. 49:12; see חַכְלִילִי.—(*b*) in a bad sense, and referring to the *fierceness* arising from intoxication, Prov. 23:29; see חַכְלִלוּת." Ges. add.].

חֲכַלְיָה ("whom Jehovah disturbs" ["dark"]), [*Hachaliah*], pr. n. m. Neh. 10:2.

חַכְלִילִי adj. *dim, becoming dark*, spoken of the eye, see the root, [which perhaps will give very little aid]: [" *dark, dark-flashing*, spoken of the eye"], Gen. 49:12, חַכְלִילִי עֵינַיִם מִיָּיִן "being dim (as to his) eyes through wine," which in this passage is to be taken in a good sense, as indicating plenty in the land of the tribe of Judah. [" *Dark* eyes are here contrasted with *white* teeth. Aquila well, κατάκοροι, satiated with colour, dark; LXX. χαροποιοί, Peshito ܙܳܗܶܝܢ shining, flashing, a word applied only to the eyes." Ges. add.]

חַכְלִלוּת f. *a darkening*, or *bedimming*, of the eyes arising from drunkenness [" *dark-flashing* of the eyes, fierceness"]. Prov. 23:29.

חָכַם fut. יֶחְכַּם TO BE WISE, TO BECOME WISE. (Arab. حَكَمَ to judge, hence to rule, حُكْمٌ judgment, حَكَمٌ and حَاكِمٌ a judge, Aram. to know, more rarely, to be wise. Indeed the primary power of this word, as I understand it, is that of judging, so that it is kindred to the root חָקַק.) Prov. 6:6; 23:19; Ecc. 2:19; 1 Ki. 5:11; Job 32:9, etc.

Piel, *to make wise*, to teach wisdom, Job 35:11; Ps. 105:22.

Pual part. *made wise*, learned, Prov. 30:24; an enchanter, Ps. 58:6.

Hiphil i. q. Piel Ps. 19:8.

Hithpael—(1) *to seem wise to oneself, to be wise in one's own eyes*, Ecc. 7:16.

(2) *to show oneself wise*, followed by לְ to deceive, Ex. 1:10. (Compare the Greek σοφός, cunning.)

The derived nouns all follow [except חַכִּים, and pr. n. תַּחְכְּמֹנִי].

חָכָם adj. i. q. Gr. σοφός; prop. capable of judging (see the root), knowing; hence—(1) *skilful* in any art, Isa. 3:3; 40:20; 2 Chron. 2:6, 12; more fully חֲכַם־לֵב e. g. Exod. 28:3; 31:6; 35:10; 36:1, 2, 8 (compare Homer, εἰδυῖαι πραπίδεσ). Jer. 10:9, מַעֲשֵׂה חֲכָמִים "the work of skilful artificers." Jer. 9:16, חֲכָמוֹת "(mourning women) skilful" (sc. קִינָה) of lamentation.

(2) *wise*, i. e. *intelligent* (φρόνιμος, verständig), endowed with reason and using it, Deu. 4:6; 32:6; Prov. 10:1; 13:1; Hos. 14:10; often joined to נָבוֹן Deu. locc. citt. opp. to נָבָל ibid.; אֱוִיל, כְּסִיל Prov. 17:28; Ecc. 6:8; *sagacious, shrewd*, 2 Sa. 13:3; Jer. 18:18; Isa. 19:11; 29:14; wise from experience of life, and skilful with regard to affairs both human (Prov. 1:6; Eccl. 12:11) and divine (Gen. 41:8; hence used of enchanters and magicians, Ex. 7:11, compare Ch. חַכִּים); *endued with ability to judge* (1 Ki. 2:9); hence *subtle* or *crafty*, Job 5:13; strong and stedfast in mind, Isa. 31:2. The range of virtues and mental endowments which were in Hebrew included by this word may be well gathered out of the history and manners of those whose wisdom became proverbial; such as Solomon (1 Ki. 5:9, seq.), Daniel (Ezek. 28:3), the Egyptians (1 Ki. loc. cit.). Thus the wisdom of Solomon was manifested in acuteness in judging (1 Kings 3:16; 10:1, seq.); in his knowledge of many subjects, especially those of nature (1 Ki. 5:13); in the abundance of hymns and sentences, which he either composed himself or else retained in memory (1 Ki. 5:12; Pro. 1:1); in his right judgment in human matters, etc.; elsewhere, wisdom also includes skill in civil matters (Isa. 19:11), in prophesying, explaining dreams, using enchantments (Ex. 7:11; Dan. 5:11). [But observe that in this enumeration, wisdom which comes from God, and even actual inspiration, are blended with the works of darkness, such as magic.] Higher and greater wisdom is attributed to angels than to men, 2 Sa. 14:20; so also to God, Job 9:4; comp. 28:1, seq. The heart is spoken of as being the seat of wisdom; hence often לֵב חָכָם Pro. 16:23, and חֲכַם לֵב 11:29; 16:21. Plur. חֲכָמִים wise men, magicians, Gen. 41:8.

חָכְמָה f.—(1) *skill* of an artificer, *dexterity*, Ex. 28:3; 31:6; 36:1, 2.

(2) *wisdom*, see more as to the idea which this comprises, under the word חָכַם No. 2, Job 11:6; 12:2, 12; 15:8; 26:3; 28:18. It comprehends various learning, Dan. 1:17; piety towards God (Job 28:28); it is ascribed to a ruler, Deut. 34:9; to a king [Messiah], Isa. 11:2; in a greater and more eminent sense to God, Job 12:13; 28:12, seq.

חָכְמָה Ch. id. Dan. 2:20.

חַכְמֹנִי ("wise"), [*Hachmoni*, *Hachmonite*], pr. n. m. 1 Ch. 11:11; 27:32.

חָכְמוֹת f. sing. (like עוֹלֵלוֹת) *wisdom*, construed with sing. Prov. 9:1, compare 14:1 (perhaps 1:20, where however תָּרֹנָּה may be taken as a pl. ["more correctly"]); with plur. 24:7; it occurs once besides, Ps. 49:4.

חַכְמוֹת id. with sing. Pro. 14:1.

חֵל see חַיִל.

חֹל m. *profane*, *unholy*, *common*, opp. to holy or consecrated, Lev. 10:10; 1 Sa. 21:5, 6; from the root חָלַל Piel No. 4.

חָלָא (kindred to חָלָה)—(1) probably TO RUB, also TO STRIP, reiben, aufreiben, streichen, aufstreichen. (Arab. حلا *to rub* and *to smear* the eyes with collyrium, aufstreichen, *percussit gladio*, streichen; to strip off skin, abstreifen.) Hence חֶלְאָה. [This is omitted in Ges. corr.]

(2) *to be sick* or *diseased*, perhaps properly *to be rubbed away*, i. q. חָלָה No. 2, 3. It occurs once וַיֶּחֱלֶא 2 Ch. 16:12. Hence תַּחֲלוּא.

חֶלְאָה f.—(1) *rust* of a copper pot, perhaps so called from its being rubbed or scoured off, Eze. 24:6, seq. [Qu. does not the passage speak of the contents of the pot without any mention of rust? Engl. Trans. *scum*.]

(2) [*Helah*], pr. n. 1 Ch. 4:5, 7.

חֲלָאִים see חֲלִי.

חָלַב an unused root, *to be fat*. (The primary idea is that of the smoothness, lubricity of fat substances; corresponding are the Greek λίπα, λιπάω, λιπόω, ἀλείφω; Lat. *lippus*.) Hence pr. n. אַחְלָב, and the words which immediately follow.

חָלָב m. with art. הֶחָלָב, const. חֲלֵב (as if from חֵלֶב), with suffix חֲלָבִי *milk*, whilst fresh, differing from חֶמְאָה, so called from fatness, Gen. 18:8; 49:12; Pro. 27:27. For the phrase אֶרֶץ זָבַת חָלָב וּדְבַשׁ, see under the root זוּב. *To suck the milk* of nations, poet. for to make their wealth one's own, claim for oneself, Isa. 60:16. (Arabic حَلَبٌ, حَلِيبٌ id.; whence حَلَبَ to milk; Æth. ሐሊብ: milk.)

חֵלֶב & חֵלֶב (Isa. 34:6) with suff. חֶלְבּוֹ pl. חֲלָבִים const. חֶלְבֵי Gen. 4:4, m.

(1) *fat*, *fatness*, Levit. 3:3, seq.; 4:8, 31, 35; metaph.—(*a*) *the best* or *most excellent* of any kind. חֵלֶב הָאָרֶץ the fat of the land, i. e. the best of its fruits, Gen. 45:18; חֵלֶב חִטָּה Ps. 81:17; חֵלֶב חִטִּים Psa. 147:14, fat of wheat, and חֵלֶב כִּלְיוֹת חִטָּה Deut. 32:14 (comp. Isa. 34:6), fat of the kidneys of wheat, i. e. the best wheat.—(*b*) *a fat heart*, i. e. torpid, unfeeling, Ps. 17:10; compare 73:7, and Gr. παχύς, Lat. *pinguis*, for foolish, stupid. Some have compared خِلْبٌ *pericardium*, but that also seems to be so called from fatness, although under the root خلب there are in Arabic all kinds of other things.

(2) [*Heleb*], pr. n. of one of David's captains, 2 Sam. 23:29; for which 1 Chr. 11:30 is חֵלֶד, and 27:15 חֶלְדַּי.

חֶלְבָּה ("fatness," i. e. a fertile region), [*Helbah*], pr. n. of a town belonging to the tribe of Asher, Jud. 1:31. [Prob. i. q. אַחְלָב.]

חֶלְבּוֹן ("fat," i. e. fertile), [*Helbon*], pr. n. of a city of Syria, fruitful in good wine, Eze. 27:18; Gr. Χαλυβών; as to the excellent wine of this place, formerly brought to the kings of Persia, see Strabo xv. page 1068 (al. 735). This city, which was very celebrated in the middle ages (see Freytag, Hist. Halebi), is called in Arabic حَلَبُ, and now bears the name of *Aleppo*, see Bochart, Hieroz. i. 543; Abulfeda, Syria, page 118; Golius ad Alferganum, page 270, seq.; —J. D. Michaëlis (Supplem. page 748, seq.) conjectures that the city *Kennesrin* is meant (which some call Old Aleppo), but there is no need of this.

חֶלְבְּנָה f. *galbanum*, a strong smelling gum; the produce of the Ferula Galbanifera, growing in Syria and Arabia, Ex. 30:34. Syr. ܚܠܒܢܐ gum. Comp. Celsii Hierob., t. i. p. 267.

חָלַד an unused root.—(I) i. q. Syr. ܚܠܕ *to dig*, whence חֹלֶד.—(II) Arabic خلد *to continue*, *to be lasting*, *to be always enduring*. Hence חֶלֶד. [In

Thes. Gesenius rejects this latter meaning for this root; and gives it the signification of *moving smoothly and quickly*, connecting both the derivatives with this meaning. In Corr. "*to be smooth, slippery.*"]

חֶלֶד m.—(1) *duration*, or *time of life* ["*life*, as passing away quickly."], Ps. 39:6; 89:48; whence *life*, Job 11:17; according to others, time (like עוֹלָם).

(2) *the world* (compare עוֹלָם). Ps. 49:2; 17:14, מְתִים מֵחֶלֶד "those who love the things of the world;" compare κόσμος, John 15:18, 19.

חֹלֶד m. *a mole* ["*weasel*, so called from its swift gliding motion, or from its gliding into holes; comp. Syr. ܚܠܕ to insinuate oneself. So Vulg., Targ. Jon., and so Talmud חולדה."], Lev. 11:29. (Syr. ܚܘܠܕܐ, Arabic خُلْد, خَلَد a mole). See Bochart, Hieroz. t. i. p. 1022. Oedmann, Verm. Sammlungen aus der Naturkunde, ii. p. 50.

חֻלְדָּה ("a mole?" ["weasel"]), [*Huldah*], pr. n. of a prophetess, 2 Ki. 22:14; 2 Ch. 34:22.

חֶלְדַּי ("worldly," "terrestrial" ["vital"]), [*Heldai*], pr. n. m.—(1) see חֵלֶב.—(2) Zec. 6:10; for which verse 14, there is חֵלֶם ("a dream").

חָלָה properly, to be rubbed (compare חָלָא), hence—(1) TO BE POLISHED, SMOOTH, whence חֲלִי, חֶלְיָה ornaments of a woman, so called from polishing; so the Arab. حلى to adorn with a woman's ornaments, Syr. ܚܠܐ to be sweet, pleasant (properly smooth), Pael to adorn, ܚܠܝܐ sweet.

(2) *to be worn down in strength, to be infirm*, Jud. 16:7, seq.: Isa. 57:10.

(3) *to be sick, diseased*, Gen. 48:1. חָלָה חֳלִי, like the Greek νοσεῖν νόσον, 2 Ki. 13:14. חָלָה אֶת רַגְלָיו to be diseased in the feet, 1 Ki. 15:23. Of disease from a wound or hurt, 2 Ki. 1:2; 8:29, רָעָה חוֹלָה a diseased evil, i. e. one which can scarcely be healed. Ecc. 5:12, 15, חוֹלַת אַהֲבָה sick with love, Cant. 2:5; 5:8.

(4) *to be pained*, Pro. 23:35; hence metaph. *to be careful*, or *solicitous*, followed by עַל, 1 Sa. 22:8. (Corresponding is Æthiopic ሐለየ: to be careful or solicitous, for the Gr. μεριμνᾷν, Mat. 6:28; see Lud. De Dieu, h. l.).

NIPHAL, נֶחְלָה—(1) *to be worn down in strength, to become wearied*, Jer. 12:13.

(2) *to be* or *become sick*, Dan. 8:27. Part. f. נַחְלָה e.g. מַכָּה נַחְלָה a sickly wound, one which can hardly be healed, Jer. 14:17; 30:12, comp. 10:19; Nah. 3:19.

(3) *to be careful*, or *solicitous*, followed by עַל, Am. 6:6.

PIEL, חִלָּה—(1) *to stroke, to smooth* any one' face, from the primary idea of the roots חָלָא and חָלָה, i. e. that of rubbing, rubbing away, comp. Gr. κηλέω, to soothe, to caress. It is always fully expressed, חִלָּה פְּנֵי פ׳ to stroke some one's face—(*a*) of soothing, flattering, a king or a noble. Job 11:19; Prov. 19:6; Ps. 45:13, "the richest of the nations shall make suit to thee with gifts."—(*b*) of asking or intreating, imploring any one's favor, Ex. 32:11; 1 Sa. 13:12; 1 Ki. 13:6; 2 Ki. 13:4; Dan. 9:13; compare Iliad. viii. 371; x. 454, seq.

(2) *to make sick, to afflict* with sickness. Deut. 29:21; Psal. 77:11, חַלּוֹתִי הִיא "this has made me sick."

PUAL, pass. *to be made weak* (used of a departed spirit in Hades), Isa. 14:10.

HIPHIL, pret. הֶחֱלִי (Syriac form for הֶחֱלָה), Isa. 53:10.

(1) *to make sick* or *grievous* (of a wound), Isa. loc. cit., Mic. 6:13, *to make oneself sick*. Hosea 7:5, "in the day of our king הֶחֱלוּ שָׂרִים חֲמַת מִיָּיִן the princes made (themselves) sick with the heat of wine."

(2) *to make sad*, Pro. 13:12.

HOPHAL, *to be wounded*, 1 Ki. 22:34.

HITHPAEL.—(1) *to become sick* (with grief), 2 Sa. 13:2.

(2) *to feign oneself sick*, ibid. verse 5, 6.

The derivatives formed from the idea of *polishing*, are given under Kal No. 1 [to which add מַחְלַת]; those which have the idea of sickness are חֳלִי, מַחֲלָה, מַחֲלָה, מַחֲלֻיִים [and some proper names].

חַלָּה f. *a cake*, 2 Sa. 6:19; especially such as was offered in sacrifices, Lev. 8:26; 24:5; from the root חָלַל No. 1, to perforate, such cakes having been perforated, as is still the custom of the Arabs and modern Jews.

חֲלוֹם pl. חֲלוֹמוֹת m. *a dream*, Gen. 20:3, 6; 31:10, 11, 24. Dreams used for *trifles*, Ecc. 5:6; comp. 2. Root חָלַם.

חַלּוֹן comm. (Josh. 2:18; Eze. 41:16), pl. ־ים Joel 2:9; and ־וֹת Eze. 40:16, *a window*, so called from being *perforated*, see the root חָלַל. בְּעַד הַחַלּוֹן through the window, Gen. 26:8; Josh. 2:15; Jud. 5:28.

["**חֵלוֹן** ("strong"), pr. n. of a man, Num. 1:9; 2:7."]

חלן [*Holon*], pr.n. (["sandy"] according to Simonis, "delay").—(1) of a sacerdotal town in the tribe of Judah, perhaps the same as that elsewhere called חִילֵן, 1 Ch. 6:43; Josh. 15:51; 21:15.—(2) of a town of the Moabites, Jer. 48:21; probably i.q. חֹרֹן.

חֲלוֹף m. *that which is left behind* (when one dies). Pro. 31:8, בְּנֵי חֲלוֹף "children left behind," orphans (Arab. خلف II. to leave children when dying, Mark 12:19, 20; Acts 18:21). ["*A going away* (see the root חלף No. 1), especially when others are left behind, hence *the death of parents.* Arab. خلف to leave children at death."]

חֲלוּשָׁה f. *slaughter* ["properly *a prostrating of men*"], from the root חָלַשׁ.

חֲלַח [*Halah*] pr.n. of a province of Assyria, whither a portion of the ten tribes were taken by Shalmanezer; it is probably Calachene (Καλαχηνή, Strab. xvi. 1; Καλακινή, Ptol. vi. 1), the northern province of Assyria, on the confines of Armenia, 2 Ki. 17:6; 18:11. Compare כָּלַח.

[**חַלְחוּל** *Halhul*, pr.n. Josh. 15:58, now called Hŭlhûl, حلحول, Rob. i. 319.]

חַלְחָלָה f. (from the root חול Pilp.)—(1) *pain* of a parturient woman, Isa. 21:3.

(2) *trembling, terror*, Nah. 2:11; Eze. 30:4, 9.

חָלַט a root unused in Kal. In the Talmud in Kal and Hiphil, TO DECLARE, TO CONFIRM (see Mishn. Surenh. v. p. 216; vi. p. 42), and this meaning may be applied to the Hebrew words [Hiphil], 1 Ki. 20:33, וַיְמַהֲרוּ וַיַּחְלְטוּ הֲמִמֶּנּוּ "and they hastened, and made him declare, whether (this was uttered) by him," i. e. they carefully so acted, that the king should again declare and confirm what he had said. וַיַּחְלְטוּ is for וַיַּחְלִיטוּ [compare] 1 Sa. 14:22; 31:2; Lehrg. p. 322. Arab. حلط is to affirm zealously, to swear, a meaning little suited to the passage in question. [In Corr i.q. Arab. خلط, حلط *to be quick* and *hasty* in any tning.] LXX. ἀνελέξαντο τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ. Vulg. *rapuerunt verbum ex ore ejus:* (חָלַץ for חָלַט).

חֲלִי m. pl. חֲלָאִים for חֲלָיִים (Lehrg. p. 575) *a necklace, a neck chain*, so called from being polished, see חָלָה No. 1. Pro. 25:12; Cant. 7:2. (Arab. حَلْي id.).

[(2) *Hali*, pr. n. Josh. 19:25.]

חֳלִי in pause חֹלִי with suff. חָלְיוֹ pl. חֳלָיִים m.

(1) *disease* (from the root חָלָה No. 3), whether internal, Deu. 7:15; 28:61; or external, Isa. 1:5.

(2) *affliction, sadness*, Eccles. 5:16, חָלְיוֹ for חָלִי לוֹ.

(3) *an evil, a calamity*, ein Uebel, Ecc. 6:2.

חֶלְיָה f. of the word חֲלִי *a necklace*, Hos. 2:15, from the root חָלָה No. 1.

חָלִיל—(1) subst. m. *a pipe, a flute*, so called from its being pierced (see the root חָלַל No. 1), Isa. 5:12; 30:29; 1 Ki. 1:40.

(2) adj. *profane* (see the root Piel No. 3, *b*, and Hiphil No. 3), and neut. any thing profane, whence with ה parag. חָלִלָה, חָלִילָה (Milêl) properly, *to profane things! ad profana*, i. e. *absit, far be it!* (Talmud. חולין לך), an exclamation of abhorrence. 1 Sa. 20:2, חָלִילָה לֹא תָמוּת "far be it! thou shalt not die;" comp. 1 Sa. 2:30. It is used—(*a*) חָלִילָה לִּי followed by מִן with an inf. "far be it from me that I should (so) do," Genesis 18:25; 44:7, 17; Joshua 24:16; comp. Job 34:10.—(*b*) followed by אִם with a future, Job 27:5; 1 Sa. 14:45; (without לִי) 2 Sa. 20:20. To both of these expressions there is sometimes added מֵיְהוָה 1 Sa. 24:7; 26:11; 1 Ki. 21:3, with the sense of, to places profaned or accursed by the Lord (see מִן 2, *b*); or, the primary signification being neglected, a curse be to me from the Lord, if, etc. Josh. 22:29, חָלִילָה לָּנוּ מִמֶּנּוּ לִמְרֹד בַּיהוָה "woe be to us from him (i. e. Jehovah), if we should sin against Jehovah." The idea is a little different, 1 Sa. 20:9, "far be it from thee, (for me) that if I know I tell thee not." ["In this passage instead of the dat. of the person detesting, there is added a dat. of the person for whose benefit these things are sworn."]

חֲלִיפָה f. (from the root חָלַף) *change*. 2 Ki. 5:5, עֶשֶׂר חֲלִיפוֹת בְּגָדִים "ten changes of raiment," that is, ten sets of garments, so that the whole might be changed ten times. 2 Ki. 5:22, 23; Jud. 14:12, 13; Genesis 45:22; also without בְּגָדִים Jud. 14:19. Specially used of soldiers keeping guard by turns, whence metaph. Job 14:14, "all the days of my warfare I will wait עַד־בּוֹא חֲלִיפָתִי until others take my place," (lit. till my exchanging come:) the miserable condition in *Orcus* being compared to the hardships of a soldier on watch. [I know not whence this strange piece of theology originated; certainly such ideas form no part of God's revealed truth.] Elsewhere used of a fresh band succeeding in the stead of those who are wearied; Job 10:17, חֲלִיפוֹת וְצָבָא עִמִּי by ἓν διὰ δυοῖν: "changes and hosts are against me"

i. e. hosts fight against me continuously succeeding one another. Used also of similar changes of workmen, 1 Ki. 5:28, adv. "in alternate courses."

חֲלִיצָה f. *spoils*, as taken from a man slain [in battle], 2 Sa. 2:21; Jud. 14:19; from the root חָלַץ.

חלך an unused root. Arab. حلك *to be black*, metaph. *to be wretched, unfortunate*, like عيش حالك a miserable life. (The primary idea, I judge, is that of burning, scorching, and this root is softened from the Ch. חֲרַךְ, Arab. حرق to scorch, compare חום black from the root חום and חָמַם.) Hence—

חֵלְכָה (for חֵלְכָא) quadril. adj. (with the addition at the end of א and ה, see Lehrg. p. 865), m. Ps. 10:8, in pause חֵלְכָה ver. 14, pl. חֵלְכָאִים ver. 10 כתיב, *the wretched, the unfortunate*, as rightly rendered in the ancient versions. Others render חלכה "thy host (O God)," and חל כאים (which also the Masora directs to be written as two words) "the host of the afflicted;" but the interpretation previously given is preferable.

חָלַל—(1) TO PERFORATE, PIERCE THROUGH (Arab. خلّ Conj. I. and V.), and intrans. TO BE PIERCED THROUGH, or WOUNDED, Ps. 109:22. Hence חָלָל, חָלִיל, חַלָּה, חַלּוֹן, מְחִלָּה. Compare Piel and Poel.

(2) *to loose, to lay open*. (Arab. حلّ, nearly allied are the Gr. χαλάω, λύω). Comp. Piel, Hiphil.

["(3) denom. from חָלִיל *to play on a flute* or *pipe* (see Piel No. 5), Ps. 87:7."]

PIEL—(1) *to wound*, Eze. 28:9.

(2) *to loose, to dissolve, to break* (a covenant), Psalm 55:21; 89:35.

(3) *to lay open, to give access to* ["*to profane*, from the idea of opening"], hence—(*a*) חִלֵּל הַבַּת Lev. 19:29, to prostitute one's daughter, comp. Lev. 21:7, 14.—(*b*) *to profane*, as the sanctuary (things counted holy not being open to public access), Lev. 19:8; 21:9, seq.; Mal. 2:11; the sabbath, Exod. 31:14; the name of God, Eze. 36:22; Mal. 1:12; the priests, Isa. 43:28; a father's bed (by incest), Gen. 49:4.—Used with a pregnant signification, Ps. 89:40, חִלַּלְתָּ לָאָרֶץ נִזְרוֹ "thou hast profaned his crown (by casting it) to the ground," comp. Ps. 74:7; Eze. 28:16. חִלֵּל הַכֶּרֶם to apply a vineyard to common uses (as having been [for the first three years] sacred or dedicated, Lev. 19:23), i. e. to apply its produce to one's own use, Deu. 20:6; 28:30; Jer. 31:5; hence חָלִילָה, חֹל.

(4) *to cast down, to destroy*, like the Gr. λύειν. Isa. 23:9.

(5) denom. from חָלִיל, *to play on a pipe* or *flute* [see Kal No. 3], 1 Ki. 1:40.

PUAL pass. of Pi. No. 1, Eze. 32:26; pass. of No. 3. *b*, Eze. 36:23.

POAL חוֹלֵל *to wound, to pierce through*. Isa. 51:9, מְחוֹלֶלֶת תַּנִּין "who pierced through the dragon" (meaning Egypt). Pass. מְחוֹלָל *wounded*, Isa. 53:5. LXX. ἐτραυματίσθη.

NIPHAL נִחַל (for נֶחַל) inf. הֵחֵל (like הִמֵּס) fut. יֵחַל, תֵּחַל pass. of Piel No. 3. *b*, *to be profaned, to be defiled*, Eze. 7:24; 20:9; 14:22; Lev. 21:4.

HIPHIL הֵחֵל—(1) *to loose, to set free*. Hosea 8:10, וַיָּחֵלּוּ מְעָט מִמַּשָּׂא מֶלֶךְ "and they (the hostile nations) shall presently force them from the burden (i. e. the unpleasant dominion) of the king."

(2) *to break* one's word, Nu. 30:3.

(3) i. q. Piel No. 3, *b*, *to profane*, Eze. 39:7.

(4) *to begin*, of which the idea is derived from that of *opening*, like many synonymous words, e. g. פתח Arab. to open, to begin. Syr. ܫܪܐ to loose, to open, to begin. German eröffnen. It stands with an inf. followed by לְ Gen. 10:8; without לְ Deut. 2: 25, 31; 1 Sam. 3:2; rarely followed by a finite verb, as Deut. 2:24, הָחֵל רָשׁ. 1 Sam. 3:12, הָחֵל וְכַלֵּה "in beginning and finishing," i. e. from the beginning to the end. Gen. 9:20, וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה "and Noah began (to be) a husbandman."

HOPHAL, pass. *to be begun*, Gen. 4:26.

The derivative nouns are חֹל, חַלָּה, חָלִיל, חַלּוֹן, מְחִלָּה, תְּחִלָּה and—

חָלָל masc. adj.—(1) *pierced through*, hence mortally wounded, Job 24:12; Ps. 69:27; Jer. 51:52, and often *slain*, in battle, Deu. 21:1, 2, 3, 6. חֲלַל חֶרֶב slain with the sword, Num. 19:16; and figuratively, for the sake of the antithesis, חַלְלֵי רָעָב those slain by hunger, Lam. 4:9; compare Isa. 22:2.

(2) *profane* (see the verb Piel No. 3). Eze. 21:30; f. חֲלָלָה (standing in connection with זוֹנָה) *profaned*, i. e. a harlot, Lev. 21:7, 14. As to the active signification of one who pierces through, i. e. a soldier, which some have proposed, see Comment. on Isaiah 22:2.

חָלַם fut. יַחְלֹם—(1) Arabic حلم Conj. I. V. TO BE FAT, FLESHY, spoken of an infant, flocks, see the Arabic lexicographers in Scheid, Cant. Hiskiæ, page 140 (cogn. חָלָב, حلب). Hence once Job 39:4, *to*

become strong or *robust* (Syr. Pe. and Ethpe. *to become sound* or *strong*).

(2) *to dream* (because, it is said, fatness of body inclines to sleep and dreams; at all events the significations of fatness and dreaming are often found in the other cognate languages expressed by the same letters. Arab. حلم Æth. ሐለመ: Syr. ܚܠܡ), Gen. 37:5, seq.; 42:9; Isa. 29:8. חֹלֵם חֲלוֹם a dreamer of dreams, i. q. נָבִיא, inasmuch as dreams were ascribed to divine inspiration [or rather because revelations were often made to God's true prophets in dreams], Deu. 13:2,4; compare Joel 3:1; Nu. 12:6.

HIPHIL—(1) *to cause to recover*, Isa. 38:16.—(2) *to cause to dream*, Jer. 29:8.

Derivatives, אַחְלָמָה, חַלָּמוּת, חֲלוֹם [also חֵלֶם and patron. נַחֲלָמִי].

חֵלֶם m.—(1) emph. חֶלְמָא Chald. *a dream*, Dan. 2:4, seq.; 4:2, seq.

(2) [*Helem*], pr. n. see חֶלְדַּי No. 2.

חַלָּמוּת fem. ἅπαξ λεγόμ. Job 6:6, a word with regard to which, interpreters have advanced many conjectures, agreeing however in this, that the context requires the meaning to be *some article of food which is unsavoury* or *insipid*. In order to shew the true signification, we must have recourse to its etymology. חַלָּמוּת then (of the form פַּלָּצוּת) from חָלַם properly is *dreaminess, dreams*, hence *fatuity* (comp. Eco. 5:2, 6), *a foolish matter*, which may be applied to tasteless food, just as vice versâ *insipidity* is transferred from food to discourse; compare μωρὸς, ap. Dioscorid. of insipid roots. The Syriac version well shews what this food was, rendering it ܚܠܡܐ; for this word, closely resembling the Hebrew word in question, denotes *the purslain*, a kind of herb, the insipid taste of which has become proverbial in Arabic (أَحْمَقُ مِنْ رِجْلَةٍ more foolish than purslain; v. Meidanii Prov. No. 344, p. 219, ed. H. A. Schultens; Golius ad Sententias Arab. No. 81), in Greek (μωρὸν λάχανον, βλίτον, whence βλίτων, βλιτὰς, βλιτομάμας, Arist. Nub. 997, of a foolish man), and Latin (*bliteus*, Plaut. Trucul. iv. 4, 1) whence it is called *foolish herb*, البَقْلَة الحَمْقَاء which very word the Arabic translator of Job used for the Syr. ܚܠܡܐ. The Talmudic word חלמית may be compared with this which is used of herbs in general, Chilaim viii. § 8. רִיר חַלָּמוּת in Job loc. cit. properly *the slime of purslain*, seems to be contemptuously spoken of herb broth, just as in Germ. any thing foolish, especially foolish discourse, may be proverbially and jocosely called Kohl-Brühe. The Jewish interpreters and the Targums make חַלָּמוּת to be the same as חֶלְמוֹן and חֶלְבּוֹן the yolk of an egg (from the root חָלַם = חָלַב No. 1), and *the slime of the yolk of an egg* they interpret to be the white of an egg, as being unsavory food; an explanation not bad in itself, but that already given is preferable, on account of the analogy of so many languages.

חַלָּמִישׁ m. quadrilit. FLINT, hard stone, Job 28:9; Ps. 114:8; more fully צוּר הַחַלָּמִישׁ Deu. 8:15; 32:13. (In Arabic حَلَنْبُوس, not حَلَنْبُوس pyrites. The primary idea appears to be that of smoothness, a signification found in many verbs beginning with חל, see חָלַב, חָלָה, חָלַק, compare *glaber, gladius*, Germ. glatt. A kindred word is Gr. χάλιξ, silex).

חָלַף fut. יַחֲלֹף poet. for עָבַר ["*to slip, to glide*, spoken of the swift motion of any thing smooth, the primary idea being that of smoothness and slipperiness, as of fat things; compare חָלַב also חָלַם, חָלַד. Gr. ἀλείφω; and so Germ. schlüpfen, Eng. *to slip*, with the sibilant prefixed"].—(1) TO PASS BY, Job 4:15; 9:26; Cant. 2:11; hence *to pass on*, 1 Sam. 10:3: *to perish, to come to nothing*, Isa. 2:18; *to pass beyond, transgress* (a law), 24:5.

(2) *to pass through*, whence causat. *to pierce through*, Jud. 5:26; Job 20:24.

(3) *to come on against* any one hostilely, Job 9:11; 11:10; of the wind, Isa. 21:1; of a river, Isa. 8:8.

(4) *to come on* or *up*; hence *to revive* or *flourish* as a plant, Ps. 90:5, 6. Figuratively, Hab. 1:11, אָז חָלַף רוּחַ "then his spirit revives." (Syr. Aph., Arab. خلف Conj. IV. id.)

["(5) *to be changed*, as if pass. of Pi. and Hiph. No. 1, Ps. 102:27."]

PIEL, *to change* (used of garments), Gen. 41:14; 2 Sa. 12:20. (Syr. Pael id.)

HIPHIL—(1) *to change, to interchange, to alter*, Gen. 35:2; Lev. 27:10; Ps. 102:27.

(2) *to change*, Gen. 31:7, 41. [In Thes. 1 and 2, are put together.]

(3) causat. of Kal No. 4, *to cause to revive*, or *sprout forth* (as a tree), Isa. 9:9; and intrans. *to revive* (prop. to produce new buds, or leaves), Job 14:7; whence, with the addition of כֹּחַ, to gain new strength, to renew one's strength, Isa. 40:31; 41:1; and with the ellipsis of that word, Job 29:20.

Derivatives, חֵלֶף, חֲלוֹף, חֲלִיפָה, מַחֲלָף, מַחְלָפוֹת.

חֲלַף Ch. *to pass*, used of time, Dan. 4:13, 20, 29.

חֵלֶף—(1) subst. exchange; whence prep. *for, in exchange for*, Nu. 18:21, 31.

(2) [*Heleph*], pr. name of a town in the tribe of Naphtali, Josh. 19:33.

I. **חָלַץ** fut. יַחֲלֹץ—(1) TO DRAW OUT, Lam. 4:3; hence *to draw off*, or *loose*, or *pull off* (a shoe), Deu. 25:10.

(2) *to withdraw oneself, to depart*, followed by מִן Hos. 5:6; compare Germ. abziehn for weggehn, to depart. (The former signification is found in Arabic, in the root خلع, ץ and ע being interchanged, to draw out, to draw off garments and shoes; the latter is found in خلص to go out from a place, to go away free; see examples in Schrœder, De Vestitu Mul. Heb. page 212.)

PIEL—(1) *to draw out, to take away*, as stones from a wall, Lev. 14:40, 43.

(2) *to set free, to deliver*, 2 Sa. 22:20; Ps. 6:5; 50:15; 81:8.

(3) According to the Syriac usage in Pe. and Pa. *to spoil, despoil*. Psal. 7:5, "if I have despoiled my enemy." Comp. חֲלִיצָה. [There does not appear to be any *necessity* for giving this word a Syriac meaning in this passage; it may be taken, "yea, I have set free him who was my enemy causelessly."]

NIPHAL, *to be set free, to be delivered*, Pro. 11:8; Ps. 60:7; 108:7.

Derivatives, מַחֲלָצוֹת, חֲלִיצָה.

[In Thesaur. חלץ is not divided into two articles, which appears to be a better arrangement.]

II. **חָלַץ** *to be active, to be manful*; perhaps a kindred root to חָרַץ. Part. pass. חָלוּץ *active, ready prepared* for battle (Syr. ܡܚܠܨܐ); fully, חֲלוּץ צָבָא *ready prepared, equipped*, or *arrayed* for war, Nu. 32:21, 27, 29, seq.; Deu. 3:18; Josh. 6:7, seq.; Isa. 15:4, חֲלֻצֵי־מוֹאָב "the equipped ones of Moab;" poetically used for the prose term גִּבּוֹרֵי־מוֹאָב the mighty men or soldiers of Moab, which stands in the place when repeated out of Isaiah, Jer. 48:41. [Perhaps the one phrase is as little prosaic as the other.]

NIPHAL, *to gird oneself, to be ready prepared for war*, Nu. 31:3; 32:17.

HIPHIL, *to make active*, or *vigorous*, Isa. 58:11.

[Derivatives, the two following words.]

חֶלֶץ only in the dual, חֲלָצַיִם *loins*, so called from the idea of activity [connected with *girded loins*]. Hence *to gird up one's loins*, i. q. to prepare for battle [or other active exertion], Job 38:3; 40:7; *to go out of the loins of* any one, to be begotten by him, Gen. 35:11. (Chald. חַרְצִין, Syr. ܚܰܨܳܐ, ל or ר being omitted, see under the root חלץ No. II.)

חֶלֶץ (perh. "loin," i. q. חֶלֶץ ["liberation"]), [*Helez*], pr. n. m.—(1) 1 Ch. 2:39.—(2) 2 Sa. 23:26; for which there is חֶלֶץ 1 Ch. 11:27; 27:10.

חָלַק fut. יַחֲלֹק—(1) TO BE SMOOTH. (Arabic خَلِقَ and خَلُقَ id.; but خَلَقَ act. to form, to frame, to create, properly to smooth; kindred to which is حَلَقَ to cut off the hair; prop. to make smooth the head or chin. Many stocks of words, also in western languages, beginning with *gl*, especially with *glc*, have the signification of smoothness; as χαλκός, χάλιξ, smooth silex, *calculus*, κόλαξ, a smooth man, a flatterer = חָלָק No. 2; γλυκύς, the primary idea of which lies in touch; γλοιός, γλίσχρος; Lat. *glacies, glaber, gladius, glisco*, gluten; Germ. glatt, gleiten, Glas, gleißen = glänzen; comp. Heb. גָּלַח, جلا to polish, etc.) Metaph. *to be smooth, bland*, of the heart, Hos. 10:2; of men themselves [rather their words or lips], Psa. 55:22.

(2) *to divide*, especially by lot, Josh. 14:5; 18:2; 22:8. (This sense is derived from the noun חֵלֶק, which properly denotes a smooth stone, and hence signifies *a lot*, comp. Ch. חֲלַק a stone used in reckoning, a lot, خَلَاقٌ id. The Arabic خَلَقَ to destine, to predestine, is a secondary root; Æth. ሐለቈ: *huálekuá* to number, to count among, ኍልቍ: *húelqu* number, lot; compare Aram. ܚܶܠܩܳܐ, חוּלְקָא חֶלְקָא a field divided by lot, an inheritance.) 2 Sa. 19:30; 1 Sa. 30:24, יַחְדָּו יַחֲלֹקוּ "they shall divide (amongst themselves) equally," i. e. in equal portions. Prov. 17:2, "he shall share the inheritance amongst the brethren," i. e. shall have the same portion as they; compare Job 27:17; followed by עִם *with* whom anything is shared, Prov. 29:24; followed by לְ to divide or impart to any one, Deuteron. 4:19; 29:25; Neh. 13:13; followed by בְּ of the thing. Job 39:17, וְלֹא חָלַק לָהּ בַּבִּינָה "and he has not imparted to her in (or of) understanding;" comp. חֵלֶק No. 2, letter *b*.

(3) *to despoil*, from חֵלֶק No. 2, *b*. 2 Ch. 28:21, "Ahaz despoiled the house of God, the house of the king, and the princes;" well rendered by the LXX. ἔλαβεν τὰ ἐν τῷ οἴκῳ, *house* being here used for the riches there kept, see בַּיִת No. 9.

Niphal—(1) *to be divided, to be apportioned,* Nu. 26:53, 55.

(2) *to divide one's self,* Job 38:24; Gen. 14:15; a pregnant construction, וַיֵּחָלֵק עֲלֵיהֶם "and he divided himself against them," i. e. made an attack upon them after having divided his forces.

(3) *to divide amongst themselves,* like Hithp. 1 Chr. 23:6, וַיֵּחָלְקֵם "and he divided them," 1 Chr. 24:3. However, the preferable reading is וַיְחַלְּקֵם, see Lehrgeb. p. 462.

Piel—(1) like Kal No. 2, *to divide,* e. g. booty, Genesis 49:27; Ps. 68:13; followed by לְ to divide amongst, 2 Sam. 6:19; Isai. 34:17. 1 Kings 18:6, וַיְחַלְּקוּ לָהֶם אֶת־הָאָרֶץ "and they divided the land between them." Also i. q. *to apportion, to allot,* Job 21:17. Isa. 53:12, אֲחַלֶּק־לוֹ בָרַבִּים "I will allot to him a portion amongst the mighty."

(2) *to disperse,* Gen. 49:7; Lam. 4:16.

Pual, *to be divided, to be distributed,* Isa. 33:23; Am. 7:17; Zec. 14:1.

Hiphil—(1) trans. of Kal No. 1, *to make smooth, to smooth* (used of an artificer), Isa. 41:7. Metaph. *to make* the tongue *smooth, to flatter,* Ps. 5:10; Prov. 28:23; "he uttered smooth words," Proverbs 2:16; 7:5, i. e. *flattered;* or without these accusatives, Proverbs 29:5, גֶּבֶר מַחֲלִיק עַל־רֵעֵהוּ "a man who flatters his neighbour." Ps. 36:3.

(2) causat. of Kal No. 2. Jer. 37:12, לַחֲלִק מִשָּׁם "to receive thence his portion" or inheritance. [In Thes. Gesenius speaks of the meaning of this word as being doubtful in this passage, suggesting the above meaning, and also the idea of *to escape, to slip away,* which appears the preferable rendering.]

Hithpael, *to divide* (amongst themselves). Josh. 18:5.

The derivatives immediately follow, except מַחֲלֹקֶת.

חָלָק m. adj.—(1) *smooth* (opp. to hairy), Gen. 27:11; hence *bare,* used of a mountain, Josh. 11:17; 12:7; *bland, smooth, flattering,* of the palate, i. e. the mouth of a harlot, Prov. 5:3; comp. Prov. 26:28.

(2) *slippery,* deceitful. Ezek. 12:24; compare Eze. 13:7.

חֲלָק Ch. *portion, lot,* Ezr. 4:16; Daniel 4:12, 20; comp. Heb. חֵלֶק.

חֵלֶק with suff. חֶלְקִי pl. חֲלָקִים const. חֶלְקֵי, once חִלְּקֵי (with Dag. euph. Isa. 57:6), m.

(1) *smoothness.* Isa. 57:6, בְּחַלְּקֵי־נַחַל חֶלְקֵךְ "in the smoothnesses (i. e. in the bare places devoid of wood, comp. Josh. 11:17) of the valley is thy lot," i. e thou worshippest idols; where there is a play upon the double signification of the word חֵלֶק smoothness, a lot, portion. [In Thes. it is suggested that *the smooth stones of the brook* are the materials of which the idols were made.] Metaph. *flatteries,* Prov. 7:21.

(2) *lot, part, portion* (see the root No. 2). חֵלֶק כְּחֵלֶק share and share (alike), in equal portions, Deu. 18:8. ["Spoken of the portions of the sacrifices allotted to the Levites."] Specially—(*a*) *a portion of spoil,* Gen. 14:24; 1 Sa. 30:24; whence used of *the spoil* itself, poetically for the spoilers, depredators, אַנְשֵׁי חֵלֶק. Job 17:5, לְחֵלֶק יַגִּיד רֵעִים "(who) betrays his friends to the spoilers."—(*b*) *a portion of a field, the field itself,* 2 Ki. 9:10, 36, 37 (so with the letters transposed Ch. חַקְלָא and Æth. ሐቅል: a field), hence *land* (as opposed to sea), Am. 7:4.—(*c*) חֵלֶק יַעֲקֹב Jehovah is called *the portion of Jacob,* because they were allotted to be his worshippers. Jer. 10:16; 51:19; comp. Deut. 4:19; Psal. 16:5; 142:6; and on the other hand חֵלֶק יְהוָה is applied to the people of Israel, whom God has allotted to Himself to be protected and cared for. Deu. 32:9.—(*d*) יֵשׁ לִי חֵלֶק וְנַחֲלָה עִם, אֶת־פְּלוֹנִי "I have a lot and inheritance," i. e. fellowship or common possession "with any one;" Deu. 10:9; 12:12; 14:27, 29; 2 Sa. 20:1; 1 Ki. 12:16; Ps. 50:18.—(*e*) *the lot* of a man in this life, μοῖρα, Ecc. 2:10; 3:22; 5:17; Job 20:29; 31:2, חֵלֶק אֱלוֹהַּ "the allotment designed of God."

(3) [*Helek*], pr. n. of a son of Gilead, Nu. 26:30; Josh. 17:2; of which the patron. is חֶלְקִי. Nu. l. c.

חַלָּק adj. *smooth.* 1 Sa. 17:40, חֲמִשָּׁה חַלֻּקֵי אֲבָנִים "five smooth things of stones," i. e. five smooth stones; as to this idiom, compare Isa. 29:19; Hosea 13:2, and Lehrg. p. 678.

חֶלְקָה f. i. q. חֵלֶק—(1) *smoothness,* Gen. 27:16; pl. smooth or slippery ways, Ps. 73:18. Metaph. *flattery,* Prov. 6:24. שִׂפַת חֲלָקוֹת *flattering lips,* Ps. 12:3, 4; pl. חֲלָקוֹת id. Isa. 30:10.

(2) *a portion, a part,* with the addition of שָׂדֶה a portion of a field, Gen. 33:19; Ruth 2:3; without שָׂדֶה id. 2 Sa. 14:30, 31; 23:12.

["(3) (*a*) חֶלְקַת הַצֻּרִים ('the field of swords'), *Helkath-hazzurim,* pr. n. of a place near Gibeon, 2 Sa. 2:16.—(*b*) חֶלְקַת *Helkath,* a Levitical town in the tribe of Asher, Josh. 19:25, called חֶלְקָת Josh. 21:31."]

חֲלֻקָּה f. *a division,* 2 Ch. 35:5.

חֲלַקְלַקּוֹת f. pl. *flatteries* Dan. 11:32.

חֶלְקַי ("flattering"), [" for חֶלְקִיָּה the portion of Jehovah"], [*Helkai*], pr. n. m. Neh. 12:15.

חִלְקִיָּה & חִלְקִיָּהוּ ("the portion of Jehovah," i. e. peculiarly appropriated to God), *Hilkiah*, pr. n. —(1) of the high priest in the reign of Josiah, 2 Ki. 22:8, 12.—(2) of the father of Jeremiah, Jer. 1:1. —(3) the father of Eliakim, 2 Ki. 18:18, 26; Isaiah 22:20; 36:3.—(4) 1 Ch. 26:11.—(5) Jer. 29:3. —(6) 1 Ch. 6:30.—(7) Neh. 8:4.

חֲלַקְלַקּוֹת pl. f.—(1) *slippery places*, Psalm 35:6; Jer. 23:12.

(2) *flatteries, blandishments*, Dan. 11:21, 34.

חָלַשׁ—(1) fut. יַחֲלֹשׁ TO PROSTRATE, TO VANQUISH, Ex. 17:13; followed by עַל Isa. 14:12; like the Germ. fiegen über. (Arab. حلس to prostrate, حلس manful, brave). Hence חֲלוּשָׁה.

(2) fut. יֶחֱלַשׁ intrans. *to be weak, to waste away, to be frail*, properly to be prostrated; Job 14:10. (Syr. Ethpael, to be weakened, ܚܠܫܐ weak.)
[Derivatives חַלָּשׁ, חֲלוּשָׁה.]

חַלָּשׁ m. *weak*, Joel 4:10.

I. חָם [In Thes. referred to חָמָה unused root, to join together], only with suff. חָמִיהָ, חָמִיךְ m. A FATHER-IN-LAW, Gen. 38:13, 25; 1 Sa. 4:19, 21. The fem. is חָמוֹת which see. It follows the analogy of the irregular nouns, אָב, אָח, Lehrg. pp. 479, 605, 606. (Arabic حم a relation of either husband or wife, Æth. ሐም: a father-in-law; ተሐመወ: to contract affinity, to become son-in-law; Sam. ࠇࠌࠀ a son-in-law, also one espoused. It is thus evident that the proper signification of this word lies in the idea of affinity, and thus it answers to the Greek γαμβρός for γαμερός, a father-in-law, a son-in-law, one espoused, or connected by marriage, from γάμος, γαμέω. Nor is it in signification alone that these words correspond, but both are from the same stock, for both the Phenicio-Shemitic חם and the Greek γάμος, belong to the wide-spread family of roots which denote the idea of joining together; such as אָמַם, נָּמַם, especially עָמַם, where more instances are given.)

II. חָם—(1) adj. *hot, warm* (from the root חָמַם), used of bread newly baked, Josh. 9:12; plur. חַמִּים Job 37:17.

(2) pr. n.—(*a*) *Ham*, the son of Noah, whose descendants, Gen. 10:6—20, are described as occupying the southern regions of the earth; this is very suitable to the name of their progenitor which signified *hot*.

III. חָם a name of Egypt; properly its domestic name amongst the Egyptians themselves, but however so inflected, that the Hebrews supposed Ham the son of Noah to have been the ancestor of the Egyptians amongst other nations. [This, of course, was the simple fact, if we are to believe what God has revealed.] Psal. 78:51; 105:23, 27; 106:22. The name of Egypt in the more recent Coptic tongue is written ⲬⲎⲘⲒ, in the Sahidic dialect ⲔⲎⲘⲈ; words which signify blackness and heat, as Plutarch observed, De Iside et Osir, vii. page 437, Reisk., and which is, according to their Coptic etymology, in which ⲬⲀⲘⲈ signifies black, ϩⲘⲞⲘ hot, or heat. [" In the Hieroglyphic language it is written with two letters K M."] Egypt is so named likewise in the Rosetta inscription in which this word occurs more than ten times (Lin. 1, 6, 7, 8, 11, 12, 13), and is read by Champollion *chmè*, see Jablonskii Opuscc. ed. te Water, i. p. 404, seq. Champollion, L'Egypte sous les Phar. i. page 104, seq. Åkerblad, Lettre à Silv. De Sacy, sur l'Inscription de Rosette, p. 33—37.

חֹם masc. *heat*, Gen. 8:22; from the root חָמַם [classed in Thes. under Inf.].

חָמָא an unused root. Arab. خمأ to become thick, to curdle, as milk [" the primary meaning seems to be that of *growing together*, see the root חָמָה and the remarks under עָמַם"], whence מַחֲמָאָה, חֶמְאָה and חֵמָה No. II.

חֵמָא written in the Chaldee manner for חֵמָה *anger*, Dan. 11:44.

חֲמָא, חֱמָא f. Chald. *heat, anger*, Dan. 3:13, 19; i. q. Hebr. חֵמָה.

חֶמְאָה f.—(1) *curdled milk* (from the root חָמָא), Gen. 18:8; Jud. 5:25 (Joseph. Arch. v. 6, γάλα διέφθορος ἤδη, such milk having an intoxicating power [?]); Isa. 7:22; 2 Sam. 17:29; used poetically in speaking of any milk, Job 20:17; Isa. 7:15; Deut. 32:14. In Isa. loc. cit. the inhabitants of the land when it has been laid waste by enemies, and is devoid of the fruits of the field, are said *to feed on milk and honey*.

(2) *cheese*, Prov. 30:33. In no place of the Old Testament does it appear that *butter* should be understood, which, by the ancients, and even now by the

Orientals was only accustomed to be used medically; see Michaëlis Suppl., p. 807. J. H. Voss, on Virg. Georg., p. 634. By syncope, as derived from this, is the form חֵמָה, which see. [See מַחֲמָאוֹת.]

חָמַד fut. יַחְמֹד and יַחְמֵד, whence נֶחְמְדֵהוּ, Isaiah 53:2—(1) TO DESIRE, TO COVET, Exod. 20:17; 34:24; Mic. 2:2.

(2) *to delight in* any thing, Psa. 68:17; Isa. 1:29; 53:2; Prov. 12:12, with the addition of a dat. of benefit לוֹ Pro. 1:22. Part. חָמוּד *something to be desired, something desirable*, hence that which is dearest to one, Job 20:20; Ps. 39:12. חֲמוּדֵיהֶם Isa. 44:9, "their *delight*," i.e. idols (comp. Dan. 11:37).

NIPHAL, participle נֶחְמָד—(1) *desirable*, hence *pleasant, agreeable*, Gen. 2:9; 3:6.

(2) *precious*, Ps. 19:11; Pro. 21:20.

PIEL, i. q. Kal No. 1. Cant. 2:3, בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי "I *desire* to sit down in his shadow." Lehrgeb. § 222, 1 note.

Hence מַחְמֹד, מַחְמָד, and the words immediately following.

חֶמֶד m. *beauty, desirableness, pleasantness.* Eze. 23:6, בַּחוּרֵי חֶמֶד "*handsome* young men." שְׂדֵי חֶמֶד pleasant fields, Isa. 32:12; comp. Am. 5:11.

חֶמְדָּה f.—(1) *desire, regret.* 2 Ch. 21:20, בְּלֹא חֶמְדָּה "he departed *regretted* by no one."

(2) *that which is desired, delight.* 1 Sam. 9:20; Dan. 11:37, חֶמְדַּת נָשִׁים "the *delight* of women;" this is to be understood, as the context shews it must, of some idol, especially worshipped by the Syrian women, such as Astarte, or Anaitis.

(3) *pleasantness*, excellence. אֶרֶץ חֶמְדָּה the pleasant land, Jer. 3:19; Eze. 26:12. כְּלֵי חֶמְדָּה precious jewels, 2 Ch. 32:27; 36:10.

חֲמֻדוֹת & חֲמוּדוֹת f. pl. *precious things*, Dan. 11:38, 43. בִּגְדֵי, כְּלֵי חֲמֻדוֹת handsome garments, precious jewels, Gen. 27:15; 2 Chr. 20:25. לֶחֶם חֲמוּדוֹת more agreeable food (from which any one who fasts, abstains), Dan. 10:3. אִישׁ חֲמוּדוֹת verse 11, 19; and without אִישׁ 9:23, a man beloved [of God], delighted in (by heaven).

חֶמְדָּן ("pleasant"), [*Hemdan*], pr. n. m., Gen. 36:26; for which, 1 Chr. 1:41, there is incorrectly written חַמְרָן.

חָמָה an unused root. Arab. حمى *to guard, to surround with a wall* [*to join together*, Thes.], whence חוֹמָה, and the proper names יַחְמַי, חַמַּת.

חַמָּה f. (from the root חָמַם)—(1) *heat*, of the sun, Ps. 19:7.

(2) poetically for *the sun* itself, Job 30:28; Cant. 6:10; Isa. 30:26. (So often in the Mishnah.)

I. **חֵמָה** f. constr. חֲמַת (for יֶחְמָה from the root יָחַם)—(1) *warmth* ["sc. from wine, Hos. 7:5"], *anger* (Arab. حَمْوٌ, حُمَةٌ), Gen. 27:44; Jer. 6:11. כּוֹס הַיַּיִן הַחֵמָה Jer. 25:15, and כּוֹס הַחֵמָה Isa. 51:17, the cup of wrath of which Jehovah makes the nations drink, comp. Rev. 16:19; and Job 21:20, "let him drink of the *wrath* of the Almighty."

(2) *poison* (as that which burns the bowels), Deu. 32:24; Psa. 58:5. Arab. حُمَة poison of a scorpion. Æth. ሐምት: poison.

II. **חֵמָה** i. q. חֶמְאָה (with the radical א omitted), f. *milk*, Job 29:6.

חֲמוּאֵל ("heat of God"), [*Hamuel*], pr. n. m., 1 Ch. 4:26.

חֲמוּטַל ("father-in-law," or connection by marriage "of the dew" ['whose near connection is the dew'], i.e. refreshing like dew; perhaps also for חֲמוֹת טַל), [*Hamutal*], pr. n. of the wife of king Josiah, 2 Ki. 23:31; 24:18; Jer. 52:1, in which latter places the כתיב is חֲמִיטַל.

חָמוּל ("who has experienced mercy"), [*Hamul*], pr. n. m., Gen. 46:12; 1 Chr. 2:5. Patron. חָמוּלִי Nu. 26:21.

חַמּוֹן ("warm" or "sunny," from the root חָמַם), [*Hammon*], pr. n.—(1) of a town in the tribe of Asher, Josh. 19:28.—(2) of a town in the tribe of Naphtali, 1 Ch. 6:61.

חָמוֹץ m. *a violent man, an oppressor*, i. q. חֹמֵץ. Isai. 1:17; from the root חָמֵץ No. 3, *a*. According to others, *one who has suffered violence* or *wrong*; LXX. ἀδικούμενος, Vulg. *oppressus*; nor do I object to its being thus taken, as the intransitive form (חָמוֹץ) may assume a passive signification.

חַמּוּק m. *circuit.* Cant. 7:2, חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים "the *circuit* of thy thighs is like necklaces," that is, the knobs [qu. beads] in necklaces; from the root חמק.

חֲמוֹר, חֲמֹר ["once f. 2 Sa. 19:27"], m.—(1) *an ass*, Genesis 49:14; Ex. 13:13; so called from the reddish colour, which in southern countries belongs not only to the wild ass, but also to the common or

domestic ass; from which it is called in Spanish, *burro, burrico*. Comp. also עָיִר.

(2) i. q. חֹמֶר *a heap;* this more rare form is perhaps employed on account of the paronomasia. Jud. 15:16, בִּלְחִי הַחֲמוֹר חֲמוֹר חֲמֹרָתָיִם "with the jawbone of an ass (I have killed) a heap, (even) two heaps." Root חָמַר No. 3.

(3) [*Hamor*], pr. n. of a Hivite, a cotemporary of the patriarchs, Genesis 33:19; 34:2; Josh. 24:32; Jud. 9:28.

חֲמוֹרָה f. [dual חֲמֹרָתָיִם] i. q. חֲמוֹר No. 2, *a heap*, which see.

חָמוֹת f. (of the form אָחוֹת, for חֲמָוֹת, from the masc. חָמוּ = חָמִי, חָם), *a mother-in-law*, Ruth 1:14; 2:11; see חָם No. 1.

חָמַט an unused root. Ch. *to lie on the ground*. In the Targums for the Heb. כָּרַע. Hence—

חֹמֶט m. Lev. 11:30, prob. a species of *lizard*, LXX. σαύρα. Vulg. *lacerta*.

["**חֻמְטָה** (perhaps i. q. Syr. ܚܘܡܛܐ "a defence" or "place of lizards"), pr. n. of a town in the tribe of Judah, Josh. 15:54."]

חָמִיץ m. adj. *salted*. Isaiah 30:24, בְּלִיל חָמִיץ "salted provender," i. e. sprinkled with salt; of which flocks and herds are so fond, that the Arabs say proverbially, sweet fodder (حلو) is the camels' bread, when salted it is their sweetmeats. See Bochart, Hieroz. t. i. p. 113. Faber in Harmer's Observations, vol. i. p. 409.

חֲמִישִׁי & חֲמִשִׁי m. ־ִית f. adj. numeral ordinal (from card. חָמֵשׁ), *fifth*, Gen. 1:23; 30:17; Lev. 19:25; Num. 7:36, etc. Fem. is often used ellipt. (חֵלֶקָה being omitted), *a fifth part*, Gen. 47:24; Lev. 5:16; 27:15. Plur. irreg. חֲמִישִׁתָיו Lev. 5:24.

חָמַל fut. יַחְמֹל inf. חֶמְלָה Eze. 16:5, TO BE MILD, GENTLE. (Arab. with the letters transposed حَلُمَ to be gentle, longsuffering, حِلْم μακροθυμία, حَلِيم gentle. The primary idea is that of softness, and this signification is preserved in the Greek, ἀμαλός, ὁμαλός, ἁπαλός.) Hence—

(1) *to pity, to have compassion on*, followed by עַל of pers. Ex. 2:6; 1 Sa. 23:21.

(2) *to spare*, followed by עַל 1 Sam. 15:3, 15; 2 Sa 21:7; 2 Ch. 36:15, 17; followed by אֶל Isa. 9:18; also, *to be sparing of any thing, to use sparingly*, followed by אֶל Jer. 50:14; לְ with inf. 2 Sa. 12:4; עַל Job 20:13; Ezekiel 36:21, "I will be sparing of my holy name," I will care for its honour.

Hence מַחְמָל (unless it be from the Arab. حمل) [also pr. n. יְחַמּוּל] and—

חֶמְלָה f. *mercy, gentleness*, Gen. 19:16; Isa 63:9.

חָמַם fut. O יָחֹם with Vav conv. וַיִּחַם, but fut. A יֵחָמוּ Hos. 7:7, TO BE WARM, TO BECOME WARM. A kindred root is יָחַם. Arab. حَمَّ to make warm, Med. Kesra to be warm; حَمِيَ to be hot (as the day). Ex. 16:21; Isa. 44:16. כְּחֹם הַיּוֹם at noon, Gen. 18:1; 1 Sa. 11:9. Impers. חַם לוֹ fut. יֵחַם לוֹ to become warm (German es ward ihm warm), 1 Ki. 1:2; Eccles. 4:11. Metaph. of the heat or excitement of the mind, Ps 39:4; of heat arising from wine, Jer. 51:39; of lust, Hos. 7:7. לְחֻמָּם is referred to inf. Kal of this verb, but see Ind. Analyt.

NIPHAL, part. נֵחָמִים Isa. 57:5, *made hot, burning*, sc. with lust, followed by בְּ. The other forms which have been referred to this conjugation in part belong to Kal (יֵחָמוּ compare Lehrgeb. p. 366), and in part to the root יָחַם fut. יֵחַם, יֵחַם. [In Thes. they are put under this verb.]

PIEL, *to make warm*, Job 39:14.

HITHPAEL, *to make oneself warm*, Job 31:20.

Derivatives, חָם No. II, חֹם, חַמָּה, חַמָּן and the pr. n. חַמּוּאֵל, חַמּוֹן. [חַמּוֹת דֹּאר, חַמַּת].

חַמָּן plur. only חַמָּנִים a certain kind of *images*, Lev. 26:30; Isa. 17:8; 27:9; Eze. 6:4; 2 Ch. 14:4; 34:7; in these passages it is several times connected with the statues of Astarte (אֲשֵׁרִים); from 2 Ch. 34:4, it appears that חַמָּנִים stood upon the altar of Baal. Jarchi [and Erp. Ar.] explained it to mean statues of *the sun;* and now some Phœnician inscriptions illustrate exceedingly well both this interpretation and the thing itself; in these inscriptions בעלחמן (read בַּעַל חַמָּן) is the name of a deity to whom votive stones were inscribed. Amongst these were—(1) Humbert's four stones preserved at Leyden, published and deciphered by Hamaker (in Diatribe Philol. Crit. aliquot Monumentorum Punicorum nuper in Africa repertorum interpretationem exhibente, Lugd. Bat., 1822, 4to). My interpretation of these inscriptions in Ephemerid. Hal. (1826, No. 111) mostly agrees with that of Etienne Quatremère (Nouveau Journal Asiatique, 1828, p. 15 seq.) against the publisher of them, who had read בעל חמלא, and has since made an unsatisfactory defence of his opinion (see Miscellanea Phœnicia, Lugd. 1828, p. 106 seq.);—(2) of a Maltese

stone (see Hamakeri Misc., tab. 3, No. 1), in which, with very little doubt even on the part of the editor, there stands לבעל חמן (לְבַעַל חַמָּן), although he thus connects the separate words לְבַעַל חַמָּן אֶבֶן to Baal a pillar of stone. Also—(3) Inscr. Palmyr. iii. Lin. 2, where there is written in Aramæan words (חמנא דנה ועלתה ד(נה (ע) ברו ... וקרבו לשמש "this (statue) of the sun and this altar they made and consecrated to the sun," etc. See Kopp, Bilder und Schriften der Vorzeit, ii. p. 133.

As to the grammatical interpretations, I do not hesitate to explain בַּעַל חַמָּן *the sun Baal*, or *the sun Lord* (from חַמָּה sun, with an adjectivial termination, compare נְחֻשְׁתָּן, רַחְמָן), and חַמָּן I consider to be an epithet of Baal, as bearing rule over the sun (comp. as to his other epithets p. CXXXI. A); and because allusion is perhaps made in the sound to אָמוֹן 'Αμμῶν of the Egyptians. The plural חַמָּנִים is in Scripture concisely used for בְּעָלִים חַמָּנִים, and occurs in the same connection as elsewhere בְּעָלִים is found. A similar grammatical view is taken also by Hamaker in his learned dissertation on this word (Miscell. Phœn. p. 50, seq.); in this, however, he differs from me, in that he considers פֶּסֶל to be supplied, explaining the expression *a Sun-image*, such as are related to have been of a conical or pyramidal form, and to have stood in the most sacred parts of temples Compare also Bochart, Geogr. S. ii. 17.

חָמַס fut. יַחְמֹס—(1) TO TREAT VIOLENTLY, TO OPPRESS VIOLENTLY, TO INJURE, properly to be eager, vehement, hence to be violent, i. q. חָמֵץ No. 3, *a*. (Arabic حمس in a good sense, to be bold, manly, stedfast, حَمَاسَة martial valour, comp. שָׁדַד. Nor does חָמֵץ to be sharp, eager, differ much from this word; and this meaning may also be its primary signification, and hence, vehement, fervid, comp. חָמֵץ No. 4.) Jer. 22:3; Pro. 8:36, "he who sins against me, חֹמֵס נַפְשׁוֹ hurts (or does violence to) his own life." Job 21:27 מְזִמּוֹת עָלַי תַּחְמֹסוּ "counsels with which you wish to oppress me;" die Pläne, wie ihr mich schlagen wollt. חָמְסוּ תוֹרָה to violate the law, Eze. 22:26; Zeph. 3:4.

(2) *to tear away violently* (a covering or shelter). Lam. 2:6, *to tear off from oneself.* Job 15:33, יַחְמֹס כַּגֶּפֶן בִּסְרוֹ "as a vine, he shall shake off from himself," i. e. throw down his unripe grapes.

NIPHAL, *to be treated with violence*, Jer. 13:22; in this passage (as is shewn by the other member of the sentence) "to be violently made naked."

Hence תַּחְמָס and—

חָמָס m.—(1) ***violence, wrong, oppression,*** Gen. 6:11, 13; 49:5. אִישׁ חָמָס Psa. 18:49; Pro. 3:31 and אִישׁ חֲמָסִים 2 Sa. 22:49; Ps. 140:2, 5, the violent man. עֵד חָמָס a witness of wrong, i. e. a false witness, Ex. 23:1. The genitive and suffix may refer either to him who does the wrong, or to him who suffers wrong. Of the former the following are examples, חֲמָסוֹ his wrong, i. e. the wrong which he causes, Ps. 7:17; חֲמַס יְדֵיהֶם 58, 3, compare Eze. 12:19; of the latter are חֲמָסִי the wrong done to me, Gen. 16:5; חֲמַס בְּנֵי יְהוּדָה Joel 4:19; also Jud. 9:24; Obad. 10; Hab. 2:8, 17; Jer. 51:35. (So also the Latin word *injuria*, e. g. Cæs., Bell. Gall., i. 30, "*pro veteribus Helvetiorum injuriis populi Romani*," i. e. *populo Romano illatis*, on which see intpp.; also Heinrich ad Cic. part. inedit., p. 21.)

(2) *that which is gained by violence and wrong*, Am. 3:10. ["Plural id., Pro. 4:17."]

חָמֵץ fut. יֶחְמַץ, inf. חֻמְצָה TO BE SHARP, EAGER. Used with regard—

(1) to taste, hence *to be sour*, of leavened bread, Ex. 12:39, of vinegar (חֹמֶץ), also *to be salted* (see חָמִיץ). Arab. حَمُضَ, Syr. ܚܡܰܨ. When used with reference to sight—

(2) *to be of a bright* (i. e. a splendid) *colour*, such as dazzles the eyes; especially used of a bright red. Part. pass. חָמוּץ *splendid*, of the scarlet mantle of a ruler, Isa. 63:1 [But it here means blood-stained; see the context, and Rev. 19:15]; compare verse 2, and LXX. Syr. Similarly the Greeks say, χρῶμα ὀξὺ, i. e. κόκκινον, πορφύραι ὀξύταται, ὀξυφέγγη ῥόδα; see Bochart, Hieroz. i. p. 114; Simonis Arc. formarum, p. 66, 120.

(3) figuratively of the mind—(*a*) *to act violently*, like the kindred word חָמַס, whence part. חֹמֵץ violent Ps. 71:4; comp. חָמוּץ and חָמֵץ No. 2. (Æth. ሐመፀ: to be unjust, violent, to injure.)—(*b*) to be bitter, spoken of pain, see HITHPAEL.

HITHPAEL, *to be embittered*, i. e. to be affected with anger, pain, Ps. 73:21. (Chald. Pa. id.)

Hence חָמוּץ, חָמִיץ and the following words.

חָמֵץ m.—(1) *that which is leavened*, Ex. 12:15; 13:3, 7, etc.

(2) probably *that which is gained by violence and wrong*, i. q. חָמָס Am. 4:5; see the root No. 3. So Chaldee. The ordinary signification of something leavened is not amiss in this passage, but that now given is preferable [?].

חֹמֶץ m. *vinegar*, Num. 6:3; Ruth 2:14; Psa. 69:22. "Ομφαξ is the rendering of the old versions, Ps. loc. cit., and Pro. 10:26; and this is defended by

Michaëlis, in Suppl. p. 828; but the common rendering is not unsuitable to any of the passages [and *we know* that vinegar is the meaning in Ps. 69:22].

חָמַק—(1) TO GO ROUND, a kindred root to חָבַק. See HITHPAEL.

(2) *to turn oneself round*, to depart, Cant. 5:6.

HITHPAEL, *to wander about*, see Kal, Jer. 31:22.

Derivative חַמּוּק.

חָמַר—(1) TO BOIL UP, TO FERMENT (Arab. خمر Conj. I., II., VIII., to ferment, as leaven; and Conj. VIII. to ferment, as wine). Used of the foaming or raging of the sea, Ps. 46:4; of wine, Ps. 75:9 (where others assign the sense of redness, compare No. 2); compare pass., חֶמֶר wine, חֹמֶר No. 1.

(2) *to be red*, from the idea of boiling, foaming, becoming inflamed (Arab. حمر Conj. IX. and XI. to be red; Conj. I, Med. E, to burn with anger. Conj. II, to write with any thing red, أحمر red, حمرة redness, حمارة very vehement ardour, خمر to blush, to be ashamed.) Used of the face inflamed with weeping, Job 16:16 [Poalal]; according to some used of wine, Psa. 75:9 (compare No. 1). Hence חֵמָר, חֲמוֹר, חֹמֶר No. 2.

(3) *to swell up*, also from the idea of foaming and boiling; as those things which boil up or foam, as the sea, leaven, etc., also swell. Hence חֹמֶר, חֲמוֹר, חֲמֹרָה a heap.

(4) denom. from חֵמָר *to daub with bitumen*, Exod. 2:3.

Pass. of a gem. form *Poalal*, חֳמַרְמַר *to be made to boil* (gähren, brausen), used of the bowels when much troubled (comp. הָמָה No. 3, רָתַח), Lam. 1:20; 2:11; used of the face as inflamed with weeping, Job 16:16. (Such geminate forms as this are especially used in the Phœnicio-Shemitic languages, when swift motion is the signification intended; as has been shewn by many examples by H. Hupfeld, in Exercitatt. Æth., p. 27, 28.)

For the derivatives, see under Kal No. 1—3.

חֵמָר m. ἄσφαλτος, *bitumen*, which boils up from subterranean fountains like oil or hot pitch, in the vicinity of Babylon, and also near the Dead Sea, and from its bottom; it afterwards hardens through the heat of the sun, and is collected on the surface of the Dead Sea, which hence receives the name of *lacus asphaltites*. (Tac. Hist. 5, 6. Strabo, xvi. page 763. Diod., ii. 48; xix. 98, 99. Curt., v. 16; see also the accounts of modern travellers collected by Rosenmüller, altes und neues Morgenland, i. No. 24, 31.) Gen. 11:3; 14:10; Ex. 2:3. Arab. حُمَر. It receives its name either from its boiling up from the fountains (see Gen. 14:14), from the root No. 1, or from redness, the best kind being of that colour; Diosc. i. 99, ἄσφαλτος διαφέρει ἡ ἰουδαϊκὴ τῆς λοιπῆς· ἔστι δὲ καλὴ ἡ πορφυροειδῶς στίλβουσα ...... Γεννᾶται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδῶνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ.

חֶמֶר m. *wine*, so called from its fermenting, Deu. 32:14; Isa. 27:2. See the root חָמַר No. 1. (Arab. خَمْرَةٌ, Syr. ܚܡܪܐ id.)

חֲמַר Chald. emph. חַמְרָא m. id., Ezr. 6:9; 7:22, Dan. 5:1, 2, 4, 23.

חֹמֶר m.—(1) *boiling*, or *foaming* (of waves), Hab. 3:15; compare חָמַר No. 1.

(2) *clay* (so called from its being of a red kind, comp. the root No. 2)—(*a*) of the potter, Isa. 45:9. (*b*) for sealing with, Job 38:14;—*cement, mortar*, Gen. 11:3; *mire*, Isaiah 10:6; Job 10:9; 30:19.

(3) *a heap, a mound* (see the root No. 3), Ex. 8:10; hence a *Homer*, a measure of dry things containing ten Baths, Levit. 27:16; Num. 11:32; Eze. 45:11, 13, 14. By later writers the same measure is called כֹּר, which see.

חַמְרָן [*Amran*], pr. n., see חֶמְדָּן.

I. **חָמַשׁ** an unused root, *to be fat*, whence חֹמֶשׁ abdomen. Arabic حَمِيشٌ fat, Kam. p. 826; but much more commonly with the letters transposed, شَحْم fat, fatness, شَحُمَ to be fat; also حَشَمَ to become fat after having been lean.

II. **חָמַשׁ** a root nearly allied to the roots חָמַס and חָמֵץ i. q. Arabic حَمِسَ to be eager or manly in battle. II. IV. to excite anger. XII. to be angry. V. to act harshly and obstinately (in religion and) in war; حَمِيسٌ, أَحْمَسُ brave, warlike, حَمَاسَةٌ martial valour, comp. حَمِشَ to be angry, حَمَّشَ to kindle with anger; all which words have a sense springing from that of *sharpness, acrimony*. Hence part. pass. plur. חֲמֻשִׁים (a word, the etymology of which has been long sought for), i. e. *the eager, active, brave, ready prepared* for fighting, Ex. 13:18; Josh. 1:14; 4:12; Jud. 7:11; comp. in the context חֲלֻצִים, Josh.

4:13 (compare verse 12). Num. 32:30, 32. Aqu. ἐνωπλισμένοι. Symm. καθωπλισμένοι. Vulg. *armati*, and similarly Onk. Syr. Some have referred this word to חָמֵשׁ No. III; comparing خميس i. e. a host arrayed (for battle), properly five-parted, as consisting of the centre, the front and rear guard, and the two wings. Theod. πεμπταΐζοντες: variously rendered by others; but the explanation previously given, is that which best suits the context and the structure of the language.

III. חָמֵשׁ constr. חֲמֵשׁ f. and חֲמִשָּׁה, חֲמֵשֶׁת m., the numeral FIVE. Arabic خمس, خمسة, in the other cognate languages חמש. In the Indo-Germanic stock of languages this numeral is in Sanscr. *pantshan*, Zend. and Pehlev. *peantche, pandj*. Pers. پنج. Gr. πέντε (Æol. πέμπε), all of which agree with the Phenicio-Shemitic in the two latter radicals; with a palatal instead of a labial also in Lat. *quinque* (κένκε), like πῶς, κῶς, λύκος, *lupus*, ἵππος, *equus*, ἕπομαι, *sequor*, etc. As a septenary number is often used for a sacred and round number, so also sometimes is a quinquenary, Isa. 17:6; 30:17; especially, it may be noticed with regard to Egyptian affairs, Gen. 43:34; 45:22; 47:2; Isa. 19:18 [these instances do not prove it; *five* appears to have been the exact number in each case]. This seems to have been borrowed from the religions of the Egyptians, Indians, and other Eastern nations, amongst whom, *five* minor planets, *five* elements, and elemental powers were accounted sacred (compare the sacred πεντάς of the Basilidians, Iren. Adv. Hæres., i. 23. Epiphan. i. p. 68, Colon.). [The fact of *five* having been a sacred number amongst any ancient nations, is in no way applicable; for 1st. it would be needful to prove that the Jews so regarded it, and 2nd. if they did so regard it, it must be shewn that they borrowed it from the idolaters around them; a thought utterly inadmissible on the part of those who regard the Scripture as inspired by God, and who rightly reverence the revealed religion contained therein.]

Pl. חֲמִשִּׁים *fifty*, with suff. חֲמִשֶּׁיךָ, חֲמִשָּׁיו thy fifty, his fifty, 2 Ki. 1:9—12. שַׂר חֲמִשִּׁים a captain of fifty (soldiers), πεντηκόνταρχος, 2 Ki. 1:9—14; Isa. 3:3. Hence—

חִמֵּשׁ PIEL, as if *to fifth* any one, i. e. to exact a fifth part of produce from him, Gen. 41:34; and—

I. חֹמֶשׁ m. *a fifth part* (from חָמֵשׁ five, like רֶבַע a fourth part, from אַרְבַּע, רָבַע). Specially, the fifth part of produce, which the Egyptians paid as a tax, Gen. 47:26.

II. חֹמֶשׁ m. *abdomen*, 2 Sa. 2:23; 3:27; 4:6; 20:10; from the root חָמֵשׁ No. 1. (Syr. ܚܘܡܫܐ 2 Sa. 3:27; 4:6, id.; Æth. ሕምስ: womb; Talmud. חִימְצָה; ש and צ being interchanged, abdomen. The Phœnicio-Shemitic words appear to have given rise to the Lat. *omasum*.)

חֲמִשִּׁי see חֲמִישִׁי.

חמת an unused root. Arab. حمت to be hot, warm (spoken of the day), to become stagnant, or rancid (as water, butter, etc.); whence حميت and تحموت a bottle and its contents become rancid; unless that root should rather be secondary and derived from these nouns; the primary root being حمى to be hot; whence حميت for حمية. Either from חמת or from חָמָה is—

חֵמֶת m. Gen. 21:15, 19; constr. חֵמַת verse 14 (but חֲמַת Job 21:20; Hos. 7:5, is constr. from חֵמָה heat), *a bottle*.

חֲמָת ("defence," "citadel," from the root חָמָה, kindred to חוֹמָה a wall), pr. n. *Hamath*, a distinguished city of Syria, situated on the Orontes, on the northern frontier of the Holy Land (Num. 13:21; 34:8), formerly the capital of a great king, a friend of David;—it was called by the Greeks Epiphania, by the Arabs by the ancient name حماة: called more fully Am. 6:2, חֲמַת רַבָּה "Hamath the great," and חֲמַת צוֹבָה 2 Chron. 8:3. The Gentile noun is חֲמָתִי Gen. 10:18. אֶרֶץ חֲמָת 2 Ki. 25:21, "the territory of Hamath." See Abulfeda (who was prince of this yet distinguished city), Tab. Syriæ, page 108, 109; Relandi Palæstina, page 119, seq.; Burckhardt's Travels, i. page 249, 514, Germ. trans.

["חַמַּת ("warm baths"), pr. n. of a town in the tribe of Naphtali, Josh. 19:35, near Tiberias. Josephus calls it Ἀμμαοῦς, which he interprets by θερμά, B. J. 1, 3. The same prob. is—

חַמּוֹת דֹּאר pr. n. of a town in the tribe of Naphtali, Josh. 21:32."]

חֵן with suff. חִנִּי m. (from the root חָנַן).

(1) *grace, favour, good-will*.—(*a*) מָצָא חֵן בְּעֵינֵי פְלֹנִי to find favour in the eyes of some one, to be acceptable to him, Gen. 6:8; 19:19; 32:6; 33:8, אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ "if now thou art favourable

to me," Gen. 30:27; 47:29; 50:4. In the same sense נָתַן חֵן פ׳ בְּעֵינֵי נָשָׂא חֵן וגו׳ Est. 2:15, 17.—(*b*) to give some one favour with somebody. Ex. 3:21, וְנָתַתִּי אֶת־חֵן הָעָם הַזֶּה בְּעֵינֵי מִצְרָיִם "and I will give this people favour with the Egyptians." Ex. 11:3; 12:36; Gen. 39:21; Ecc. 9:11.

(2) *grace*, i. q. *gracefulness*, *beauty*, Prov. 22:11; 31:30. Prov. 5:19, יַעֲלַת חֵן "the beautiful wild roe." Psa. 45:3 [?]; Eccl. 10:12. אֶבֶן חֵן "a beautiful (i. e. a precious) stone," Pro. 17:8.

(3) *supplication, prayer*, Zec. 12:10. See the verb in Hithpael.

(4) [*Hen*], pr. n. m. Zec. 6:14; but comp. ver. 10.

חֵנָדָד (for חֵן הֲדַד "the favour of Hadad," see הֲדַד), [*Henadad*], pr. n. Ezr. 3:9; Neh. 3:18.

חָנָה fut. יַחֲנֶה, apoc. וַיִּחַן—(1) TO BOW DOWN, TO INCLINE (TO DECLINE). (Kindred roots are חָנַן, עָנָה. Arab. حنا to bend, to incline; metaph. to be inclined to any thing; compare חָפֵץ.) Jud. 19:9, הִנֵּה חֲנוֹת הַיּוֹם "behold the inclining of the day," the day already declining. Hence חֲנִית a spear, from its flexibility.

(2) *to set oneself down*, to pitch one's tent, Gen. 26:17; *to encamp*, Ex. 13:20; 17:1; 19:2. Nu. 1:50, בַּחֲנוֹת הַמִּשְׁכָּן "where the tabernacle is let down," i. e. is pitched.—(*a*) followed by עַל to encamp against any person or city; hence *to besiege*, Ps. 27:3; 2 Sa. 12:28; Isa. 29:3. Followed by an acc. id. Ps. 53:6.—(*b*) to defend any thing, followed by לְ Zec. 9:8; compare Ps. 34:8.

(3) *to inhabit*, Isa. 29:1.

Derivatives, תַּחֲנוֹת, מַחֲנֶה, חֲנִית, חָנוּת, pr. n. תַּחַן.

חַנָּה f. (from the root חָנַן)—(1) pl. חַנּוֹת *grace, mercy*, Ps. 77:10.

(2) ["perhaps"] *entreaty, prayer*, like חֵן No. 3. Job 19:17, וְחַנֹּתִי לִבְנֵי בִטְנִי "and my entreaties (are loathsome) to the sons of my womb," i. e. to my brethren. חַנּוֹתִי (which some take for 1 pret. from חָנַן, although contradicted by the accent) for חַנּוֹתַי.

(3) pr. n. *Hannah*, the mother of Samuel, 1 Sa. 1:2, seq.

חֲנוֹךְ ("initiated," or "initiating"), [*Enoch*], pr. n.

(1) the eldest son of Cain, Gen. 4:17; whose name was also given to the city which his father built.

(2) the father of Methuselah, translated to heaven because of his piety ["by faith," Hebrews 11:5], (Gen. 5:18—24). From the etymology of his name the later Jews have not only conjectured him to have been a most distinguished antediluvian prophet, but they have also imagined him to have been the inventor of letters and learning; and thus books have been ascribed to him (see the Epistle of Jude, ver. 12). [Whatever the Jews may have feigned, and whatever books may have been falsely ascribed to him, we may rest assured on the authority of God in the New Test., that he was a prophet, and that he uttered the prophecy recorded in Jude 12; the same Spirit who spoke by his mouth wrote by the pen of Jude.] The Arabs have re-wrought these fables, by whom he is called ادريس.

(3) the eldest son of Reuben, Gen. 46:9; Ex. 6:14.

(4) a son of Midian, Gen. 25:4. Patron. No. 3 חֲנֹכִי Nu. 26:5.

חָנוּן ("gracious" ["whom God pities"]), [*Hanun*], pr. n.—(1) of a king of the Ammonites, 2 Sa. 10:1; 1 Ch. 19:2.—(2) Neh. 3:30.—(3) Neh. 3:13.

חַנּוּן m. adj. *gracious, merciful, benignant*, Ps. 111:4; 112:4; from the root חָנַן.

חָנוּת f. *a stall, cell, dwelling* (Chald. and Syr. חָנוּת, ܚܢܘܬܐ a tradesman's stall, Gewölbe, Arabic حانوت, حاناة), so called from its being curved or arched (see the root No. 1). Hence Jeremiah, 37:16, is said to have been cast אֶל בֵּית הַבּוֹר וְאֶל הַחֲנֻיוֹת "into the dungeon, and into the stalls (or vaults)" (die Gewölbe), i. e. subterranean. So the passage is usually taken, and not unsuitably. The exposition of Ev. Scheid in Diss. Lugdun. page 988, is however a little more suited to the context; he understands the word to mean *curved posts* or *crooked bars*, in which the captive sat in a distorted position; elsewhere called מַהְפֶּכֶת, סַד, compare Jer. 20:2, 3; 29:26; Gr. κύφων, from κύπτω; compare Arab. حنو the crooked wooden frame of a saddle.

["**חָנַח** an unused root, i. q. חָנַק & חָנַק (which see; comp. Gr. ἄγχω, Lat. *ango*), *to press upon, to make narrow;* hence *to suffocate, to strangle*, and intrans. *to be narrow*. Two nouns are doubtless derived from this root, חַח and חוֹחַ."]

חָנַט TO SPICE OR SEASON, used in the sense—(*a*) *to embalm* corpses, Gen. 50:2, 3, 26 (حنط I. II. id.).—(*b*) poet. the fig spices, i. e. fills its fruit with aromatic juice, *to mature*, Cant. 2:13. ["Arabic حنط to mature (fodder for camels), etc." See Thes.] Hence חֲנֻטִים ["also חִטָּה, חִנְטִין"].

חֲנֻטִים m. pl. *the embalming* of corpses; hence the time of embalming (according to the analogy of nouns which designate time, like זְקֻנִים, נְעֻרִים), Gen. 50:3.

חִנְטִין m. pl. Chald. *wheat*, Ezr. 6:9; 7:22, i. q. Heb. חִטִּים, which see.

חַנִּיאֵל ("the favour of God"), [*Hanniel*], pr. n.—(1) of the captain of the tribe of Manasseh, Nu. 34:23.—(2) 1 Ch. 7:39.

חָנִיךְ m. properly *initiated;* hence *skilled*, of *tried* fidelity, Gen. 14:14. Root חָנַךְ No. 2, *b*. Arab. محنك tried, proved; حنكة experience, proof.

חֲנִינָה f. *grace, favour, mercy*, Jer. 16:13. Root חָנַן.

חֲנִית pl. חֲנִיתִים 2 Chron. 23:9, חֲנִיתוֹת Isa. 2:4; Mic. 4:3, fem. *a spear*, so called from its flexibility (see חָנָה No. 1), 1 Sa. 18:11; 19:10; 20:33. [The pl. f. in form appears to denote *spear heads*, while that ending in ים— is simply the pl. of the word in its common sense.]

חָנַךְ—(1) TO MAKE NARROW, and intrans. TO BE NARROW, enge seyn, i. q. חָנַק, עָנַק, which see. Hence חֵךְ for חֵנֶךְ, Arab. حنك jaws; compare עֲנָק a neck, (from the kindred root עָנַק,) & חָנַק *to strangle.*

(2) denom. from חֵךְ, حنك jaws, palate, properly ἐμβύειν, *to put something into the mouth, to give to be tasted;* then by a common metaphor, in which taste is applied to understanding (see טַעַם and Job 12:11)—(*a*) *to imbue* some one with any thing, *to instruct, to train up* (compare نشع to put something into one's mouth, also to instruct, to train). Pro. 22:6, "**train up a child according to his way,**" as to his manners and habits. It is thus applied to inanimate things, hence—(*b*) *to initiate*, a house (that is *to dedicate*, or *to commence to use*). Deu. 20:5, the temple, 1 Kings 8:63; 2 Chr. 7:5. (Arabic حنك to understand. As to the meaning *to perceive* as ascribed to the Æth. ሐለነ: it does not rest upon sufficient authority; see Ludolfi Lex. Æth., page 40, whilst the additional meanings *to know*, *to perceive by the sense*, are altogether incorrect).

Derivatives, חֵךְ, חֲנֻכָּה, חָנִיךְ, pr. n. חֲנוֹךְ and—

חֲנֻכָּה f. *initiation* (handselling), cf a house; the altar, Numb. 7:11, *a dedicatory sacrifice*, verse 10, Ps. 30:1.

חֲנֻכָּה f. Chald. id., Dan. 3:2, 3; Ezr. 6:16, 17.

חִנָּם adv. (from חֵן with syllable ָם— with which adverbs are formed)—

(1) *gratis, gratuitously, for nothing*, Gen. 29:15; Ex. 21:2; 2 Sa. 24:24; without reward, Job 1:9.

(2) *in vain*, Pro. 1:17; more fully אֶל־חִנָּם (Germ. für umsonst), Eze. 6:10. Compare δωρεάν, N. Test. gratis, in vain, and *frustra*, in Plautus, for *gratis*.

(3) *without cause, rashly, undeservedly.* Job 2:3; 9:17; Ps. 35:7; 1 Ki. 2:31, דְּמֵי־חִנָּם *innocent blood;* Pro. 26:2; compare Lehrgeb. p. 827.

["חָנַם an unused and doubtful root, whence the two following words."]

חֲנַמְאֵל (perhaps i. q. חֲנַנְאֵל), [*Hanameel*], pr. n. m., Jer. 32:7, 9.

חֲנָמַל quadril. once occurring Ps. 78:47; where, in the other member of the sentence, there is בָּרָד hail; the context shews that it must be something destructive to trees. LXX., Vulg., Saad., Abulwalid, translate it *frost*, which, however, can hardly be supported on etymological grounds. I, therefore, prefer *ants.* Comp. Arab. نمل ants, نملة an ant, with the letter ח prefixed; see חַבַצֶּלֶת, חַרְגֹּל. See more in Bochart, Hieroz. iii. page 255, ed. Lips. [Professor Lee suggests *locusts*, comparing with it Arab. حابل, etc.]

חָנַן fut. יָחֹן and like regular verbs יֶחֱנַן Am. 5:15; the former with suffix יְחָנֵּנוּ Psa. 67:2; 123:2; יְחֻנֶּנּוּ Isa. 27:11; but with suffix 2 pers. יָחְנְךָ for יָחֹנְךָ Gen. 43:29; Is. 30:19; inf. absol. חָנוֹן Isa. loc. cit., constr. with suff. חֲנַנְכֶם Isa. 30:18, and חֶנְנָהּ Ps. 102:14.

(1) *to be inclined towards* (compare the kindred חָנָה), hence *to be favourably inclined*, *to favour some one, to be gracious to, to pity.* (Arab. حن to feel desire, or commiseration towards any one; followed by الى, على.) Followed by an acc., Exod. 33:19; Lam. 4:16; Pro. 14:31. חָנֵּנוּ, חָנֵּנִי (once חָנְנֵנִי Psa. 9:14), have mercy on me, on us; Psa. 4:2; 6:3; 31:10.

(2) *to give* some one anything *graciously*, followed by two acc. of pers. and thing, Genesis 33:5; Psa. 119:29; Jud. 21:22; acc. of pers., Pro. 19:17 absol. Ps. 37:21, 26. As to Job 19:17, see חָנָה No. 2.

NIPHAL נֵחַן (of the form נֵאַר from the root אָרַר נֵחַם from the root חָמַם; see Lehrgeb. p. 371), *to be*

compassionated, *to be an object of pity*, Jer. 22:23; pass. of Poel No. 2.

Piel, *to make acceptable* (compare חֵן, חִין), Pro. 26:25.

Poel—(1) i.q. Kal No. 2, Prov. 14:21.

(2) *to compassionate*, *to lament for*, Ps. 102:15.

Hophal, *to receive favour*, *to be favoured*, i. q. מָצָא חֵן Mitleid, Gnade finden, Pro. 21:10; Isa. 26:10.

Hithpael, *to intreat for mercy*, followed by לְ of pers., Est. 4:8; Job 19:16, אֶל 1 Ki. 8:33, 47; Job 8:5; Psa. 30:9, and לִפְנֵי 1 Ki. 8:59; 9:3; 2 Chr. 6:24.

Derivatives (besides those immediately following), תַּחֲנוּנִים, תְּחִנָּה, חִנָּם, חֲנִינָה, חַנּוּן, חִנָּה, חִין, חֵן, and the pr. n. חָנוּן, חַנִּיאֵל, יְהוֹחָנָן [and חֵנָדָד, חַנָּתֹן].

חֲנַן Chald. *to have mercy on*, followed by acc. inf. מִחַן, Dan. 4:24.

Ithpael, *to make supplication*, Dan. 6:12.

חָנָן ("merciful" ["unless rather it be used as an abbreviation of יוֹחָנָן whom Jehovah gave"]), [*Hanan*], pr.n.—(1) of one of David's captains, 1 Chr. 11:43.—(2) of various other men of less note, Ezr. Neh.

חֲנַנְאֵל ("which God gave"), [*Hananeel*], pr.n. of a tower of Jerusalem, Jer. 31:38; compare Zec. 14:10; Neh. 3:1; 12:39. [So called probably from its builder. Thes.]

חֲנָנִי ("favourable" [perhaps contracted from חֲנַנְיָה; see Thes.]), [*Hanani*], pr.n. m.—(1) of a prophet, the father of Jehu, 1 Ki. 16:1; 2 Ch. 16:7.—(2) of a brother of Nehemiah, Neh. 1:2; 7:2; also of others.

חֲנַנְיָה [and יהוּ־] ("whom Jehovah gave"), [*Hananiah*], Greek Ἀνανίας, pr.n.—(1) of a false prophet, cotemporary with Jeremiah, Jer. 28:1, seq.—(2) of a companion of Daniel, afterwards called Shadrach, Dan. 1:6, 7; also of others.

חָנֵס once Isa. 30:4 [*Hanes*], pr. n. of a city of middle Egypt, situated on an island to the west of the Nile; called by the Greeks Heracleopolis, Ἡρακλέους πόλις, Arabic اهناس, in Egyptian ϩⲚⲈⲤ, ϩⲚⲎⲤ, ⲈϨⲚⲎⲤ, formerly a royal city of Egypt; see Etienne Quatremère, Mémoires sur l'Egypte, t. i. p. 500, 501. Champollion, L'Egypte sous les Pharaons, i. p. 309, and my observations on Isa. loc. cit.

חָנֵף fut. יֶחֱנַף—(1) TO BE PROFANED, POLLUTED, DEFILED, Ps. 106:38. Isa. 24:5.

(2) *to be profane*, impious, Jer. 23:11.

(3) Jer. 3:9, causat. like Hiphil, *to pollute*, *to make profane*. (The origin uncertain.)

Hiphil, *to profane* a land. Nu. 35:33; Jer. 3:2; men, i.e. to lead them to impiety or rebellion, Dan. 11:32. Syriac ܚܢܦܐ unclean, a gentile, ܐܬܚܢܦ to turn aside from the true religion. Hence—

חָנֵף *profane*, *impious*, i. q. Arab. كافر Job 8:13; 13:16; 15:34; 17:8, etc. LXX. ἀσεβής, ἄνομος, παράνομος, twice ὑποκριτής.

חֹנֶף m. *impiety*, Isa. 32:6.

חֲנֻפָּה f. id. Jer. 23:15.

חָנַק unused in Kal; properly TO BE NARROW, enge seyn, of the same stock as אָנַק, חָנַךְ, עָנַק (עוּק), and in the western languages, ἄγχω, ἀνάγκη, ango, angustus, enge (Zange, Zwang). Hence—

Piel, *to strangle*, ἄγχω (würgen), πνίγω, used of a lion, Nah. 2:13. (Arab. خنق, Æth. ኀነቀ: Syr. ܚܢܩ id.).

Niphal, *to hang*, or *strangle oneself*, 2 Sam. 17:23. Hence מַחֲנָק.

חַנָּתֹן ("gracious"), [*Hannathon*], pr. n. of a town in the tribe of Zebulon, Josh. 19:14.

חָסַד a root not used in Kal, to which is ascribed the sense of benignity, and also (by antiphrasis) that of reproach, disgrace. The primary signification appears to me to be that of EAGER AND ARDENT DESIRE by which any one is led, i. q. קָנָא, and then like קָנָא, it is applied—

(1) to *love*, *desire* towards any one (see Hithpael and חֶסֶד No. 1).

(2) to emulation, *envy* (Arab. حسد to envy, حسد envy), whence *odium* and *opprobrium* (see חֶסֶד No. 2, and Piel).

Piel, *to put to shame*, or *contempt*, Prov. 25:10. Syr. ܚܣܕ id., in Targ. חַסֵּד for the Heb. חֵרֵף to reproach, ܚܣܝܕܐ envied, also, beloved, see Kal.

Hithpael, *to show one's self gracious*, Ps. 18:26; comp. Kal No. 1.

Derivatives, besides the words which follow, are חָסִיד, חֲסִידָה.

חֶסֶד ["in pause חָסֶד"], with suff. חַסְדִּי pl. חֲסָדִים, const. חַסְדֵי prop. *desire*, *ardour* (see the root), whence—

(1) in a good sense, *zeal* towards any one, *love*

kindness, specially—(*a*) of men amongst themselves, *benignity, benevolence*, as shown in mutual benefits; *mercy, pity*, when referring to those in misfortune, Gen. 21:23; 2 Sam. 10:2 (LXX. often ἔλεος); Job 6:14. The expression often occurs, עָשָׂה חֶסֶד עִם to act kindly towards, Gen. loc. cit.; 2 Sa. 3:8; 9:1, 7; also followed by אֶת Zec. 7:9; עַל 1 Sa. 20:8; more fully, עָשָׂה חֶסֶד וֶאֱמֶת עִם Gen. 24:49; 47:29; Josh. 2:14; 2 Sa. 9:3, אֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים "I will act kindly towards him like unto God." נָטָה חֶסֶד לְ to turn, or incline, kindness upon any one, Gen. 39:21; more fully, Ezr. 7:28, עָלַי הִטָּה חֶסֶד לִפְנֵי הַמֶּלֶךְ "(God) turned kindness upon me before the king," and Dan. 1:9, וַיִּתֵּן הָאֱלֹהִים אֶת־דָּנִיֵּאל לְחֶסֶד "and God caused that Daniel should obtain favour."—(*b*) *piety* of men towards God. אַנְשֵׁי חֶסֶד = חֲסִידִים the pious saints, Isa. 57:1.—(*c*) *the grace, favour, mercy* of God towards men. Psalm 5:8; 36:6; 48:10, etc. It is often joined with אֱמֶת (see אֱמֶת No. 2) constant or abiding favour. The same expressions likewise occur as under letter *a*, as עָשָׂה חֶסֶד עִם Gen. 24:12, 14; followed by לְ Ex. 20:6; Deut. 5:10: עָשָׂה חֶסֶד וֶאֱמֶת עִם 2 Sa. 2:6; 15:20. Pl. חֲסָדִים mercies or benefits (of God), Ps. 89:2, 50; 107:43; Isa. 55:3, חַסְדֵי דָוִד הַנֶּאֱמָנִים "the sure mercies of David," abiding mercies such as were bestowed on David [or rather, which were securely promised to David]. Figuratively, God himself is called חֶסֶד q. d. die Huld, Liebe. Ps. 144:2; Jon. 2:9.—Once, like its synonym חֵן, it seems to signify *grace* in the sense of beauty, Isaiah 40:6. LXX. δόξα, and so 1 Pet. 1:24.

(2) in a bad sense, *zeal, ardour against* any one, *envy*, hence *reproach* (see root No. 2). Prov. 14:34; Lev. 20:17. Some would also place here Job 6:14.

(3) [*Hesed*], pr. n. m. 1 Ki. 4:10.

חֲסַדְיָה ("whom God loves") [*Hasadiah*], pr. n. of a son of Zerubbabel, 1 Ch. 3:20.

חָסָה [fut. יֶחֱסֶה and יֶחְסֶה] properly TO FLEE (see the root חוּשׁ), specially *to take refuge, to flee* some where *for refuge*, followed by בְּ of the place, as בְּצֵל פ׳ under the shadow (protection) of some one, Jud. 9:15; Isa. 30:2; בְּצֵל כְּנָפֵי יְיָ under the shadow of the wings of God, Ps. 57:2; 61:5; hence *to trust in* some one, especially in God, followed by בְּ, Psalm 2:12; 5:12; 7:2; 25:20; 31:2; 37:40, etc. Absol. Psal. 17:7. Prov. 14:32, חֹסֶה בְמוֹתוֹ צַדִּיק "the righteous confides (in God) in his death," i. e. when dying, or as about to die.

Derivatives, מַחְסֶה, מַחֲסֶה, חָסוּת, and—

חֹסָה ("fleeing for refuge," or "a refuge") [*Hosah*], pr. n. m. 1 Ch. 16:38; 26:10.

חָסוֹן adj. *strong, mighty*, Am. 2:9; *powerful*, collect. the rulers (of a city), Isa. 1:31. Root חָסַן.

חָסוּת *refuge* [or "*trust, confidence*"], Isaiah 30:3; from the root חָסָה.

חָסִיד adj. (from the root חָסַד)—(1) *kind, excellent*, Ps. 12:2; 18:26; 43:1.

(2) used of God, *merciful, gracious*, Jer. 3:12; Ps. 145:17.

(3) *pious* towards God. חֲסִידֵי יְהוָה the pious worshippers of Jehovah, the saints of Jehovah, Psalm 30:5; 31:24; 37:28; חָסִיד לוֹ Ps. 4:4.

חֲסִידָה f. *the stork*, prop. *the pious* (bird), so called from its love towards ["its parents and"] its young, of which the ancients made much mention (see Plin. H. N. x. 28. Ælian. Hist. Anim. iii. 23; x. 26); as, on the contrary, the Arabs call the female ostrich ظَلِيم impious bird, on account of her neglect of her young; (see Job 39:13, seq.) Levit. 11:19; Deu. 14:18; Psal. 104:17; Jer. 8:7; Zec. 5:9; see Bochart, Hier. ii. 327, seq.—Job. 39:13, חֲסִידָה is not to be taken as the name of the stork, but as the fem. adj. *pious*, yet with an allusion to the stork. The words are, "the wing of the ostrich exults, אִם אֶבְרָה חֲסִידָה וְנוֹצָה but (is her) wing and feather (also) pious?" i. e. but she is not (like the stork) pious or affectionate towards her young, but she treats them cruelly (verses 14—16).

חָסִיל m. a species of *locust;* prop. that which eats away or devours (root חָסַל), 1 Ki. 8:37; Ps. 78:46; Isaiah 33:4; Joel 1:4. LXX. ["ἀκρὶς, and in 2 Ch."] βροῦχος [Aqu.], i. e. a locust not yet winged, so called from βρύκειν, to devour.

חָסִין adj. *strong, mighty*, Ps. 89:9. Root חָסַן.

חַסִּיר Chald. adj. *wanting*, used of weight, *too light*, Dan. 5:27.

חָסַל TO EAT OFF, TO DEVOUR (used of the locust), Deu. 28:38. (Ch. id. This is a kindred root to קָצַר, גָּזַר, חָסַר, which see.) Hence חָסִיל.

חָסַם TO STOP UP, TO MUZZLE the mouth, Deu. 25:4; the nostrils, Eze. 39:11, וְחֹסֶמֶת הִיא אֶת־הָעֹבְרִים "(this valley) shall stop (the nostrils) of those who pass through;" that is, because of the stench; unless the sense adopted in the Syriac version be preferred, "by reason of the multitude of corpses it will stop

up the way against passers by." ["Kindred to חָסַם, which see."] Hence מַחְסֹם.

חָסַן—(1) TO BE STRONG, like Syr. and Chald. ܚܣܢ, חֲסַן. Hence חֹסֶן, חָסִין, חֲסַן. ["The primary idea lies in *binding together;* comp. in חָזַק No. 3."]

(2) *to be wealthy* (see חֹסֶן); whence *to heap up, to lay up* in store. (Arabic خزن, whence مخزن a storehouse.)

NIPHAL, *to be laid up,* Isa. 23:18.

Derivatives, see Kal No. 1.

חֲסַן Chald. Aphel (or rather Hiph. in the Hebrew manner), *to possess,* Dan. 7:18, 22.

חֱסֵן Ch. emphat. חִסְנָא, *strength, power,* Dan. 2:37; 4:27.

חֹסֶן m. *riches,* see the root No. 2, Pro. 15:6; 27:24; Jer. 20:5; Eze. 22:25; *treasure, abundance,* Isa. 33:6, חֹסֶן יְשׁוּעוֹת "abundance of salvation." In the other member is אוֹצָר. (Ch. אַחְסֵן to possess.)

חָסַף root unused in Kal, i. q. חָשַׂף TO STRIP OFF BARK, TO PEEL, TO SCALE. Arab. حسف to peel dates, and transp. سحف to scrape or rub off; hence Ch. חֲסַף; Arab. خزف and حرشف a scale, a sherd; Syr. ܚܨܦܐ id. There are of the same origin in the Western languages, σκάπτω, *scabo, squama;* German schaben, schuppen, Schuppe, Scherbe, Schiefer, schaufeln [Eng. *scab, scale, sherd*]; in all of which the sibilant comes first, as in Hebr. and Arab. סָחַף, سحف.

Quadril. חִסְפֵּס part. pass. מְחֻסְפָּס Exodus 16:14, *something peeled off, scaled off,* i.e. like a scale. Hence—

חֲסַף m. Chald. *earthenware, sherds, potter's ware,* Dan. 2:33, seq. Root חָסַף.

חָסֵר fut. יֶחְסַר plur. יֶחְסְרוּ ["TO DIMINISH, TO CUT SHORT"]—(1) TO BE DEVOID OF anything, TO LACK, TO BE WITHOUT, followed by an acc. (like verbs of plenty and want), Deu. 2:7; 8:9; Ps. 34:11; Pro. 31:11. Gen. 18:28, אוּלַי יַחְסְרוּן חֲמִשִּׁים הַצַּדִּיקִם חֲמִשָּׁה "perhaps five shall be lacking to the fifty righteous;" properly, "perhaps the fifty righteous shall lack five."

(2) absol. *to suffer want,* Ps. 23:1; Pro. 13:25.

(3) *to fail, to be lessened,* Gen. 8:3, 5; 1 Ki. 17:14.

(4) *to be wanting,* Ecc. 9:8; Deu. 15:8. (Arab. خسر and خسر to suffer harm or loss.)

PIEL, *to cause to want.* Psa. 8:6, וַתְּחַסְּרֵהוּ מְּעַט מֵאֱלֹהִים "thou hast made him to be wanting but a little of God;" that he should not be much lower than God; [but see the true meaning of this passage from the use made of it in Heb. ii. 7, 9]; followed by מִן of the thing, Ecc. 4:8.

HIPHIL—(1) causat. *to make to fail* (fehlen, mangeln lassen), Isa. 32:6.

(2) intrans. *to be in want,* Ex. 16:18.

Derivatives, מַחְסוֹר, חַסִּיר, and the following words.

חָסֵר [verbal] adj. *wanting, lacking, needing,* followed by acc. 1 Ki. 11:22; followed by מִן ... לְ Ecc. 6:2. חָסֵר לֶחֶם in want of bread, 2 Sa. 3:29. חֲסַר לֵב *wanting understanding,* Pro. 6:32; 7:7; 9:4; subst. *want of understanding,* 10:21.

חֶסֶר m. *want, penury,* Pro. 28:22; Job 30:3.

חֹסֶר m. id. Am. 4:6.

חַסְרָה [*Hasrah*], pr. n. m. 2 Chron. 34:22; for which in the parallel place, 2 Ki. 22:14, there is חַרְחַס.

חֶסְרוֹן m. *want,* Ecc. 1:15.

חַף adj. m. *pure,* in a moral sense, Job 33:9. Root חָפַף No. II.

חֹף see חוֹף.

חָפָא prob. i. q. חָפָה and חָפַף No. I, TO COVER; whence PIEL, *to do secretly* ["i. e. *to act perfidiously*"], 2 Ki. 17:9.

חָפָה—(1) TO COVER, TO VEIL; as the head, 2 Sa. 15:30; Jer. 14:4; the face, Esth. 6:12; 7:8. (Syr. ܚܦܐ, Arab. خفا id.). Compare חָפַף No. I.

(2) *to protect,* see PUAL.

PIEL, *to overlay* with silver, gold, wood; followed by two accusatives, 2 Ch. 3:5, 7, 8, 9.

PUAL חֻפָּה *to be covered, protected,* followed by עַל like many other verbs of covering, Isa. 4:5, עַל־כָּל־כָּבוֹד חֻפָּה "all glorious things shall be covered over (or protected)." LXX. σκεπασθήσεται. Others take חֻפָּה in this place as a noun in the same sense, "over all the glory (is) a covering (or defence);" which seems more harsh; [perhaps not to every one, Gesenius himself altered his judgment in Thes.].

NIPHAL, pass. of Piel, Ps. 68:14.

חֻפָּה f. (from the root חָפַף No. I)—(1) properly *a covering* (see חָפָה Pual); hence a bed with a canopy, *a nuptial bed,* Himmelbett, Brautbett; compare עֶרֶשׂ. Ps. 19:6; Joel 2:16.

(2) [*Huppah*], pr. n. m. 1 Ch. 24:13.

חָפַז fut. יַחְפֹּז "TO LEAP OR SPRING UP, kindred to קָפַץ, قفز; comp. פָּזַז, فزّ, وفز, نفز"]—(1) TO FLEE WITH HASTE, or FRIGHT ["to spring up suddenly in order to flee"]. (Arab. causat. حفز to thrust forward, to impel. A kindred root is פָּחַד.) 2 Ki. 7:15 (כתיב); Job 40:23; *to be in alarm*, Psa. 31:23; 116:11.

(2) *to make haste*, 2 Sam. 4:4. Compare Lat. *fugere*, *trepidum esse*, used of any kind of haste. Virg. Georg. iii. 462; iv. 73; so Hebr. נִבְהַל, Syr. ܐܬܒܗܠ to be in alarm, to cause to make haste [but see above].

NIPHAL—(1) *to flee*, Ps. 48:6; 104:7.

(2) *to make haste*, 1 Sa. 23:26. Hence—

חִפָּזוֹן m. *a hasty flight*, Ex. 12:11; Deu. 16:3.

חֻפִּים ("coverings"), [*Huppim*], pr.n. m.—(1) Gen. 46:21, otherwise called חוּפָם.—(2) 1 Chr. 7:12, 15.

חָפַן an unused root. Arab. حفن *to take with both hands, to fill both hands*. Hence (unless the verb should rather be taken as a denominative)—

חֹפֶן, only in dual חָפְנַיִם *both fists* [*both hands*, as full of any thing], Ex. 9:8; Levit. 16:12; Prov. 30:4; Eze. 10:2, 7; Eccles. 4:6. (Aram. ܚܘܦܢܐ, Arab. حفنة. Hence by transposition πύγμη, fist).

חָפְנִי (perhaps "pugilist," "fighter"), [*Hophni*], pr. n. of a son of Eli, 1 Sa. 1:3; 2:34; 4:4.

I. חָפַף i. q. חָפָה TO COVER, followed by עַל (compare כָּסָה), hence TO PROTECT, Deut. 33:12. (Arab. حفّ to cover with a garment. The signification of covering is founded in the syllable חף, as also in the cognates חב, כף, עף, עב, compare besides חָפָה and חָפָא the roots חָבָא and חָבָה to hide; כָּפַר, كفر, غفر, and כפש to cover, עוּף Isaiah 31:5, עָבַב, עָבָה etc., also כָּנַף, עָלַף, in which Nun and Lamed are inserted in the primary syllable, as in אוּץ, אָלַץ etc.)

Derivatives, חֻפִּים, חֻפָּה.

II. חָפַף an unused root —(1) *to rub off, to scrape off, to wipe off*. (Arab. حفّ to rub off.)

(2) *to wash off, to wash*.

Derivatives, חוֹף, חַף.

חָפֵץ fut. יַחְפֹּץ and יֶחְפַּץ—(1) i.q. Arabic حفض *to bend, to curve*. Job 40:17, יַחְפֹּץ זְנָבוֹ "he bends his tail."

(2) intrans. and metaph. *to incline, to be favourable*.—(*a*) to do something; *to will, to desire*, absol. Cant. 2:7; 3:5; followed by a gerund, Deut. 25:8; Ps. 40:9; Job 9:3; 1 Sa. 2:25; by a naked infinitive Isa. 53:10; Job 13:3; 33:32, חָפַצְתִּי צַדְּקֶךָּ "I desire thy justification."—(*b*) towards some one, i.e. *to favour him, to delight in him* as in God, in men; *to love some one*, followed by בְּ Gen. 34:19; 2 Sam. 20:11; Nu. 14:8; 2 Sa. 22:20; 24:3; followed by an acc., Psa. 40:7; Mic. 7:18. It is also applied to things, 2 Sa. 24:3.

חָפֵץ m. (with Tzere impure), ["pl. constr. חֲפֵצֵי, Ps. 35:27; 40:15; but חֶפְצֵיהֶם, Ps. 111:2."] verbal adj. from the preceding; often used with personal pronouns instead of the verb, e.g. 1 Ki. 21:6, אִם חָפֵץ אַתָּה "if thou art willing," if it please thee. Mal. 3:1, אַתֶּם חֲפֵצִים "you wish for," delight in. נֶפֶשׁ חֲפֵצָה a willing mind, 1 Ch. 28:9.

חֵפֶץ m. with suff. חֶפְצִי [pl. חֲפָצִים]—(1) *delight*. 1 Sa. 15:22; Psa. 1:2; 16:3; 1 Ki. 10:13, כָּל־חֶפְצָהּ "every thing in which she delighted." דִּבְרֵי חֵפֶץ pleasant, acceptable words. Ecc. 12:10; 5:3, אֵין חֵפֶץ בַּכְּסִילִים "(God) has no pleasure in fools."

(2) *desire, will*, Job 31:16.

(3) *something precious* (comp. חָמַד). אַבְנֵי־חֵפֶץ precious stones, Isa. 54:12; plural חֲפָצִים precious things, Pro. 3:15; 8:11.

(4) *pursuit, ardour*, hence *affair, matter*, LXX. πρᾶγμα. Ecc. 3:1, וְעֵת לְכָל־חֵפֶץ "and its own time for every thing," i.e. all things are fleeting and unenduring, nothing is stable and everlasting. 5:7, אַל־תִּתְמַהּ עַל הַחֵפֶץ "marvel not at this thing." The origin of this signification may be seen from passages such as these, Isa. 53:10, חֵפֶץ יְהוָה בְּיָדוֹ יִצְלָח "the affairs of Jehovah shall prosper in his hand," Isa. 44:28; 58:3, 13; Job 21:21; 22:3. (Similar to this is the Syriac ܨܒܘܬܐ a thing, an affair, from ܨܒܐ i. q. חָפֵץ to will, desire.)

חֶפְצִי־בָהּ ("in whom is my delight," "in whom I delight"), [*Hephzi-bah*], pr.n. of the mother of king Manasseh, 2 Ki. 21:1; comp. the symbolic name of Zion, Isa. 62:4.

I. חָפַר fut. יַחְפֹּר, Arabic حفر—(1) *to dig*, as a well, a pit, Gen. 21:30; 26:15, seq.; Eccles. 10:8; spoken of a horse, Job 39:21, יַחְפְּרוּ בָעֵמֶק "they dig in the valley." Virg. Georg. 3:87, 88, '*cavat tellurem*.' (In the Western languages this power is found in the same letters transposed in the roots *grf, glf*, as γράφω, χαράττω; γλάφω, γλύφω; sCRiBo, sCaLPo, sCuLPo,

grabea.) Metaph. *to dig a pit* for, to lay snares, to plot, Ps. 35:7.

(2) *to search out, to explore* (comp. בָּקַר No. 3, and Sim. Arc. Form., page 62). Job 39:29, "from thence she seeketh the prey;" followed by an acc. *to explore* (a country), Deu. 1:22; Josh. 2:2, 3. As to Isa. 2:20, see חֲפַרְפֵּרָה.

II. חָפֵר fut. יֶחְפַּר once in plur. תַּחְפָּרוּ, Isa. 1:29. Arabic خفر *to blush, to be ashamed.* (Perhaps kindred to חָמַר No. 2, to be red.) Mostly used of shame arising from disappointed hope, Ps. 35:4, 26; 40:15; 70:3; 83:18; with the addition of פָּנִים Ps. 34:6; Job 11:18, וְחָפַרְתָּ לָבֶטַח תִּשְׁכָּב "(now) thou art ashamed, (afterwards), thou shalt dwell in tranquillity;" followed by מִן of the thing in which any one is disappointed, Isa. 1:29 (comp. בּוֹשׁ).

Hiphil—(1) *to put to shame, to cause dishonour,* Pro. 13:5; 19:26.

(2) intrans. like Kal (compare verbs of colour). Isa. 54:4; spoken of Mount Lebanon, Isa. 33:9.

חֲפֹר see חֲפַרְפֵּרָה.

חֵפֶר ("pit," "well"), [*Hepher*], pr.n.—

(1) of a royal city of the Canaanites, Josh. 12:17 (compare 1 Ki. 4:10).

(2) of several men—(*a*) of a son of Gilead, Nu. 26:32; 27:1; Josh. 17:2.—(*b*) of one of David's captains, 1 Ch. 11:36.—(3) 1 Ch. 4:6. Patron. No. 1. חֶפְרִי Nu. 26:32.

חֲפָרַיִם ("two pits"), [*Haphraim*], pr. n. of a town in the tribe of Issachar, Josh. 19:19.

חָפְרַע pr. n. *Hophra,* king of Egypt, cotemporary with Nebuchadnezzar, Jeremiah 44:30. LXX. Οὐαφρῆ (perhaps priest of the sun, Coptic ΟΥΗΒ ΦΡΗ), called by Manetho, Οὔαφρις; the seventh king of the second Saïtic dynasty; whom Herodotus (ii. 161, 162, 169; iv. 159) and Diodorus (i. 68) call Apries (Ἀπρίης).

חֲפַרְפֵּרָה f. some domestic reptile, *a digging animal.* Jerome *talpa,* a mole; better perhaps *mus major, rat,* so called from digging. It appears that this name ought to be restored to the text in Isaiah 2:20, where now there is read separately, לַחְפֹּר פֵּרוֹת i. e. "into the hole of the mice." It would be much more suitable to the context to read לַחֲפַרְפֵּרוֹת *to the mice,* or *rats,* or *moles.* Compare פֵּרָה.

חָפַשׂ TO SEARCH FOR ["LXX. σκάλλω, Psalm 76:7. Ch. and Sam. חֲפַס, id. Kindred perhaps to חָפַר, the ר and שׂ being interchanged"]. Always in Kal metaph. TO SEEK OUT, e.g. wisdom. Prov. 2:4; comp. Proverbs 20:27. Ps. 64:7, יַחְפְּשׂוּ עוֹלֹת "they devise wicked things." (In Chald. and Sam. the proper sense is that of digging the ground, searching in the earth, comp. חָפַר No. I. 2.)

Niphal pass. *to be sought out,* Obad. 6.

Piel, *to search,* Gen. 31:35; 44:12; followed by an acc. 1 Sa. 23:23; *to search through,* 1 Ki. 20:6; Zeph. 1:12. Metaph. once Ps. 77:7, וַיְחַפֵּשׂ רוּחִי "and my spirit made diligent search."

Pual—(1) *to be sought,* hence to let one's self be sought for; *to hide one's self,* Prov. 28:12; compare verse 28 and Hithpael.

(2) *to be devised,* Ps. 64:7.

Hithpael, properly to allow one's self to be sought for; *to hide one's self* (see Pual No. 1), hence *to feign one's self to be another, to disguise one's self.* 1 Sa. 28:8. 1 Ki. 20:38, וַיִּתְחַפֵּשׂ בָּאֲפֵר עַל־עֵינָיו "and he disguised himself, having a bandage over his eyes." 1 Kings 22:30. Job 30:18, בְּרָב־כֹּחַ יִתְחַפֵּשׂ לְבוּשִׁי "by (its) great power my garment (i. e. skin) is changed," comp. verse 19.

חֵפֶשׂ m. *a device, a counsel,* Psalm 64:7; see Pual No. 2.

חָפַשׁ pr. TO BE LOOSED, FREE, opp. to that which is bound, restrained. Hence—(1) *to spread out loose things* on the ground (see חֹפֶשׁ). Arabic خفش II. to stretch out.

(2) *to be prostrate,* hence *to be weak, infirm,* as if *with one's strength loosened.* (Compare חָלַשׁ. Arabic خفش Med. E.). Hence חָפְשׁוּת, חָפְשִׁי.

(3) *to set free, to liberate* (a slave). Arab. حفش to be poured out freely.

Pual, *to be set free,* spoken of a slave, Lev. 19:20. Hence the following words—

חֹפֶשׁ m. *a spreading out,* once Ezek. 27:20, בִּגְדֵי־חֹפֶשׁ לְרִכְבָּה "cloths spread out for riding," see the root No. 1.

["(2) *a bed, a couch,* place of lying down, Psalm 88:6, בַּמֵּתִים חָפְשִׁי "among the dead is my couch." More commonly "among the dead I (am) laid prostrate;" comp. חַיָּתִי in verse 5, also the root No. 2, and חָפְשׁוּת."]

חֻפְשָׁה f. *liberty, freedom,* Lev. 19:20; see the verb No. 3.

חָפְשׁוּת & חָפְשִׁית f. *infirmity, disease*, whence בֵּית הַחָפְשִׁית *nosocomium, a sick house, hospital*, 2 Ki. 15:5; 2 Ch. 26:21.

חָפְשִׁי adj. (pr. from the subst. חֹפֶשׁ = חָפְשָׁה with the adj. termination ־ִי) pl. חָפְשִׁים—(1) *prostrate, infirm*, Ps. 88:6. [See חֹפֶשׁ.]

(2) *free*, as opposed to a slave or captive, Job 3:19. שִׁלַּח חָפְשִׁי *to set a slave free, to make him a freed man*, Deu. 15:12, 13, 18; שִׁלַּח לַחָפְשִׁי id. Ex. 21:26, 27, יָצָא חָפְשִׁי, לַחָפְשִׁי to be set free (see יָצָא).

(3) *free*, enjoying immunity from public burdens, 1 Sa. 17:25.

חֵץ m. with suff. חִצִּי pl. חִצִּים.

(1) *an arrow*, from the root חָצַץ. בַּעֲלֵי־חִצִּים archers, Genesis 49:23. *Arrows of God* are—(*a*) lightnings, as Habak. 3:11, then—(*b*) poet. evils, calamities inflicted on men, Deu. 32:42; Job 6:4; Psa. 38:3; 91:5; especially famine, Ezek. 5:16.—Nu. 24:8, חִצָּיו יִמְחָץ "he will dash his arrows (into blood), comp. Ps. 68:24.

(2) *a wound* inflicted by an arrow, Job 34:6. (On the contrary Euripides, Iphig. Taur. 314, calls weapons τραύματα ἐπιόντα, flying wounds).

(3) חֵץ הַחֲנִית 1 Sa. 17:7 (כתיב) is *the iron head of a spear;* but in קרי and in similar passages, 2 Sam. 21:19; 1 Ch. 20:5, there is found עֵץ wood, the shaft of a spear; and it is this only which suits the context. For it is a mistake to suppose that חֵץ can have the same meaning, and denote the wooden part of a spear.

חָצַב & חָצֵב fut. יַחְצֹב—(1) TO CUT, TO HEW OUT, especially stones (compare חָטַב) Deut. 6:11; 8:9; Isa. 5:2; 10:15; 22:16; Proverbs 9:1. Part. חֹצֵב *a stone cutter*, 2 Ki. 12:13; also *a wood cutter*, Isa. 10:15; used of both, 1 Ki. 5:29. Metaph. Psa. 29:7, "the voice of Jehovah cutteth out flames of fire;" i. e. sends out divided flames of fire.

(2) figuratively, *to destroy, to slay*. Hos. 6:5, חָצַבְתִּי בַּנְּבִיאִים "I have hewed (them) by the prophets;" i. e. I have declared to them death and destruction. In the other member there is הֲרַגְתִּים.

Niphal, *to be graven* (on stones), Job 19:24.

Pual, *to be hewn out*, i. e. to be formed, Isa. 51:1.

Hiphil, i. q. Kal No. 2. Isa. 51:9.

Derivative מַחְצֵב.

חָצָה i. q. חָצַץ (which see) TO DIVIDE, especially—(*a*) into two parts, Genesis 32:8; Ps. 55:24, לֹא יֶחֱצוּ יְמֵיהֶם "let them not halve (or divide) their days (the days of their lives), i. e. let them not reach to half of their length of life. Followed by—בֵּין...וּבֵין to divide and distribute between...and between, Nu. 31:27, 42. Isa. 30:28, עַד צַוָּאר יֶחֱצֶה "(the river) shall divide (a man) unto the neck," i. e. reaching as high as the neck it shall, as it were, divide him into two parts.—(*b*) also used of more than two parts, Jud. 9:43; Job 40:30.

Niphal, *to be divided, to divide one's self*, 2 Ki. 2:8, 14; Dan. 11:4. Specially into two parts, Eze. 37:22.

Derivative nouns, חֲצִי, חֵצוֹת, חֲצֹת, מֶחֱצָה, מַחֲצִית and the pr. n. יַחְצְאֵל, יַחְצִיאֵל.

חָצוֹר ("village," "hamlet" ["fence, castle, i. q. Arab. حصار."]), [*Hazor*], pr. n.—(1) of a town in the tribe of Naphtali, fortified by Solomon, Josh. 11:1; 12:19; 19:36; Jud. 4:2; 1 Ki. 9:15; 2 Ki. 15:29.—(2) of a town in the tribe of Benjamin, Neh. 11:33.—(3) of a district of Arabia, Jer. 49:28; [also other places].

["חָצוֹר חֲדַתָּה ("new castle"), [*Hazor Hadattah*,] pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:25."]

חֲצוֹצְרָה see חֲצֹצְרָה *a trumpet*.

חֲצוֹת ["Inf. used as a noun."] only in constr. חֲצוֹת f. sing. *middle*, from the root חָצָה to divide, to halve, Job 34:20; Ps. 119:62; Ex. 11:4.

חֵצִי & חֲצִי constr. חֲצִי, with suff. חֶצְיוֹ m.

(1) *a half*, Exod. 24:6; Nu. 12:12; Josh. 4:12, חֶצְיֵנוּ our half, i. e. half of us, 2 Sa. 18:3.

(2) *middle*, Jud. 16:3.

(3) i. q. חֵץ *an arrow*, from חָצָה in the signification of dividing, 1 Sa. 20:36, 37, 38; 2 Ki. 9:24.

חֲצִי הַמְּנֻחוֹת ("the midst of the places of quiet"), pr. n. m., 1 Chr. 2:52; whence patron. חֲצִי הַמְּנַחְתִּי verse 54.

I. חָצִיר i. q. חָצֵר prop. *a fence;* hence poetically *a habitation, dwelling*, i. q. בַּיִת. Isa. 34:13 [a dwelling for ostriches, 35:7.], "a dwelling for reeds and rushes." Root חָצַר No. I.

II. חָצִיר m.—(1) *grass*, Job 8:12; 40:15; Ps. 104:14.—(2) *a leek*, Nu. 11:5. Root חָצַר No. II.

["חָצַן an unused root, whose primary power appears to have been that of strength and firmness; compare Arab. حصن to be strong, to be fortified."]

חֹצֶן Psalm 129:7, and חֹצֶן Isai. 49:22, Neh 5:13, m., THE BOSOM of garments in which any thing

is carried. Arabic حضن, Æth. ሐፀን: id., whence denom. verb حضن to carry in the bosom. [In Thes. חֹצֶן *arm, forearm;* so called from strength (root חָצַן);—חֹצֶן id., also *bosom* where any thing is carried.]

חֲצַף Chald. TO BE SHARP, hence TO BE HARSH, SEVERE, and (especially Pa. and Aph.) trans. *to urge, to hasten.*

Part. Aphel מְהַחְצְפָה *severe* or *hasty* (spoken of the king's edict), Dan. 2:15; 3:22.

חָצַץ TO DIVIDE, and intrans. TO BE DIVIDED. Arabic حصّ Conj. III. to divide one's share with another, حِصّة a part, a portion. Talmud. to cut up, to cut in pieces (whence חֲצִיצָה an axe or adze), hence figuratively, to distinguish. Kindred roots are חָצָה, חָצַב, Chald. חֲצַף. The primary syllable חץ has the power of cutting, dividing, or sharpening, in common with the cognates חז (see חָזָה), חד (see חָדַד, חָדַשׁ), also קץ, כס, נז, נד (see the roots קָצַץ, גָּזַז, נָדַד). Pro. 30:27, "the locusts have no king, וַיֵּצֵא חֹצֵץ כֻּלּוֹ and yet they all go forth divided," i. e. in a divided host (comp. Gen. 14:15). Jerome, *per turmas suas.*

PIEL, part. מְחַצְצִים Jud. 5:11, *those who divide* (booty), (compare Isai. 9:2; 33:23; Psal. 68:13). Others, following the Targum and the Jewish writers, translate it *archers*, taking it as a denom. from חֵץ. [So Gesenius himself in Thes. "Compare Targ., Jud. 5:8."]

PUAL, *to be cut off,* i. e. finished, ended (spoken of the months of one's life), Job 21:21.

Hence חֵץ and the following words.

חָצָץ m.—(1) *a small stone, gravel stone* (from being broken up, made small), and collect. *small stones, gravel,* Prov. 20:17; Lam. 3:16. (Syr. ܚܨܨܐ, Arab. حَصًى.)

(2) i. q. חֵץ *an arrow,* poetically for lightning, Ps. 77:18.

חַצְצוֹן־תָּמָר, חַצֲצֹן־תָּמָר ("pruning of the palm"), [*Hazazon-tamar, Hazezon-tamar*], Gen. 14:7; 2 Ch. 20:2, pr. n. of a town situated in the desert of the tribe of Judah, celebrated for its palms; afterwards called עֵין גֶּדִי. As to the palms of Engadda, see Plin. H. N. v. 7. Celsii, Hierob. ii. 491.

חֲצֹצְרָה & **חֲצוֹצְרָה** f. *a trumpet,* Nu. 10:2, seq.; 31:6; Hos. 5:8; 2 Kings 12:14. ["This was the *straight* trumpet, different from the שׁוֹפָר *buccina* or *horn,* which was crooked like a horn. See Jos., Ant., iii. 12:6. Jerome on Hosea 5:8; Buxtorf's Lexicon, p. 816."] Various have been the conjectures as to the etymology. Most (with whom I formerly agreed), derive it from חָצַר, Arab. حضر to be present, Conj. X. to call together; hence the form חֲצוֹצֵר was considered to be after the analogy of the 12th Arabic conjugation, to call together (with a trumpet), whence חֲצֹצְרָה a trumpet, so called from calling together. Others (amongst whom of late Ewald, Hebr. Gram. p. 242), derive חֲצֹצְרָה from חָצַר No. I; supposing it to be so called because of its being narrow and slender, an etymology much less suitable. I have no doubt that this word is onomatopoetic, imitating the clangour of the sound of a trumpet, as in Latin *taratantara,* in the verse of Ennius ap. Serv., ad Virg. Æn., ix. 503, Germ. *trarara.* To this the Hebrew word before us is similar, especially if pronounced in the Arabic manner حضاضرة *hadâdera.* From this noun is derived the verb—

חִצֵּר *to blow* a trumpet, *to trumpet.* It occurs in part. מחצצרים (מְחַצְצְרִים), 1 Chr. 15:24; 2 Chr. 5:13; 7:6; 13:14; 29:28 כתיב; where in קרי one צ being rejected, it becomes מחצרים (מַחְצְרִים or מְחַצְּרִים, part. Piel or Hiphil), by a jejune correction of a more uncommon form.—2 Chron. 5:12, it is מחצררים, which appears to be a transcriptural error.

I. **חָצַר** an unused root. Arabic حصر, Æthiop. ሐጸረ: *to surround to enclose with a wall,* whence حِصار an enclosure, defence, castle. Kindred roots are עָצַר, and those given under the words אָזַר and גָּדַר. Hence חָצֵר, חָצִיר No. I, and pr. n. חָצוֹר.

II. **חָצַר** an unused root, i. q. خضر *to be green,* whence חָצִיר grass, which see. [The identity of this root with the preceding is maintained in Thes. "Etymologists have usually assumed here two different roots. But the connection of the ideas is shewn in the Greek χόρτος, which, like חָצִיר, signifies first *an enclosure, court,* specially for cattle, and then *a pasture,* and by meton. pasturage; i.e. *grass, green herbage,* etc. See Passow, h. v."]

[III. **חָצַר** (ק׳) Piel, 2 Ch. 5:13; Hiphil, 1 Ch. 15:24; 2 Ch. 5:12; 7:6; 13:14; 29:28, *to blow with a trumpet;* see חֲצֹצֵר כ׳ and חָצַר.]

חָצֵר constr. חֲצַר with suff. חֲצֵרִי, pl. חֲצֵרִים constr. חַצְרֵי and חֲצֵרוֹת const. חַצְרוֹת comm. *an enclosure,* a place surrounded by a fence, specially—

(1) *a court*, an enclosure before a building, Neh. 8:16; Est. 5:2; especially before the holy tabernacle and temple, Ex. 27:9, seq. הֶחָצֵר הַפְּנִימִית the inner court, or court of the priests. 1 Ki. 6:36, חָצֵר הַגְּדֹלָה the great court, 1 Ki. 7:12.

(2) *a village, hamlet, country village*, such as are elsewhere called בְּנוֹת הָעִיר, Josh. 13:23, 28; 15: 32, seq.; Levit. 25:31. Also used of the *moveable villages* of Nomade tribes, consisting of tents, Gen. 25:16; Isa. 42:11 (compare Cant. 1:5).

Hence are the following names of towns or villages:—

(1) חֲצַר־אַדָּר ("the village of Addar"), [*Hazar-addar*], a town on the borders of the tribe of Judah, Nu. 34:4; more briefly called אַדָּר, Josh. 15:3.

["(2*) חֲצַר גַּדָּה ('village of good fortune'), [*Hazar-gaddah*], in the southern part of the tribe of Judah, Josh. 15:27."]

(2) חֲצַר סוּסָה, Josh. 19:5, and חֲצַר סוּסִים ("the village of horses"), [*Hazar-susah, Hazar-susim*], 1 Ch. 4:31, in the tribe of Simeon.

(3) חֲצַר עֵינוֹן Eze. 47:17, and חֲצַר עֵינָן ("the village of fountains"), [*Hazar-Enan*], Eze. 48:1; Nu. 34:9, 10, on the northern borders of Palestine.

(4) חֲצַר שׁוּעָל ("the fox's village"), [*Hazar-shual*], Josh. 15:28; 19:3; 1 Ch. 4:28; Neh. 11: 27, in the tribe of Simeon.

(5) חָצֵר הַתִּיכוֹן ("the middle village"), [*Hazar-hatticon*], Ezek. 47:16, on the borders of Auranitis.

(6) plur. חֲצֵרוֹת [*Hazeroth*], a station of the Israelites in Arabia Petræa, Num. 11:35; 12:16; 33: 17; Deu. 1:1.

[חֶצְרוֹ see חֶצְרַי.]

חֶצְרוֹן ("enclosed," "surrounded by a wall"), [*Hezron*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Exod. 6:14.—(2) of a son of Pharez, Gen. 46:12; Ruth 4:18. Gr. Ἑσρώμ, Mat. i. 3. Patron. is חֶצְרֹנִי Nu. 26:6. ["(3) of a town in the tribe of Judah, Josh. 15:3, 25."]

חֶצְרַי (id.), [*Hezrai*], pr. name of one of David's captains, 2 Sam. 23:35 קרי In כתיב and 1 Ch. 11: 37, חֶצְרוֹ.

[חֲצֵרִים *Hazerim*, pr. n. Deu. 2:23.]

חֲצַרְמָוֶת ("the court of death"), [*Hazarmaveth*], pr. n. of a district in Arabia Felix, situated on the Indian sea, abounding in frankincense, myrrh, and aloes; but remarkable on account of the unhealthiness of the climate (whence its name); it is still called by the Arabs حضرموت, حضرموت, Gen 10:26. See Abulfedæ Arabia, edit. Gagn. page 45 Niebuhr's Description of Arabia, page 283—294.

[חֲצֹצְרִים (כ׳) Piel part. 2 Ch. 5:12; see חִצֵּר.]

חֵק see חֵיק.

חֹק m. followed by Makk. חָק־, with suff. חֻקִּי, but חָקְךָ Lev. 10:13; חָקְכֶם Ex. 5:14; plur. חֻקִּים, constr. חֻקֵּי and חוּקֵּי Ezek. 20:18, properly *that which is established* or *definite* (from the root חָקַק No. 3), e.g. חֻקִּי that which is appointed for me, Job 23:14. Specially—

(*a*) *an appointed portion* of labour, *a task*, Ex. 5:14; Pro. 31:15; of food, Pro. 30:8.

(*b*) *a defined limit, a bound*, Job 26:10; Prov. 8:29. לִבְלִי חֹק without limit, Isa. 5:14; 24:5.

(*c*) *an appointed time*, Job 14:13; 28:26.

(*d*) *an appointed law, a statute, an ordinance*, Gen. 47:26; Ex. 12:24; used of the laws of nature [as prescribed by God], Job 28:26; of laws given by God to man, Deu. 4:5, 8, 14; 6:24; 11:32; 12:1: *a decree* of God, Psa. 2:7; *a custom* observed as though it were a law, Jud. 11:39; *right, privilege*, observed as though it had been a law, Exod. 29:28 [This passage speaks of an actual *ordinance* of God]

חָקָה unused in Kal, i.q. חָקַק pr. TO CUT INTO (hacken, hauen), *to hack;* hence *to engrave, to carve* (Pual, No. 1); *to draw, to paint* (Pual, No. 2; see חָקַק, No. 2); also, *to hack up the ground* (aufhacken); see Hithpael.

PUAL part. מְחֻקֶּה—(1) *something carved, engraved*, 1 Ki. 6:35.

(2) *drawn, painted*, Eze. 8:10; comp. 23:14.

HITHPAEL, *to dig up, to hack up* the ground, aufhacken, einen Graben aufwerfen. I would thus, from the primary signification, explain Job 13:27, עַל־שָׁרְשֵׁי רַגְלַי תִּתְחַקֶּה "around the roots of my feet thou hast dug up (the ground);" or, hast made a trench, so that I cannot go on, i.e. thou hast stopped up my way, compare Job 19:8; Lam. 3:7. It is commonly interpreted, around the roots of my feet thou hast delineated; i.e. hast marked out to my feet how far they shall go.

חֻקָּה f. from חֹק, *that which is established* or *defined* ["Sing. spoken always of a single law or ordinance; e.g. חֻקַּת הַפָּסַח "*law, ordinance of the passover*"]; specially—(*a*) *law*, e.g. of heaven, of nature, Job 38:33; Jer. 31:35; 33:25; of God, Ex. 27:21, חֻקַּת עוֹלָם "an everlasting law."—(*b*) *practice, custom*, e.g. of the Gentiles, i.e. idolatry, 2 Ki

17:8; Lev. 20:23, *right, privilege*, Ex. 29:9 [such a privilege being God's ordinance].

חֲקוּפָא ("bent"), [*Hakupha*], pr. n. m. Ezr. 2:51; Neh. 7:53, from the unused root—

חָקַף=حقف TO BEND ONE'S SELF.

חָקַק prop. TO CUT, TO CUT INTO, TO HACK, hauen, einhauen; compare the kindred roots, all of which are onomatopoetic, חָקָה, حق and حقحق to strike with a sword, hauen, then to stamp violently; also, to encounter violently; حك and حكحك id.; hacken, *to hack*. In passing, we may observe that especially in verbs geminate in the middle radical, there are many which are imitations of sound, and hence are common to many languages; as לָקַק lecken [*to lick*], דָּבַב, טָפַף, tappen, הָלַל ballen, צָלַל *tinnio*, schallen, דָּקַק to beat, to beat to powder, etc.; and in the geminate forms, גַּרְגַּר *gargarizavit*, צִפְצֵף *pipivit*, צִלְצַל *tintinnum edidit*, etc. Specially—

(1) *to carve out* a sepulchre, in a rock, Isaiah 22:16; *to engrave* letters and figures on a tablet, Isa. 30:8; Eze. 4:1.

(2) i. q. γράφειν, *to delineate, to paint*, Isa. 49:16; Eze. 23:14.

(3) *to decree, to ordain* (verbs of inscribing and writing are used in the sense of decreeing, since it is the work of a legislator to write or inscribe his laws), Isa. 10:1; *to determine, to appoint, to describe*, Prov. 8:27, 29. Part. חֹקֵק poet. for שֹׁפֵט a judge, Jud. 5:9.

PUAL part. מְחֻקָּק *what is decreed*, Pro. 31:5.

HOPHAL, fut. יֻחַקוּ for יֻחְקְקוּ (with the omission of Dag. forte) *to engrave, to inscribe*, Job 19:23.

POEL, i. q. Kal No. 3, *to decree*, Pro. 8:15. Part. מְחֹקֵק—(1) *a law giver*, Deut. 33:21; Isa. 33:22; *a leader*, Jud. 5:14.—(2) *a sceptre*, Num. 21:18; Ps. 60:9; Gen. 49:10.

Hence חֹק, חֻקָּה, [חֻקֹּק], and—

חֵקֶק m. only in pl. const. חִקְקֵי *decrees, things determined*, Isa. 10:1; Jud. 5:15 (where it corresponds to a similar word, חִקְרֵי, verse 16).

["**חֻקֹּק** *Hukkok*, pr. n. of a town on the borders of Asher and Naphtali, Josh. 19:34; called חוּקֹק 1 Ch. 6:60."]

חָקַר fut. יַחְקֹר (Job 13:9) TO SEARCH, TO INVESTIGATE. (The primary idea is perhaps that of searching in the earth by digging, so that kindred roots are נָקַר, כָּרָה, see מֶחְקָר Ps. 95:4.) Const. absol. Deu. 13:15; Eze. 39:14, followed by acc. of person or thing, *to explore, search out*, as a country, Jud 18:2; (to taste) food or drink, Prov. 23:30; wisdom, Job 28:27; the mind of any one, 1 Sa. 20:12; Psa. 139:1. Prov. 28:11, "a rich man seems to himself to be wise, וְדַל מֵבִין יַחְקְרֶנּוּ but a poor man who has understanding searches him." LXX. καταγνώσεται. Aqu. Theod. ἐξιχνιάσει.

PIEL, i. q. Kal. Eccles. 12:9.

NIPHAL, pass. of Kal. Jer. 31:37. 1 Ki. 7:47, לֹא נֶחְקַר מִשְׁקַל נְחשֶׁת "the weight of the brass could not be searched out," comp. אֵין חֵקֶר.

Hence מֶחְקָר and—

חֵקֶר (1) *searching, investigation*, Job 34:24. אֵין חֵקֶר that which cannot be sought out, Prov. 25:3; hence used of any thing that is innumerable, Job 5:9; 9:10; 36:26; also *deliberation*, Jud. 5:16.

(2) *that which is known by investigation, hidden, secret*. Job 38:16, חֵקֶר תְּהוֹם "the most secret recesses of the sea." Metaph. חֵקֶר אֱלוֹהַּ Job 11:7, i. q. τὰ βάθεα τοῦ Θεοῦ. [Prof. Lee questions the propriety of this comparison on the ground of the Hebrew construction.]

חֹר m. only in plur. חֹרִים, *noble, freeborn*, 1 Ki. 21:8, 11; Neh. 2:16; 4:13; once fully written חוֹרִים Ecc. 10:17. Root חָרַר No. 2.

חֹר *a hole*, see חוּר.

חֹר see חוּר.

[**חֹר הַגִּדְגָּד** see גִּדְגָּד.]

חָרָא or **חָרֵא** an unused root. Arabic خرى *to do one's easement*, a low word rather than a decent one. Hence whenever its derivative occurs in the sacred text, the Hebrew critics have placed [what they deemed] a more decent word in the margin. See מַחֲרָאוֹת, חֲרֵי יוֹנִים for חַרְאֵי יוֹנִים, and—

חֲרָאִים m. plur. *dung, excrements*, Isa. 36:12. In the margin the more decent word צוֹאָה is found [as the קרי]; the vowels of which are subjoined to this.

חָרַב whence imp. חֲרֹב, and **חָרֵב** future יֶחֱרַב—

(1) TO BE DRIED UP, spoken of water, rivers, earth. Gen. 8:13; Job 14:11; Isai. 19:6; Ps. 106:9. It differs [" as merely denoting the absence of water"] from יָבֵשׁ *to be dry, to become dried*, see Gen. 8:13, compare 14; also Isa. 19:5, where there is a gradation, וְנָהָר יֶחֱרַב וְיָבֵשׁ. Compare Reimarus, De Differentia Vocc. Hebr. p. 64. (From the same stock is Gr. κάρφω to become dry, κράμβος dry.)

(2) *to be desolate, to be laid waste*, spoken of countries or cities, (dry places being desert, devoid of water, Isai. 42:15; 48:21); Isai. 34:10; Jer. 26:9: of sanctuaries, Am. 7:9; also *to be destroyed, wasted*, spoken of a people, Isa. 60:12; and trans. *to lay waste, to destroy*, Jer. 50:21. (Imp. חֲרֹב.)

(3) *to be amazed, astonished*, Jer. 2:12; compare the synonymous words שָׁמַם and שָׂעַר.

(Arab. خرب to be laid waste, Conj. II. to lay waste, to destroy; cognate to which is حرب I. II. IV. to wage war.)

Niphal—(1) pass. of Kal No. 2, *to be laid waste, desolated*, Eze. 26:19; 30:7.

(2) recipr. *to destroy one another*, hence *to fight*, 2 Ki. 3:23.

Pual pass. of No. 1, *to be dried*, Jud. 16:7, 8.

Hiphil—(1) *to dry up* ["as water"], Isa. 50:2.

(2) *to lay waste*, towns, countries, Ezekiel 19:7; Jud. 16:24; *to destroy* a people, 2 Ki. 19:17.

Hophal pass. of Hiphil No. 2, Eze. 26:2; 29:12. The derivative nouns all follow.

חֲרַב Ch. i. q. Heb.

Hophal, *to be destroyed, laid waste*, Ezr. 4:15.

חָרֵב adj. fem. חֲרֵבָה—(1) *dry*, Lev. 7:10; Prov. 17:1.

(2) *laid waste, destroyed*, Jer. 33:10, 12; Neh. 2:3, 17; Eze. 36:35.

חֶרֶב [in pause חָרֶב, with suffix חַרְבִּי, pl. חֲרָבוֹת, const. חַרְבוֹת], f.—(1) *a sword* ["as laying waste; others, as having the signification *edge*, comp. حرف, سنّ, to be sharp, acrid, whence حرف edge of a sword"]. (Arab. حرب, Syr. ܣܢܚܐ, whence Greek ἅρπη, see Bochart, Hieroz. ii. p. 760.) הִכָּה לְפִי חֶרֶב to smite with the edge of the sword; to kill with the sword, Deut. 13:16; 20:13; Joshua 6:21; 8:24; 10:28.

(2) It is applied to *other cutting instruments*; e. g. a circumcising knife, Josh. 5:2, 3; a knife, or razor, Eze. 5:1; a graving tool, Ex. 20:25; an axe, Ezek. 26:9. Poetically used of the curved tusks of the hippopotamus, Job 40:19.

(3) *drought*, Deu. 28:22. [This meaning is not needed in this passage; so Thes.]

חֹרֵב & חוֹרֵב ("dry," "desert"), pr. n. *Horeb*, a lower summit of Mount Sinai, from which one ascends Mount Sinai properly so called (جبل موسى *Jebel Músa*). Ex. 3:1; 17:6; Deut. 1:2, 6; 4:10, 15; 5:2; 18:16; 1 Ki. 8:9; 19:8; Mal. 3:22; compare Burckhardt's Travels, p. 873, seq.; 1077, seq. Germ. edit. ["But Horeb seems to have been a general name for a whole mountain, of which Sinai was a particular summit. See Hengstenberg, Auth des Pentat. ii. p. 896." Robinson.]

חֹרֶב m.—(1) *dryness, drought*, Jud. 6:37, 39; hence, *heat*, Gen. 31:40; Job 30:30.

(2) *a desolating, laying waste.* עָרֵי חֹרֶב towns laid waste, desolated, Isa. 61:4; Eze. 29:10.

חָרְבָּה plur. חֳרָבוֹת, with art. הֶחֳרָבוֹת const. חָרְבוֹת f. ["(1) *dryness*, pl. *dry places*, Isa. 48:21."]

(2) *a desolation, a place laid waste, ruins.* Lev. 26:31, נָתַתִּי אֶת־עָרֵיכֶם חָרְבָּה "I will lay your cities waste." בָּנָה חֳרָבוֹת to build up ruins or places laid waste. Eze. 36:10, 33; 38:12; Mal. 1:4; Isa. 58:12; 61:4. Job 3:14, "kings and counsellors of the earth הַבֹּנִים חֳרָבוֹת לָמוֹ who have built ruins for themselves," i. e. splendid edifices, presently however to fall into ruins, q. d. die große Steinhaufen aufbauen. Synonymous with this is הֵקִים חֳרָבוֹת Isaiah 44:26. חָרְבוֹת מֵחִים the ruins, i. e. the ruined houses of the rich, Isa. 5:17.

חָרָבָה (for חֲרֵבָה) *that which is dry, dry land*, Gen. 7:22; Ex. 14:21; 2 Ki. 2:8.

חֲרָבוֹן plur. constr. חַרְבוֹנֵי m. *drought, heat* [of summer], Ps. 32:4.

חַרְבוֹנָא (probably Pers. خربان an ass driver), [*Harbonah*], pr. n. of a eunuch of Xerxes, Est. 1:10, spelled חַרְבוֹנָה 7:9.

חָרַג ἅπαξ λεγόμ. Psalm 18:46, to shake, to tremble. Ch. חַרְגָּא fear, trembling. (The primary syllable is רג, which equally with רע denotes tremulous movements, see רָגַז, רָגַע). Loc. cit. וְיַחְרְגוּ מִמִּסְגְּרוֹתֵיהֶם "and they shall tremble out of their hiding places, i. e. (they shall go out from their fortified places with trembling) and shall deliver them up to me;" comp. Mic. 7:17; Hos. 11:11. Others, from a comparison with Arab. خرج to go out, translate *shall go out from their hiding places*, but it is weaker. In the parallel passage, 2 Sa. 22:46, there is וְיַחְגְּרוּ.

חַרְגֹּל an unused quadril. i. q. Arab. حرجل to leap, to gallop as a horse, to spring as a locust. It is formed from the triliteral חָרַג to tremble, which is applied to leaping (see גִּיל). By the omission of ר from this root another triliteral is formed, חָגַל. Hence—

חַרְגֹּל m. *a locust*, so called from its leaping (see the root, comp. ἀτταχός, ἀττέλαβος, from ἅττειν), with wings and fit for food, Lev. 11:22. (Arab. حرجلة a troop of horses, also of locusts, حرجوان, *l* and *n* being interchanged, a kind of locust without wings).

חָרֵד fut. יֶחֱרַד—(1) TO TREMBLE, TO BE FRIGHTENED. (The unused חָרַד prob. had the signification of terrifying, compare עָרַץ, ἀράσσω.) Exod. 19:16; 1 Sa. 28:5; Isa. 10:29 ["ascribed to the heart, 1 Sa. 28:5"]; followed by לְ of the cause, Job 37:1. Used in a pregnant sense, Gen. 42:28, וַיֶּחֶרְדוּ אִישׁ אֶל אָחִיו לֵאמֹר "they were afraid (i.e. afraid they turned) one to another, saying."

(2) Followed by אֶל prop. *to fear for any one*, i.e. to take care of him, 2 Ki. 4:13 ["followed by אַחֲרֵי *to follow* any one *trembling*, 1 Sa. 13:7"].

(3) *to come trembling, to hasten* (compare חָפַז Niphal), followed by מִן from a place, Hos. 11:10, 11; לִקְרַאת to meet, 1 Sa. 16:4; 21:2.

Hiphil, *to terrify, to make afraid*, Jud. 8:12; 2 Sa. 17:2; Lev. 26:6; Job 11:19; Isa. 17:2.

The derivative nouns follow with the exception of the pr. n. חֲרוֹד.

חָרֵד adj.—(1) *trembling, fearful, afraid*, Jud. 7:3; followed by עַל, for that of which one is afraid, 1 Sa. 4:13.

(2) Applied to the fear of God and piety; *reverence*, Ezr. 10:3, הַחֲרֵדִים בְּמִצְוַת אֱלֹהֵינוּ "those who fear (or reverence) the commandment of our God;" compare 9:4; Isa. 66:2, חָרֵד עַל דְּבָרִי "who reverences my words," followed by אֶל verse 5.

חֲרָדָה f. constr. חֶרְדַּת plur. חֲרָדוֹת, Eze. 26:16.—(1) *terror, fear*. Gen. 27:33, "and Isaac feared חֲרָדָה גְּדֹלָה a great fear." A genitive after this word sometimes refers to the person who is feared, as, חֶרְדַּת אָדָם the fear of man, Prov. 29:25; sometimes to him who inspires fear, חֶרְדַּת אֱלֹהִים terror, or fear, sent by God (a panic fear), 1 Sa. 14:15.

(2) *care, concern*, 2 Ki. 4:13.

(3) pr. n. of a station of the Israelites in the desert [*Haradah*], Nu. 33:24.

חָרָה fut. יֶחֱרֶה apoc. יִחַר.

(1) TO BURN, TO BE KINDLED, cogn. to חָרַר. Always spoken of anger, concerning which these expressions are used—(*a*) חָרָה אַפּוֹ, Exod. 22:23; followed by בְּ against any one, Gen. 30:2; 44:18; Job 32:2, 3; 42:7; less often followed by אֶל Nu. 24:10; עַל Zec. 10:3—(*b*) without אַף: חָרָה לוֹ "(anger) was kindled to him;" he was angry, Gen. 31:36; 34:7; 1 Sa. 15:11; 2 Sa. 19:43.—(*c*) חָרָה בְּעֵינָיו "(anger) was kindled in his eyes;" since anger is visible in the kindling of eyes, and inflamed countenance, Gen. 31:35; 45:5.

These expressions sometimes rather denote sorrow than anger; and hence they are rendered by the LXX. by the verb λυπέομαι, as Gen. 4:5; Jon. 4:4, 9; Neh. 5:6; compare as to the connection of the two ideas זָעַם Niphal, and עָצַב Hithpael.

(2) *to be angry*, followed by בְּ Hab. 3:8.

Niphal (Cant. 1:6 [referred in Thes. to the root חָרַר]). part. נֶחֱרִים pl. i.q. Kal No. 2, *to be angry*, Isa. 41:11; 45:24; followed by בְּ against any one, Cant. 1:6 [but this should be referred to חָרַר].

Hiphil הֶחֱרָה fut. וַיִּחַר—(1) *to make to burn, to kindle* anger, Job 19:11; followed by עַל.

(2) *to do* any thing *with ardour, to be earnest*; followed by another finite verb, Neh. 3:20, אַחֲרָיו הֶחֱרָה הֶחֱזִיק בָּרוּךְ "after him Baruch earnestly repaired (the wall)," or, emulating him, repaired, etc.

Tiphil, fut. יְתַחֲרֶה (of the form תִּקְטֵל) *to emulate, to rival*, Jer. 22:15; followed by אֶת with any one, Jer. 12:5.

Hithpael, *to fret oneself, to be angry*, Psa. 37:1, 7, 8; Pro. 24:19.

Derived nouns, חֲרִי, חָרוֹן, תַּחֲרָא.

["חַרְהֲיָה (*Harhaiah*), according to other copies חַרְחֲיָה ("who was dried up"), pr. n. of a man, Neh. 3:8."]

חֲרוֹד ("fear," "terror"), [*Harod*], pr. n. of a fountain, or of a place near it. עֵין חֲרוֹד Jud. 7:1; Hence Gentil. חֲרֹדִי 2 Sa. 23:25.

חֲרוּזִים m. pl. *strings of pearls*, or other gems, or coral, Cant. 1:10; from the root חָרַז which see. Syr. ܚܪܙܐ and Arab. خرز a necklace composed of gems or pearls.

חָרוּל m., Job 30:7; Zeph. 2:9; pl. חֲרֻלִּים Prov. 24:31, *the nettle*, so called from its burning, from the root חָרַל = חָרַר. Comp. Æth. ሐሐለለ: to singe, for ሐሐረረ:. See Celsii Hierobot. t. ii. p. 166.

["חֲרוּמַף (contracted from חָרוּם אַף flat-nosed), [*Harumaph*], pr. n. of a man, Neh. 3:10"].

חָרוֹן m. (from the root חָרָה) *heat, burning*, and concr. of something burning, Ps. 58:10.

There is often found the phrase חֲרוֹן אַף "heat of anger," Nu. 25:4; 32:14; 1 Sa. 28:18, and simpl. חָרוֹן is used for *wrath*, Neh. 13:18; Ps. 2:5. Plur. חֲרֹנִים *angers*, Ps. 88:17.

[חֹרוֹן see בֵּית חֹרוֹן.]

חָרוּץ (Kametz pure, see Amos 1:3), part. pass. from the root חָרַץ to cut into, to sharpen.—(1) *cut in, dug*, hence *the ditch* of a fortified city, Dan. 9:25. (Chald. חֲרִיץ.) Compare the root No. 1, *b*, where the verb נִבְנְתָה can only be referred to חָרוּץ by zeugma.

(2) *sharpened* (see the root No. 2), hence as a poet. epith. for *a threshing wain*, an agricultural instrument used for rubbing out corn; more fully מוֹרַג חָרוּץ a sharpened threshing instrument, Isaiah 41:15; and hence used without the substantive in the same sense, Isa. 28:27; Job 41:22. Plur. חֲרוּצוֹת Amos 1:3. As to the form of this instrument, see מוֹרַג.

(3) *something decided*, hence *judgment* (see the root No. 3). Joel 4:14, בְּעֵמֶק הֶחָרוּץ "in the valley of *judgment*," i. e. of punishment. LXX. ἐν τῇ κοιλάδι τῆς δίκης.

(4) poetically used for *gold*, Psa. 68:14; Prov. 3:14; 8:10; 16:16; Zec. 9:3; so called either from the sharp (bright) colour (see חָמֵץ No. 3), or else from its being eagerly desired by men (see חָרַץ No. 4, *b*. Arab. حرص to be eager, to covet), or else perhaps for some other reason; ["properly that which is dug out"]. It seems to answer to the Gr. χρυσός.

חָרוּץ (of a form which regularly receives dagesh, for חָרּוּץ)—(1) *eager* (see the root No. 4, *b*), hence *diligent, sedulous*. Pl. חָרוּצִים Pro. 10:4; 12:24; 13:4; 21:5.

(2) [*Haruz*], pr. n. of the father-in-law of king Manasseh, 2 Ki. 21:19.

חָרַז an unused root, cognate to חָרַץ *to puncture*, hence *to perforate, to bore through*. Arab. خرز to perforate e.g. pearls or gems, in order to string them. Hence חָרוּז.

["חַרְחַס (*Harhas*), pr. n. m., 2 Ki. 22:14, written חַסְרָה 2 Ch. 34:22."]

חַרְחֻר m. (from the root חָרַר)—(1) *inflammation, burning fever*, Deut. 28:22. LXX. ἐρεθισμός. Vulg. *ardor*.

(2) [*Harhur*], pr. n. of a man, Ezr. 2:51; Neh. 7:53.

חָרַט an unused root. Syriac ܚܪܛ *to cut in, to engrave*, like the kindred root חָרַץ, חָרַת, חָרַשׁ, χαράσσω, χαράττω. See more under the root גָּרַד. Hence חֶרֶט a graving tool or chisel, and Arab. خرط to turn [as in a lathe]. [Hence חָרִיט and חֶרֶט, חַרְטֹם.]

חֶרֶט m.—(1) *a graving tool*, Ex. 32:4.

(2) *a style*, with which letters were inscribed on wood or stone; hence poetically used of a kind of writing, Isa. 8:1, בְּחֶרֶט אֱנוֹשׁ "with the *style* of a man" (of the common people), i. e. with letters of the common sort, such as the common people might easily read.

חַרְטֹם m. only in plur. חַרְטֻמִּים *sacred scribes*, skilled in the sacred writing (i. e. in the hieroglyphics), ἱερογραμματεῖς, a kind of Egyptian priests (see Jablonskii Prolegg., in Panth. Ægypt., page 91, seq Creuzer, Mythologie und Symbolik, i. p. 245). Gen 41:8, 24; Exod. 7:11, 22; 8:3, 14, 15; 9:11; this name is also applied to the Babylonian magi, Dan. 1:20; 2:2. This word appears to me to be of Hebrew origin, whether it be derived from חֶרֶט a style, and ־ֹם formative (comp. פִּדְיוֹם from פָּדָה, דָּרוֹם from דָּרַר), or whether it be taken as a quadriliteral, formed from the triliterals חָרַט and חָרַם to be sacred. But, however, it is not an improbable opinion that the Hebrews imitated in these letters a similar Egyptian word (comp. מֹשֶׁה, אַבְרֵךְ, בְּהֵמוֹת); thus, according to Jablonski (loc. cit., and Opuscc. ed. te Water, i. p. 401) ⲉⲣϫⲱⲙ *thaumaturgus*, or according to Ignatius Rossius (in Etymol. Ægypt., p. 366) ⲥⲁⲡⲉⲥⲧⲱⲙ i.e. guardian of secret things. On the other hand it seems altogether absurd to seek for this word, which occurs so frequently in the Pentateuch, another etymology when found in Daniel, by deriving it from the Persic; namely, from خردمند *chyredmand* (not *chardamand*), endued with wisdom. Besides Jablonski and Rossius, see Michaëlis Supplem. p. 920; Rosenmüller ad Bocharti Hieroz. ii. page 468; Pfeifferi Dubia Vexata, ad Exod. 7:11.

חַרְטֻמִּין Ch. pl. i. q. Heb. Dan. 2:10, 27; 4:4, 6; 5:11.

חֳרִי m. with the addition of אַף *heat of anger*, Ex. 11:8; Deu. 29:23; Isa. 7:4, etc. Root חָרָה.

I. חֹרִי m. *white bread*, made of fine flour, from the root חוּר No. I. It occurs once, Gen. 40:16, סַלֵּי חֹרִי Vulg. *canistra farinæ*; LXX. κανᾶ χονδριτῶν. In the treatise of the Mishnah, Edaioth, iii. § 10, חורי is a kind of loaf or cake; Arab. حُوّارى white bread, white flour.

II. חֹרִי ("a troglodyte," "cave-dweller," from חוֹר No. II, a hole, a cavern, and the termination ־ִי), [*Horite*], pr. n.

(1) of a people, who in very ancient time inhabited

Mount Seir (Gen. 14:6), afterwards expelled by the Edomites (Deu. 2:12, 22), Gen. 36:20—30.

(2) [*Hori*], pr. n. of several men—(*a*) Gen. 36:22.—(*b*) Nu. 13:5.

חֲרֵי יוֹנִים for חַרְאֵי יוֹנִים (from the root חָרָא), *doves' dung*, 2 Ki. 6:25 כתיב. This may be taken in its proper sense, for it is not incredible that men oppressed by long-continued famine should have eaten doves' dung; (compare Celsii Hierob. ii. p. 32; Rosenmüller ad Bocharti Hieroz. ii. p. 582); but it is not less probable that this name should be applied to some kind of vegetable food, just as in Arabic the herb Kali is called *sparrows' dung* (خرء العصافير), and in the shops of the chymists [in Germany] assa fœtida is called Teufelsdreck. See Bochart, Hieroz. ii. page 44, seq.; comp. however Celsius, loc. cit., who rightly shews that Bochart has erred in saying that the Arabs are in the habit of calling fried beans, doves' and sparrows' dung. In קרי 2 Ki. loc. cit. is דִּבְיוֹנִים, which see.

חָרִיט m. pr. *something turned* or *carved* (from the root חָרַט); specially a conical *pouch* or *purse*, 2 Ki. 5:23; Isa. 3:22. Arabic خَرِيطَة. Compare Schrœderus, De Vestitu Mulierum Heb. c. 17.

חָרִיף (Arabic خَرِيف "autumnal showers," from חֹרֶף autumn), [*Hariph*], pr. n. of a man, Neh. 7:24; 10:20. Instead of this, there occurs in Ezr. 2:18, יוֹרָה (also signifying autumnal showers).

חָרִיץ (a verbal noun, from the root חָרַץ to cut, to sharpen).

(1) *a cutting, piece cut off*, τμῆμα. 1 Sam. 17:18, עֲשֶׂרֶת חֲרִיצֵי הֶחָלָב "ten cuttings of (thickened) milk (or of soft cheese)." LXX. τρυφαλίδες, i. e. according to Hesychius, τμήματα τοῦ ἁπαλοῦ τυροῦ. Vulg. *decem formellæ casei*. Arab. كَرِيص (خ being changed into ك) soft cheese.

(2) *sharpened*, i. q. חָרוּץ No. 2. Specially of a sharp threshing instrument, 2 Sam. 12:31; 1 Chr. 20:3.

חָרִישׁ (from the root חָרַשׁ) m. *plowing*, 1 Sam. 8:12, *plowing time*, ἀροτος, Gen. 45:6; Ex. 34:21.

חֲרִישִׁי adj. *silent, quiet;* hence *hot*, spoken of the east wind, Jon. 4:8.

חָרַךְ a root, ἅπαξ λεγόμ. Pro. 12:27, prob. TO BURN, TO SINGE (like Chald. חֲרַךְ and Arab. حرق), hence *to roast* flesh. Prov. loc. cit., לֹא יַחֲרֹךְ רְמִיָּה צֵידוֹ "the slothful man will not roast his prey," i. e. the lazy man will always be in want of wished-for gain; for nothing is to be procured without labour, der Träge brät kein Wildpret. רְמִיָּה for אִישׁ ר׳. LXX. οὐκ ἐπιτεύξεται θήραν, pursues not prey. Chald. and Syr. נִסְתַּקֵּל *will take, will catch;* but all these translators appear only to have given the sense freely. The signification of taking is indeed *doubtful*, unless the idea be connected with חֲרַכִּים. C. B. Michaëlis interprets, *will catch in a net*, making it thus, denom. from חֲרַכִּים net-work, lattice. [To this Gesenius accedes in Thes.]

חֲרַךְ Chald. *to burn, to singe*, i. q. Arab. حرق. ITHPAEL, אִתְחָרַךְ *to be singed*, Dan. 3:27.

חֲרַכִּים m. *lattices* of windows, properly *a net*, net-work, Cant. 2:9. LXX. δίκτυα. (Chaldee חֲרַכָּא a window.)

חָרַל see חָרוּל [given as an unused root in Thes.].

חָרַם unused in Kal, properly TO SHUT UP (comp. חֵרֶם a net, No. 1.)—

(1) specially *to shut in, to contract the nose* (comp. חָסַם). Hence part. חָרוּם Levit. 21:18, *drawn in*, or *depressed at the nose*. Vulg. *naso parvo*. Arab. خرم and خزم to bore through the cartilage between the nostrils of a camel and put in a ring, properly to draw down the nose.

(2) *to prohibit* to common use; *to consecrate* to God (opp. to חָלַל). Arabic حَرَّمَ to prohibit, especially to common use. II. to render sacred. IV. to devote. حَرَم a sacred place, adytum, also women's apartment [*Haram*]. Æth. ሐረመ: to account unlawful, አሕረመ: to forbid, to prohibit. See HIPHIL.

HIPHIL, הֶחֱרִים—(1) *to consecrate, to devote* (Æth. አሐረመ: to lay under a curse) to God, so that it could not be redeemed, Lev. 27:28, 29; Mic. 4:13. In the wars of extermination against the Canaanites, cities were thus devoted, so that when they were taken, both man and beast were one and all destroyed, and the city itself razed. Hence—

(2) *to extirpate, to destroy utterly*, cities (Luth. verbannen), Deut. 2:34; 3:6; 7:2; 20:17; Josh. 8:26; 10:28, 37; 11:21; 1 Sam. 15:3, seq.; Isaiah 34:2; 37:11. There is sometimes added לְפִי חֶרֶב Josh. 11:12; 1 Sa. 15:8. The phrase הַחֲרִים אַחֲרֵי פ׳ Jer. 50:21, seems to denote an enemy pursuing after those who are to be destroyed (comp. בִּעֵר אַחֲרֵי 1 Ki. 14:10; 21:21). Poetically, God himself is said to

devote any thing; i. e. utterly to destroy it as something so devoted. Isa. 11:15, וְהֶחֱרִים יְהוָה אֵת לְשׁוֹן יָם מִצְרַיִם "and Jehovah will devote (i. e. will dry up) the bay of the Egyptian sea."

Hophal הָחֳרַם *to be devoted, to be consecrated,* Ezr. 10:8; when used of men, i. q. *to be slain,* Ex. 22:19; Lev. 27:29.

חֳרֵם ("devoted," "sacred"), [*Horem*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

חָרִם for חָרִים (i. q. חָרוּם "flat-nosed"), [*Harim*], pr. n. of a man, Ezr. 2:32; 10:31; Neh. 3:11.

חֵרֶם, once חֶרֶם (Zec. 14:11), with suffix חֶרְמִי, חֶרְמוֹ pl. חֲרָמִים.

(1) *a net,* of a fisherman or fowler, so called from shutting, see the root No. 1, Hab. 1:16, 17; Ezek. 26:5, 14; 47:10. Metaph. *nets* are used of the blandishments of women, Ecc. 7:26.

(2) *the devoting* of any thing to utter destruction, Mal. 3:24; Zec. 14:11. אִישׁ חֶרְמִי a man devoted by me, 1 Ki. 20:42; Isa. 34:5.

חָרְמָה ("a devoting," a place laid waste), [*Hormah*], pr. n. of a royal city of the Canaanites, afterwards allotted to the tribe of Simeon, Num. 14:45; 21:3; Deut. 1:44; Joshua 12:14; 19:4; formerly called צְפַת Jud. 1:17.

חֶרְמוֹן (i. q. خَرْم, خُرْم prominent summit of a mountain; properly it seems the nose of a mountain; compare أَنْف), *Hermon,* a spur of Antilibanus, Josh. 11:3, 17; Ps. 89:13; 133:3; near the spring of the Jordan; now called Jebel esh-Sheikh (جبل الشيخ) and towards the south *Jebel el-Heish;* it consists of several mountains, and is therefore spoken of in the pl. חֶרְמוֹנִים Ps. 42:7. We learn from Deut. 3:9; 4:48, that these mountains were called by the Amorites שְׂנִיר, by the Sidonians שִׂרְיוֹן; and they were also sometimes called שִׂיאֹן; but 1 Ch. 5:23, *Senir* and *Sirion* are distinguished from one another. The names applied to the mountains of this region appear sometimes to have been used in a wider, sometimes in a narrower, sense.

חַרְמֵשׁ quadril. prob. compounded of خرم to cut off, and חָרַשׁ to cut into. Hence—

חֶרְמֵשׁ m. *a sickle,* reaping *hook,* Deut. 16:9; 23:26.

חָרָן (i. q. Arab. حَرَّان a place dried up, or parched with the sun), [*Haran*], pr. n.—(1) of a town of Mesopotamia, called in Gr. and Lat. Κάῤῥαι, *Carræ,* Arab. and Syr. حَرَّان, ܚܪܢ, afterwards celebrated for the defeat of Crassus; Gen. 11:31; 12:5; 27:43; 2 Ki. 19:12; and Eze. 27:23 (in this passage, J. D. Michaëlis, who follows a false hypothesis as to this whole verse, understands some other city in Arabia Felix); see Gol. ad Alferg. p. 249; Schult. Ind Geogr. v. Charræ; J. D. Michaëlis, Suppl. p. 930.—(2) of a man, 1 Chr. 2:46.

חֹרֹנַיִם ("two caverns," dual from חוֹר = חוֹרֹן) [*Horonaim*], pr. n. of a town of the Moabites, situated on the ascent of a hill, Isa. 15:5; Jer. 48:3, 5, 34. The Gentile noun is חֹרֹנִי Neh. 2:10, 19 בֵּית חוֹרֹן page CXVII, B, is altogether a different place

חַרְנֶפֶר (perhaps for נַחֲרְנֶפֶר from נָחַר to snore, and نَفَخَ to inhale, to pant), [*Harnepher*], pr. n. m. 1 Ch. 7:36.

חָרַס & חָרַשׁ an unused root.

(1) i. q. حرش and خرش *to scrape, to scratch* and intrans. *to be rough;* حَرْش a potsherd, so called from its being scratching, rough. Hence חֶרֶשׂ a sherd, and חֶרֶס, חַרְסוּת.

(2) perhaps *to be dry, arid, hot.* The idea of roughness is applied to things which are *dried up, arid,* and thus to *heat;* see under the root חָרַר. Hence חֶרֶס the sun.

חֶרֶס m. [in pause חָרֶס, root חָרַס].—(1) *the itch,* Deut. 28:27; so called from scratching (Krätze von kratzen).

(2) *the sun,* an uncommon word, mostly poetic [Qu. see the occurrences in prose]. Job 9:7; Jud. 8:13; with ה parag. חַרְסָה Jud. 14:18 (like אַרְצָה, לַיְלָה). It seems properly to signify *heat,* like חַמָּה, see the root No. 2; unless it be preferred with Hitzig (whom I followed edit. 3 [Germ.]), to hold that חֶרֶס properly is the *orb,* or *disc* of the sun, die Sonnenscheibe, from the idea of scraping or forming, as the Germ. Scheibe from the verb schaben (see Adelung h. v.).—עִיר הַחֶרֶס, in Isa. 19:18 is found in sixteen codices, and in some editions, and is expressed by the LXX. Compl. (Ἀχερές), Symm. (πόλις ἡλίου), Vulg. (*civitas solis*), Saadiah (قرية حرس), and is also confirmed by the Talmudists in Menachoth fol. 110 A.: this must, if we follow the certain and ascertained use of words, mean *the city of the sun;* i. e. Helio-

polis in Egypt; called elsewhere אֹן, בֵּית שֶׁמֶשׁ, whatever may be thought of the authenticity of the words, עִיר הַהֶרֶס יֵאָמֵר לְאֶחָת. [Nothing but *conjecture* can be opposed to their genuineness.] From the Arabic usage حرس to defend, to preserve, it may be rendered "one shall be called a city preserved," i. e. one of those five cities shall be preserved. Whichever rendering is preferred, this reading is better than the other עִיר הַהֶרֶס, concerning which see p. ccxxxii, B.

חַרְסוּת f. *a pottery, potters' workshop*, Töpferey, where earthen vessels are made (from חֶרֶשׂ). Hence שַׁעַר הַחַרְסוּת the pottery gate, Jer. 19:2, a gate of Jerusalem near the valley of Hinnom. [" See under שַׁעַר."] In קרי there is חַרְסִית.

חָרַע an uncertain root [" Syr. Ethpael *to be cunning*"], see תַּחְרַע.

חָרַף fut. יֶחֱרַף (Job 27:6).

(1) TO GATHER, TO PLUCK OFF. (Arab. خرف. With this accord the Lat. *carpo*, and (with a prefixed sibilant) German scarp, scharf. The primary syllable רף has also in other roots the signification of plucking (*rapiendi*), as טָרַף, זָרַף, גָּרַף, see רָפָא). Hence חֹרֶף, خريف the time when fruits are plucked, autumn, and from this—

(2) denom. *to pass the autumn* (and winter), *to winter*, χειμάζω. Isa. 18:6, וְכָל־בֶּהֱמַת הָאָרֶץ עָלָיו תֶּחֱרָף "and all the beasts of the field shall winter upon it," as rightly rendered by Chald., Jerome, Luth. Opp. to קוּץ to pass the summer (from קַיִץ). The Arabic verb خرف has also many significations derived from خريف and denominative of it.

(3) figuratively, *to carp at, to scorn, to reproach*. Ps. 69:10; 119:42; Pro. 27:11; Job 27:6, לֹא־יֶחֱרַף לְבָבִי מִיָּמָי "my heart (my conscience) shall not reproach me as to any day of my life;" i.e. I do not repent of any day.

Piel חֵרֵף—(1) i. e. Kal No. 3, *to reproach, to scorn*, 1 Sa. 17:26, 36; 2 Ki. 19:22, 23; Ps. 42:11; 102:9, etc.; followed by לְ 2 Chr. 32:17; בְּ 2 Sam. 23:9. חֵרֵף חֶרְפָּה Ps. 79:12; 89:52.

(2) followed by נֶפֶשׁ *to scorn life, to count one's life as of little worth*, i. e. to expose one's life to very great danger, especially in battle, παραβάλλεσθαι. Jud. 5:18, זְבֻלוּן עַם חֵרֵף נַפְשׁוֹ לָמוּת "Zebulun, the people despised their life (and cast it away) unto death." The Arabs make a similar use of the verbs عرض, بذل, اهان, see my Comment on Isa. 53:12. [It is not to be thought that Isa. 53:12, speaks of merely exposing one's life to danger; it speaks of Him who laid down his life that he might take it again.]

Niphal, pass. of Piel No. 2, *to be betrothed*, speaking of a woman; prop. *abandoned*, i. e. *given up*, or *delivered* to a husband. Levit. 19:20, "a maid-servant נֶחֱרֶפֶת לְאִישׁ who is betrothed to a husband." So in the Talmud חֲרוּפָה is i. q. אֲרוּסָה espoused. There is a similar use made of the Arabic verbs بذل, رخص, properly to esteem lightly, and then to deliver a wife to a husband; see Schultensii Opp. Min., p. 145, seq.

The derived nouns follow, with the exception of חָרִיף.

חָרֵף ("plucking"), [*Hareph*], pr.n. m., 1 Chr. 2:51.

חֹרֶף m. *autumn, the season in which fruits are gathered* (see the root No. 1). Arabic خريف, see Schultens on Job 29:4. It commonly includes also the winter, and thus קַיִץ וָחֹרֶף summer and autumn make up the whole year, Gen. 8:22; Ps. 74:17; Zec. 14:8. בֵּית חֹרֶף a winter house, Am. 3:15. Metaph. used of mature age, manhood; compare Gr. ὀπώρα Pind. Isthm. ii. 8; Nem. v. 11; ὥρα, Plato. Legg. viii. p. 415: *auctumnus;* Ovid. Met., xv. 200. Job 29:4, בִּימֵי חָרְפִּי "in the days of my maturity," i. e. of my manly vigour; τῆς ἀκμῆς μου, the flower of my age.

[It may, I think, be questioned, whether חֹרֶף really means *winter* as well as *autumn;* the phrase קַיִץ וָחֹרֶף will not prove it by any means; see Genesis 8:22. As to Pro. 20:4, it may signify "he will not plow by reason of the autumn," i. e. the abundance of autumn fruits. In Job 29:4, the metaphorical use appears to arise from the *autumn* having been regarded as the beginning, *the prime* of the year, see Thes.]

חֶרְפָּה f.—(1) *reproach, scorn, contempt*—(*a*) shewn to any one, Job 16:10; Ps. 39:9; 79:12, pass. Mic. 6:16, חֶרְפַּת עַמִּי "the reproach of my people," i. e. the reproach which the people cast upon me—(*b*) which rests upon any one. Isa. 54:4, "the reproach of widowhood," i. e. which rests on widows. Josh. 5:9, "the reproach of Egypt," i. e. the stigma resting on Israel from the time of their departure out of Egypt, Isa. 25:8; Jer. 31:19; Eze. 36:30.

(2) Figuratively *a person* or *thing* which is *despised*, Neh. 2:17; Psalm 22:7; Joel 2:17, 19. Plural חֲרָפוֹת Ps. 69:10; Dan. 12:2.

(3) *pudenda*, Isa. 47:3.

חָרַץ fut. יֶחֱרַץ—(1) properly TO CUT, TO CUT INTO; kindred to חָרַשׁ, חָרַת. (LXX. sometimes render it *συντέμνειν*, Prov. 21:5; Isaiah 10:23; 28:22.) Hence חָרִיץ a slice. Specially—(*a*) *to cut skin deep, to wound slightly.* (Arabic حرص to cut the skin, حارصة to wound skin deep, حرصة such a wound on the head.) Part. חָרוּץ somewhat wounded, Levit. 22:22.—(*b*) *to dig,* see חָרוּץ No. 1.

(2) *to sharpen, to bring to a point* (comp. Arab. خريص the point of a spear. Schult. on Prov. 21:5). Only occurring in the proverbial expression, Exodus 11:7, לְכֹל בְּנֵי יִשְׂרָאֵל לֹא יֶחֱרַץ כֶּלֶב לְשֹׁנוֹ "against all the children of Israel not even a dog shall sharpen his tongue," i.e. no one shall oppose or provoke them however slightly. Vulg. *non mutiet* canis, Joshua 10:21; compare Judith 11:13 (19). Hence חָרוּץ No. 2.

(3) This word is also figuratively used *to decide, to determine.* 1 Ki. 20:40, "this is thy sentence, אַתָּה חָרָצְתָּ thou thyself hast decided it." Job 14:5, אִם חֲרוּצִים יָמָיו "seeing that his days are determined." Isaiah 10:22, כִּלָּיוֹן חָרוּץ "destruction is decreed." Compare NIPHAL, and חָרוּץ No. 3.

(4) from the idea of sharpening; *to be sharp,* as applied to taste, *to be sour,* whence חַרְצַנִּים sour grapes [or grape stones]; and also—

(5) *to be eager,* i. e. strenuous, active, diligent (Germ. sich's sauer werden lassen). Hence adj. חָרוּץ eager, which see; and once as a verb. 2 Sa. 5:24, אָז תֶּחֱרָץ "then be thou diligent," on the alert; i. e. hasten. (Arab. حرص to long for earnestly; to be impelled by eagerness and desire. VIII. to desire, to long for, to be earnest about, حرص desire, pursuit.)

NIPHAL, part. נֶחֱרָצָה construed נֶחֱרֶצֶת *something determined, decreed,* especially in the phrase כָּלָה וְנֶחֱרָצָה "destruction, and that which is decreed;" ἐν διαλυσιν, for the destruction decreed (by God). Isa. 10:23; 28:22; Daniel 9:27; 11:36.—Daniel 9:26, נֶחֱרֶצֶת שֹׁמֵמוֹת ["a decree of desolations," i. e.] "the desolations decreed."

Derivative nouns חָרוּץ I. and II., חָרִיץ, חַרְצַנִּים.

חֲרַץ Chaldee, *loin,* the lower part of the back, round which the girdle was bound, i. q. Hebr. חֲלָצַיִם, ל and ר being interchanged. In Chaldee this word is used in the singular. (Deut. 33:11; 2 Ki. 1:4 [Targums]); and in plural חַרְצִין (Ex. 28:42; Job 40:11); so also in Syriac, in which the singular ܚܨܐ (Rish being omitted) is frequently used for *the back* (Rom. xi. 10; see Castelli Lex., Syr. ed. Michaëlis p. 316). So Dan. 5:6, קִטְרֵי חַרְצֵהּ מִשְׁתָּרַיִן "the bands of his loins were loosed," i. e. the joints of his back, the vertebræ.

חַרְצֹב an unused quadril. root, i. q. Arab. transp حصرب to bind a cord fast, comp. حصرم and حظرب Hence—

חַרְצֹב pl. חַרְצֻבּוֹת—(1) *bands tightly fastened,* Isa. 58:6.

(2) *pangs, griefs,* Ps. 73:4; comp. חֶבֶל and חִיל.

חַרְצָן only in pl. חַרְצַנִּים *sour* or *unripe grapes,* compare the root חָרַץ No. 4; Nu. 6:4. Arab. Sam. transp. حصرم, ࠇࠑࠓࠌ id., حصرمية food prepared from sour grapes. In the Talmud it is *grape stones* [and that this is the real import of the word, Gesenius shows in Thes.], likewise so called from sourness. See Mishnah; the treatise on the Nazarites, vi. § 2.

חָרַק fut. יַחֲרֹק TO GNASH with the teeth, an onomatopoetic root (Arab. حرق Syr. ܚܪܩ id., ܚܘܪܩܐ gnashing of teeth. With this accords the Gr. κρίζω, Aor. ἔκριγον, of which the root is ΚΡΙΓ). It occurs חָרַק בְּשִׁנַּיִם Job 16:9; and ח׳ שִׁנַּיִם Ps. 35:16; 37:12; 112:10; Lam. 2:16.

חָרַר (1) TO BURN. (Arab. حرّ to be warm, to glow; Æth. ሐረረ: to be hot. The signification of burning is found in the stock חר, comp. חָרָה, חָרַךְ, חָרַל, حرق, Lat. *areo, uro,* and Germ. har, hyr, fire; Heerd, harsten, to roast. The primary idea is that of the shrivelled roughness of things that are dried or scorched; compare חָרַב, חָרַם). Used of hot metal, Ezek. 24:11; of bones which have been dried up with heat, Job 30:30; of men destroyed by heat, Isa. 24:6.

(2) i. q. Arab. حرّ for حرر born of a noble race, *to be free, to be freeborn,* whence حرّ, Heb. חֹר, חוֹר noble, freeborn, Syr. ܚܪܪ to set at liberty, ܚܐܪܐ free, freeborn. The primary idea appears to be that of the brightness and purity of a man obscured by no stain.

NIPHAL נָחַר, and נִחַר (Psalm 69:4; 102:4, of the form נִחַל from חָלַל and נִחַת from חָתַת) fut. יֵחַר (Ezek. 15:5), *to be burned up,* Jer. 6:29; Ezek. 15:5; 24:10; *to be dried,* Ps. 69:4. [Also trop. *to burn*

with anger, Cant. 1:6, נִחֲרוּ־בִי. See Thes. In Man. from חָרָה.]

Pilpel inf. חַרְחַר *to kindle* (contention), Proverbs 26:21.

Derived nouns [חֹר], חַרְחֻר, חָרֹן and—

חֲרֵרִים m. pl. *parched*, or *sunburnt places*, Jer. 17:6

חָרַשׂ i. q. חָרַס which see. Hence—

חֶרֶשׂ m. *a potsherd*, Job 2:8; 41:22; Ps. 22:16; Eze. 23:34. כְּלִי חֶרֶשׂ a vessel of earthenware, Levit. 6:21; 11:33; 14:5, 50; 15:12; instead of which, poetically, חֶרֶשׂ stands alone, Proverbs 26:23. *A potsherd* proverbially for anything of no value, Isa. 45:9 [" also for any thing very dry, Ps. 22:16"]. (Arab. خرس a wine jar, خرس to make an earthenware wine jar, Gol. ex Maruph.)

חָרַשׁ [fut. יַחֲרשׁ and יֶחֱרַשׁ]—(1) TO CUT INTO, TO INSCRIBE letters on a tablet, Gr. χαράσσω, χαράττω, Jer. 17:1. (Kindred roots are חָרַט, חָרַץ, חָרַז, [חָרַת], which see. Syr. ܚܪܫ is, to cut some one's throat.)

(2) *to fabricate*, out of metal (1 Ki. 7:14), wood, stone (see חָרָשׁ), with an acc. of the material, 1 Ki. loc. cit. Metaph. *to devise* evil things, Prov. 6:14; 12:20; 14:22 (where alone by zeugma there is also חֹרֵשׁ טוֹב); followed by עַל against some one, Proverbs 3:29. So in Lat. *fabricari fraudem*, Plaut. Asin. i. 1, 89; *doli fabricator*, Virg. Æn. ii. 264; κακὰ τεύχειν, δόλον τεύχειν, Hom., Hesiod., τεχνάζω to devise, τέκτων a deviser, τεκταίνεσθαι μῆτιν, Il. x. 19.

(3) fut. יַחֲרשׁ *to plow* (Arab. حرث Æth. ሐረሰ: id., حارث a plowman, a husbandman, محراث a plow); spoken of oxen plowing, Job 1:14; and of the plowman; with בְּ before the cattle, Deu. 22:10; Jud. 14:18; with an acc. of the field, 1 Ki. 19:19; Ps. 129:3, עַל גַּבִּי חָרְשׁוּ חֹרְשִׁים "the plowers plowed upon my back," i. e. they furrowed my back with stripes, as the ground is furrowed with the plow. Metaph. *to plow*, or *to plow in iniquity* (Unheil einackern), as elsewhere *to sow evil*, to prepare it for time to come, opp. to, *to reap calamity*, Job 4:8; Hos. 10:13.

(4) fut. יֶחֱרָשׁ *to be deaf* (compare חֵרֵשׁ deaf), Mic. 7:16, also *to be dumb* (which often is the result of deafness, and is thus connected with it), *to keep silence*. (Syr. ܚܪܫ, Med. E., Arab. خرس id., اخرس dumb. The origin of this meaning lies in cutting off, hacking, and חֵרֵשׁ properly is *blunted*, stumpf, stumpfsinnig, like κωφός dumb and deaf, from κόπτειν, and Germ. stumm of the same origin as stumpf. Others regard חֵרֵשׁ as applied to one from whom speech and hearing are cut off.) [" But the examples show that חָרַשׁ implies only voluntary silence, and so differs from אָלַם which refers to that which is involuntary."] Often used of God when not answering the prayers of men, i. e. not attending to them (opp. to עָנָה). Ps. 35:22, רָאִיתָה יְיָ אַל־תֶּחֱרַשׁ "thou hast seen (all) O Jehovah, keep not silence." Psalm 39:13; 83:2; 109:1. Followed by מִן in a pregnant sense, Psalm 28:1, אַל תֶּחֱרַשׁ מִמֶּנִּי "be not silent from me," do not silently turn away from me.

(5) A trace of the Chaldee signification *to be entangled*, is found in the noun חֹרֶשׁ.

Niphal, pass. of No. 3, *to be plowed*, Jer. 26:18; Mic. 3:12.

Hiphil—(1) i. q. Kal No. 3, *to devise* evil, 1 Sam. 23:9.

(2) i. q. Kal No. 4, *to be deaf* (properly, to act as if deaf), 1 Sa. 10:27, *to be dumb* (properly, to act as if dumb); *to keep silence*, Gen. 34:5; Psa. 32:3; 50:21. Followed by לְ *to bear silently, to pass by*, Nu. 30:5, 8, 12, 15; followed by an acc. id., Job 11:3; followed by מִן to be silent *from* some one, i. e. *to hear some one silently;* followed by אֶל id., Isa. 41:1; to be silent about any thing (etwas verschweigen), Job 41:4. Like Kal, it often signifies *to be quiet*. Exod. 14:14, "the Lord will fight for you, וְאַתֶּם תַּחֲרִשׁוּן and you shall keep quiet," or *be still*. Followed by מִן quietly to depart from some one, to desist from some thing, Jer. 38:27; 1 Sam. 7:8; followed by a gerund, quietly and inactively to omit doing something, 2 Sa. 19:11. Used of God; to be quiet as to sin, to pardon (opp. to punishing), Zeph. 3:17.

["Causat. *to put to silence, to make one hold his peace*, Job 11:3."]

Hithpael, *to keep oneself quiet*, Jud. 16:2.

The derivative nouns follow, except [חָרִישׁ] חֲרִישִׁי, מַחֲרֶשֶׁת, מַחֲרֵשָׁה.

חָרָשׁ (of a form which takes dagesh, for חָרָשׁ) constr. חָרַשׁ (Exod. 28:11; Isa. 44:12, 13; compare פָּרָשׁ constr. פָּרַשׁ Eze. 26:10)—

(1) *an engraver*, of stones, Ex. 28:11.

(2) *an artificer*, of iron, brass, stone, wood [*a smith, mason*, or *carpenter*], Exod. 35:35; Deu. 27:15; sometimes more fully, חָרַשׁ בַּרְזֶל an artificer of iron. Isa. 44:12, חָרַשׁ עֵצִים an artificer of wood, ib.

verse 13; 2 Sa. 5:11; 1 Ch. 14:1; 22:15. Metaph. חָרָשֵׁי מַשְׁחִית artificer of destruction, Eze. 21:36.

חֵרֵשׁ (of the form קָטֵל) adj. pl. חֵרְשִׁים *deaf* (see the root No. 4), Ex. 4:11; Lev. 19:14; Psa. 38:14. Metaphorically used of men who will not hear the prophets and obey the law, Isa. 29:18. [But see if this comment is required by the passage.]

חֶרֶשׁ m.—(1) *work of an artificer*. Hence גֵּי חֲרָשִׁים the valley of craftsmen near Jerusalem, 1 Ch. 4:14; Neh. 11:35.

(2) *an artifice*, used in a bad sense of magic arts, like the Syr. ܚܪܫܐ, ܚܪܫܐ, compare ܚܪܫܐ Chaldee חָרָשׁ a magician, an enchanter. Isa. 3:3, חֲכַם חֲרָשִׁים "one skilled in artifices," i.e. in magic: there follows נְבוֹן לָחַשׁ a skilful enchanter. So Ch.; on the other hand LXX., Vulg., Syr., Saad. understand, a skilful *workman*.

(3) *silence* (root No. 4), and adv. *silently*, Josh. 2:1.

(4) [*Heresh*], pr. n. of a man, 1 Ch. 9:15.

חֹרֵשׁ m. pr. part. Kal of the verb חָרַשׁ No. 1, 2, *cutting*, *fabricating*, hence *a cutting instrument, edged tool*. Gen. 4:22, כָּל־חֹרֵשׁ נְחֹשֶׁת "all kinds of tools of brass." [Eng. Vers. takes this word simply as a participle, and there does not appear any sufficient reason for making this occurrence of the word into a new substantive. E. V. gives decidedly the better sense.]

חֹרֶשׁ m. *a thick wood*, ["either as being cut, or"] from the Chaldee verb חֲרַשׁ to be entangled, חוּרְשָׁא a wood, חֲרִישׁוּתָא a thicket of trees, compare Sam. ... a wood, Isaiah 17:9; Eze. 31:3. With ה parag. חֹרְשָׁה 1 Sa. 23:16, which is also retained with a preposition. בַּחֹרְשָׁה verses 15, 18; pl. חֳרָשִׁים 2 Ch. 27:4.

חַרְשָׁא (Chaldee "enchanter," "magician"), [*Harsha*], pr. n. m.—(1) Ezra 2:52.—(2) Neh. 7:54.

חֲרֹשֶׁת f.—(1) *the working* of wood, or stones, Ex. 31:5; 35:33.

(2) ח׳ הַגּוֹיִם [*Harosheth of the Gentiles*], pr. n. of a town in the north of Palestine, Jud. 4:2, 13, 16.

חָרַת i. q. חָרַשׁ No. 1, TO ENGRAVE, compare χαράσσω, χαράττω. It occurs once, Exod. 32:16. (Chald. חֲרַת id.). [Hence in Thes.]—

חֶרֶת (prob. i. q. חֹרֶשׁ "wood" ["a cutting, hence i. q. חֹרֶשׁ"]), [*Hereth*], pr. name of a wood in the mountains of Judah, 1 Sa. 22:5.

חֲשׂוּפָא ("made naked"), [*Hasupha, Hashupha*], pr. n. m., Ezr. 2:43; Neh. 7:46.

חָשִׂיף m. properly *separated* [as if *peeled off*], used of a little flock separated from others. 1 Kings 20:27, שְׁנֵי חֲשִׂפֵי עִזִּים LXX. δύο ποίμνια αἰγῶν. Vulg. *duo parvi greges caprarum*. Abulwalid MS. gives it well قطيعان, an Arabic word which corresponds both in etymology and signification. ["But perhaps it may be from the idea of driving a flock; compare حسف to drive a flock." This word is only found defectively חָשִׂף.]

חָשַׂךְ fut. יַחְשֹׂךְ —(1) TO RESTRAIN, TO HOLD IN. (Syr. and Chald. חֲסַךְ, ܚܣܟ id. A kindred root is חָזַק.) 2 Sa. 18:16, "Joab restrained the people" from pursuing. Prov. 10:19, חֹשֵׂךְ שְׂפָתָיו "he who restrains his lips." Job 7:11; 16:5; Isa. 58:1, "cry aloud (with the throat), אַל־תַּחְשֹׂךְ keep not back (thy throat or mouth)." Followed by מִן to restrain from something, Gen. 20:6; 1 Sam. 25:39; 2 Sa. 18:16.

Hence—(2) *to preserve, to keep safely* from something, Prov. 24:11; Ps. 78:50; Job 33:18; and—

(3) *to withhold* something from any one, i. e. to deny it to him; followed by מִן of the person, and acc. of the thing, Gen. 39:9; 22:12; but verse 16 without מִן of person.

(4) *to spare, to be sparing of*—(*a*) things (Germ. ſparen). Pro. 13:24, "he who spares the rod hates his son;" 11:24; 21:26.—(*b*) men (Germ. ſchonen). Isa. 14:6; 2 Ki. 5:20. Followed by לְ to reserve for something (für etwas aufſparen), Job 38:23.

NIPHAL.—(1) *to be restrained*, pass. of No. 1, Job 16:6.

(2) pass. of No. 4, *to be reserved* for any thing, Job 21:30.

חָשַׂף fut. יֶחֱשֹׂף a kindred root to חָסַף (which see)—

(1) TO STRIP OFF THE BARK, as of a tree. (Arab حسف and سحف). Joel 1:7.

(2) *to strip off* a covering, followed by an acc. of the covering. Isa. 47:2, חֶשְׂפִּי שֹׁבֶל "strip off the train." Jer. 13:26, with acc. of person, *to make bare* or *naked*, the covering being stripped off. Jer. 49:10; Isa. 52:10, "the Lord has made bare his holy arm." Eze. 4:7; Isa. 20:4, חֲשׂוּפֵי שֵׁת "with the buttocks uncovered." *To make* a tree *bare*, i. q. to strip off its leaves, Ps. 29:9.

(3) *to draw* (as water), properly from the sur

face, oben abſchöpfen, Isaiah 30:14; Hagg. 2:16. (In Arabic خسوف is a perennial well of water in sandy ground; but the derivation of this word is to be sought elsewhere [from خسف to let down]).

Derivatives, חָשִׂיף, מַחְשֹׂף and pr. n. חֲשׂוּפָא.

[חָשִׂיף see חָשַׂף.]

חָשַׁב fut. (יַחְשֹׁב but יַחֲשָׁב־ Ps. 40:18; יַחְשֹׁבוּן Ps. 35:20)—(1) TO THINK, TO MEDITATE. (Arab. حسب, Syr. ܚܫܒ, Æth. ሐሰበ: and ሐዘበ: id. The primary idea seems to be that of *computing, reckoning*, see Piel No. 1; hence, to reckon with; unless perhaps it be that of *mixing*, like Arab. خشب and اشب, whence חֹשֵׁב a weaver in coloured figures, properly, one mixing threads and colours). Isa. 10:7; Gen. 50:20. Followed by an acc. i. q. *to think out, to invent, to compose*, as songs [music], Am. 6:5; artificial work (compare חִשָּׁבוֹן), Ex. 31:4; whence חֹשֵׁב *an artificer*, 2 Chron. 26:15; especially *polymitarius*, a weaver of damask adorned with figures (different from רֹקֵם) Ex. 26:1, 31; 28:6; 35:35; 36:8; 39:8. More frequently used in a bad sense; to devise evil, *to plot*, as חָשַׁב אָוֶן, ח׳ מְזִמָּה Ps. 10:2; 21:12; 35:20; 36:5; 52:4; חָשַׁב רָעָה עַל Genesis 50:20; Mic. 2:3; Nah. 1:11; חָשַׁב מַחֲשָׁבוֹת עַל (against some one), Jer. 11:19; 18:11, 18; followed by אֶל Jer. 49:20; 50:45; followed by a gerund, to think, *to purpose* to do something, Ps. 140:5; 1 Sa. 18:25; Jer. 18:8; 26:3; 36:3; Job 6:26; Esth. 9:24 (where there is added עַל of the person).

(2) *to think, to take* to be so and so, followed by acc. and dat. (λογίζεσθαί τινα εἴς τι). Gen. 38:15, וַיַּחְשְׁבֶהָ לְזוֹנָה "and he thought her (or, took her for) a harlot." 1 Sam. 1:13; Job 13:24; 19:15; 33:10; 35:2; 41:19, 24; followed by an acc. and כְּ Job 19:11. Absol. *to make much account of, to esteem, to prize* (achten for hochachten). Isaiah 13:17, אֲשֶׁר כֶּסֶף לֹא יַחְשֹׁבוּ "who do not regard silver." Isa. 33:8; 53:3; Mal. 3:16.

(3) *to impute* something to some one; followed by לְ of pers. and acc. of the thing; e. g. sin, Psalm 32:2; 2 Sam. 19:20; a good deed, [which was not any *work* at all, but simply his *believing* God], Gen. 15:6.

NIPHAL—(1) pass. of Piel No. 1, *to be computed, reckoned*, 2 Ki. 22:7; *to be accounted*, followed by לְ to, Josh. 13:3; עַל 2 Sa. 4:2.

(2) pass. of Kal No. 2, *to be taken for*,—followed by an acc. Prov. 17:28, "even a fool while he is silent חָכָם יֵחָשֵׁב is counted wise." Gen. 31:15; Isa. 40:15. Followed by כְּ *to be reckoned equal* to some one, Job 18:3; 41:21; Hos. 8:12 (hence *to be like*, Isa. 5:28); followed by לְ id. 1 Ki. 10:21; Lam. 4:2. בְּ Isa. 2:22, בַּמֶּה נֶחְשָׁב הוּא "to what shall he be made equal," i. e. at how much is he to be estimated? followed by עִם Ps. 88:5.

(3) pass. of Kal No. 3, *to be imputed* to some one, followed by לְ Lev. 7:18; 17:4; Nu. 18:27; Psalm 106:31.

PIEL—(1) *to compute, to reckon*; (as to the primary signification of roots being very often preserved in Piel, see Lehrg. p. 242); with acc. (etwas berechnen, ausrechnen) Lev. 25:27, 50, 52; 27:18, 23, אֶת (אֵת) to reckon *with* any, 2 Ki. 12:16.

(2) *to consider, to think upon* (bedenken), Psalm 77:6; 119:59.

(3) *to think, to meditate*, i. q. Kal No. 1, absol. Ps. 73:16; followed by an acc. *to think out*, Prov. 16:9; in a bad sense, *to devise, to plot*, followed by עַל of pers. חִשֵּׁב מַחְשָׁבוֹת עַל Dan. 11:24; אֶל of pers. Nah. 1:9; Hos. 7:15. Metaph. of inanimate things, *to be as though it were*—Jon. 1:4, "the ship was as though it would be broken."

HITHPAEL reflex. i. q. Niphal No. 1, *to reckon one's self with*. Nu. 23:9.

The derivatives follow, exc. מַחֲשָׁבָה, חָשׁוּב.

חֲשַׁב Ch. i. q. Heb. No. 2, *to reckon, to take for* any thing, followed by כְּ Dan. 4:32.

חֵשֶׁב m. *the girdle* of the high priest, with which his אֵפוֹד was bound together, Ex. 29:5; Lev. 8:7; fully expressed חֵשֶׁב הָאֵפוֹד Ex. 28:27, 28; 39:20, 21; חֵשֶׁב אֲפֻדָּתוֹ Ex. 28:8; 39:5. So called from its woven work of various colours (see the root No. 1).

חַשְׁבַּדָּנָה (for חָשַׁב בַּדָּנָה "reason," "thought in judging," perhaps "wise judge"), [*Hashbadana*], pr. n. of a man, Neh. 8:4.

חֲשֻׁבָה ("estimated," for חָשׁוּב with the Aramæan article [i. e. the emphatic termination]), [*Hashubah*], pr. n. of a man, the son of Zerubbabel, 1 Ch. 3:20.

חֶשְׁבּוֹן m.—(1) *reason, understanding*, Ecc. 7:25, 27; 9:10. Vulg. *ratio*.

(2) [*Heshbon*], pr. n. of a city, celebrated for its ponds (Cant. 7:5), formerly a royal city of the Amorites (Num. 21:26, seq.), situated on the borders of the territory allotted to the tribes of Gad and Reuben, and assigned to the Levites (Josh. 13:17, 1 Ch. 6:66), afterwards enumerated among the cities

of Moab (Isaiah 15:4; Jer. 48:2). The *Esbonite* Arabs are mentioned by Pliny H. N. 5:11. Abulfeda (Tab. Syriæ, p. 11). It is now called حسبان as mentioned by Seetzen and Burckhardt (vol. ii. p. 623, seq.).

חִשָּׁבוֹן plur. חִשְּׁבֹנוֹת m. (Ecc. loc. cit.) ["prop. *inventions*"].

(1) *warlike engines*, specially for casting darts or stones (compare חָשַׁב No. 1, comp. *ingenium*, which in mediæval Latin was used for a *ballista*, properly signifying a machine ingeniously constructed—hence the French *ingénieur* [and the English *engineer*]). 2 Ch. 26:15.

(2) *arts, devices.* Ecc. 7:29.

חֲשַׁבְיָהוּ, חֲשַׁבְיָה ("whom Jehovah esteems"), [*Hashabiah*], pr. n. of several Levites—(1) 1 Ch. 6:30.—(2) 1 Ch. 9:14; Neh. 11:15.—(3) 1 Ch. 25:3, 19; Ezr. 8:19.—(4) 1 Ch. 26:30; 27:17.—(5) Ezr. 8:24; Neh. 12:24.—(6) Neh. 3:17; 10:12; 11:22.

חֲשַׁבְנָה (i.q. the preceding, from which this seems to have originated, י being changed into נ), [*Hashabnah*], pr. n. m. Neh. 10:26.

חֲשַׁבְנְיָה (id.) [*Hashabniah*], pr. n. m.—(1) Neh. 3:10—(2) Neh. 9:5.

חָשָׁה fut. יֶחֱשֶׁה—(1) TO KEEP SILENCE, TO BE STILL, (an onomatop. root; comp. under הָסָה). Ecc. 3:7; Ps. 107:29.

(2) *to be still, quiet, to rest*, often used of God refusing the looked for aid, Isa. 62:1, 6; 64:11; 65:6. Followed by מִן to turn oneself silently away from any one, Ps. 28:1. Compare חָרַשׁ No. 4.

HIPHIL הֶחֱשָׁה—(1) trans. *to make still, to quiet*, Neh. 8:11.

(2) intrans. *to be silent*, like Kal, (properly, to act silently, compare הֶחֱרִישׁ, הִשְׁקִיט), Jud. 18:9; 2 Ki. 2:3, 5; 7:9; Ps. 39:3.

(3) *to be quiet*, i. q. Kal No. 2, Isa. 57:11; 1 Ki. 22:3. As to the form וַתָּחַשׁ [from חוּשׁ] Job 31:5, see Analyt. Ind.

חַשּׁוּב ("understanding" ["considerate"]), [*Hashub, Hasshub*], pr. n. m.—(1) 1 Chr. 9:14; Neh. 3:23; 11:15.—(2) Neh. 3:11; 10:24.

חֲשׁוֹךְ Chald. *darkness*, Dan. 2:22. Root חֲשַׁךְ.

חֲשׁוּקִים see חִשֻּׁקִים.

חֲשַׁח Chald.—(1) *to be needful*. (Syr. ܚܫܚ to be fit, useful.) Ezra 6:9, מָה־חַשְׁחָן "what things are needful."

(2) *to reckon needful*, followed by a gerund. Dan. 3:16. Hence—

חַשְׁחוּת f. *need*, what is needful, Ezr. 7:20.

חֲשֵׁיכָה see חֲשֵׁכָה.

חָשִׁים see חוּשִׁם.

חָשַׁךְ fut. יֶחְשַׁךְ TO BE DARK, TO BE DARKENED, TO BE SURROUNDED WITH DARKNESS. (Syr. ܚܫܟ id.), used of the light of the sun, Job 18:6; Isaiah 5:30; 13:10; of the earth, Exod. 10:15; of eyes becoming dim, Lam. 5:17; Ps. 69:24; of men, Ecc. 12:3.

HIPHIL—(1) *to darken, to make dark.* Amos 5:8, יוֹם לַיְלָה הֶחְשִׁיךְ "he makes the day dark (even unto) night;" followed by לְ 8:9. Metaphorically Job 38:2, מִי זֶה מַחְשִׁיךְ עֵצָה וגו׳ "who is this, who darkens (my) counsel with unwise words;" i. e. strives to hinder it.

(2) intrans. *to be dark* (properly to make darkness), Ps. 139:12; Jer. 13:16.

[Derivatives, חֲשׁוֹךְ and the following words.]

חָשֹׁךְ pl. חֲשֻׁכִּים adj. ["*dark*, metaph."] *obscure, mean, ignoble*, Prov. 22:29. Chaldee חֲשׁוֹכָא, חֲשִׁיכָא id.

חֹשֶׁךְ m.—(1) *darkness*, Gen. 1:2, seq.; Exod. 10:21, 22, etc.; hence spoken of a dark place, as of Hades, Ps. 88:13; compare Job 10:21; of an underground prison, Isa. 42:7; 47:5; 49:9. אוֹצְרוֹת חֹשֶׁךְ treasures of darkness; i. e. hid in darkness, in underground cells, Isa. 45:3.

(2) metaph.—(*a*) *misery, adversity.* Isa. 9:1; Job 15:22, לֹא יַאֲמִין שׁוּב מִנִּי חֹשֶׁךְ "he does not hope to return out of darkness (or destruction);" 23, 30; 20:26; 23:17; Mic. 7:8; Am. 5:18, 20; Ps. 18:29. Also used of *death*, Ecc. 11:8; compare אוֹר used of life, verse 7.—(*b*) *ignorance*, Job 37:19 (comp. 12:15, and there verse 24).—(*c*) *sadness*, Eccles. 5:16.—["(*d*) *wickedness*, Prov. 2:13; comp. τὸ σκότος, John 3:19; also Rom. 13:12."]

חֲשֵׁכָה fem. id. Gen. 15:12; Isa. 8:22; Ps. 82:5, also חֲשֵׁיכָה Ps. 139:12. Plur. חֲשֵׁכִים Isa. 50:10.

חֶשְׁכָה or **חֲשֵׁכָה** (with Tzere pure), constr. חֶשְׁכַת (without dagesh lene), Ps. 18:12.

חֲשֵׁכָה f. id. *darkness.* Mic. 3:6, וְחָשְׁכָה לָכֶם מִקְּסֹם "and darkness shall surround you, so that ye shall not divine." Some copies have חָשְׁכָה, 3 pret. f. impers., "it shall be dark to you," but the former is shewn to be preferable by לַיְלָה in the other clause

חָשַׁל unused in Kal i. q. חָלַשׁ *to prostrate, to weaken.*

NIPHAL, part. נֶחֱשָׁלִים *the weakened, the wearied,* Deu. 25:18.

חֲשַׁל Chald. *to make thin,* hence *to crush, to beat fine,* i. q. הַדֵּק, Dan. 2:40. (Chald. and Talmud Jerus. to hammer out, to beat out thin, חוּשְׁלָא crushed barley. Syr. ܚܫܠ to hammer out.)

חָשַׁם an unused root. Arab. حشم—(1) *to be fat,* transposed מָשַׁח.—(2) *to have many servants* (prop. to be rich, wealthy). Hence חֶשְׁמוֹנָה, חֶשְׁמוֹן, [חַשְׁמַנִּים], and—

חָשֻׁם ("rich," "wealthy." Arab. حشيم having many servants), [*Hashum*], pr. n. of a man, Ezra 2:19; 10:33; Neh. 7:22; 8:4; 10:19.

חֻשָׁם see חוּשָׁם.

חֶשְׁמוֹן ("fatness," "fat soil"), [*Heshmon*], pr. n. of a town in the tribe of Judah, Josh. 15:27.

חַשְׁמֹנָה (id.) [*Hashmonah*], pr. n. of a station of the Israelites, in the desert, Nu. 33:29.

חַשְׁמַל m. *brass made smooth,* i. e. *polished,* Eze. 1:4, 27; 8:2; supposed by Bochart (Hieroz. ii. page 877, seq.) to be compounded of נְחָשׁ for נְחֹשֶׁת brass, and Chald. מַלְלָא gold, so that it would answer to *aurichalcum;* [if this word had been (as is sometimes supposed) from *aurum,* but it is in Greek ὀρείχαλκος, see Thes.], but the word מַלְלָא seems to be of very uncertain authority. As in chap. 1:7, there occurs in the same connection נְחֹשֶׁת קָלָל *smooth brass,* חַשְׁמַל must, I think, be explained as having the same sense; and be taken as from נְחָשׁ (נ being rejected by aphæresis), and מַל, a syllable which is shewn to have not only the signification of softness, but also that of *smoothness* and *brightness,* by many roots which commence with it, as מָלַט, מָלַץ, ملس, ملق, μαλάσσω, *mulceo, mollis,* and with a guttural prefixed חָמַל (see מָלַץ). LXX. translate it ἤλεκτρον. Vulg. *electrum,* which words are not to be understood as used for *amber,* but for a kind of metal of remarkable brightness compounded of gold and silver; see Pausan. v. 12; Plin. xxxiii. 4, s. 23. Buttmann über das Electron, in dessen Mythol. ii. 337, seq. Rev. 1:15, in a similar connection, occurs χαλκολίβανον, which I would explain χαλκὸν λιπαρόν = חַשְׁמַל.

חַשְׁמַנִּים m. pl. ἅπαξ λεγόμ. Ps. 68:32, "those who are *fat,*" i. e. rich, nobles; compare Arabic حَشِيم, a great man with a large retinue. Well explained by the Hebrew interpreters, אנשים גדולים ונגידים. More far-fetched and improbable is the opinion of Ewald (Hebrew Gram. p. 520) that this word comes from the Arabic خشم *the nose,* which may be applied to a *prince,* like أنف a nose, a prince. Indeed, the Arabic Lexicons do not acknowledge such a noun as خشم signifying *nose,* although خُشَام is a large-nosed man, خشم to break the cartilages of the nose. Compare under חַרְטֹם.

חָשַׁן an unused root, i. q. Arab. حسن *to be fair,* Conj. II. IV. to adorn. (In the western languages, perhaps, there accord with this Goth. *sceinan,* Germ. scheinen, whence schon, schön). Hence—

חֹשֶׁן m. *ornament,* used of the breastplate of the high priest, on the outside adorned with twelve precious stones, within hollow [?]; called more fully חֹשֶׁן הַמִּשְׁפָּט Exod. 28:15, seq.; 39:8, seq.; Levit. 8:8. Comp. אוּרִים. LXX. λογεῖον, Philo λόγιον, λογεῖον κρίσεως, Sir. 45:10.

חָשַׁק—(1) properly TO JOIN TOGETHER (comp. חָזַק No. 1, 2), and intrans. (for חָשֵׁק) *to be joined together, to adhere,* see PIEL. In Kal always metaphorically in the sense—

(2) *to cleave* to any one, i. e. to be attached with very great love, as though it were *to be joined* to any one, as Cic. ad Q. fratrem, iii. 1. Followed by בְּ Genesis 34:8; Deu. 7:7, 10, 15; 21:11. (It corresponds to عشق to cleave to a girl, to burn with love for her.) There is a pregnant construction in the passage Isa. 38:17, וְאַתָּה חָשַׁקְתָּ נַפְשִׁי מִשַּׁחַת בְּלִי "and thou hast loved my life (and hast drawn it up) from the pit of destruction."

(3) Followed by a gerund, *to like* to do something, 1 Ki. 9:19; 2 Ch. 8:6.

PIEL trans. of Kal No. 1, *to join together,* Exod. 38:28.

PUAL pass. of Piel ibid., 27:17. Hence—

חֵשֶׁק suff. חִשְׁקִי m. *desire, delight,* 1 Ki. 9:1, 19. Isa. 21:4, נֶשֶׁף חִשְׁקִי "the night of my pleasure."

חֲשֻׁקִים, **חִשֻּׁקִים** m. plur. *joinings,* i. e. poles or rods, which were used to join together the tops of the columns of the court of the holy tabernacle, and from which the curtains or hangings were suspended, Ex. 27:10, 11; 38:10, seq.

חִשֻּׁקִים m. pl. *the spokes* of a wheel, by which the nave and the rim *are joined*, 1 Ki. 7:33.

חָשַׁר an unused root. Arabic حشر to gather together. Hence—

חַשְׁרָה or חֲשֵׁרָה constr. חַשְׁרַת f. *the gathering together, collection* of waters, poet. used of the clouds, 2 Sam. 22:12. In the parallel passage, Psa. 18:12, there is חֶשְׁכַת.

חִשֻּׁרִים masc. plur. *nave* of a wheel (Nabe des Rades), at which the spokes are *gathered together*, 1 Ki. 7:33.

חָשַׁשׁ an unused root. Arab. حَشَّ is *to give hay* for fodder, but this is a denominative from حَشِيش hay, dry grass; the primary signification is in Conj. IV. to be dried up, to be dry, perhaps properly, to be wrinkled (comp. קָשַׁשׁ, قَصَّ). Hence—

חֲשַׁשׁ m. *dry grass, hay.* Isa. 5:24, חֲשַׁשׁ לֶהָבָה "dry grass of flame," i. e. burning Isa. 33:11.

חַת (from חָתַת) with suff. חִתְּכֶם (Gen. 9:2).

(1) adj. *broken* (as a bow), 1 Sam. 2:4; *confounded, fearful*, Jer. 46:5.

(2) Subst. *fear, alarm*, Gen. 9:2; Job 41:25.

חֵת ("fear," "terror") [*Heth*], pr. n. of a Canaanite, Gen. 10:15, progenitor of the Canaanitish nation bearing the same name [*Hittites*], sometimes called בְּנֵי חֵת Gen. 23:3, seq.; 25:10 (בְּנוֹת חֵת 27:46); sometimes חִתִּי plur. חִתִּים, inhabiting the neighbourhood of Hebron (Gen. 23:7); Gen. 15:20; Deu. 7:1; Josh. 1:4. מַלְכֵי הַחִתִּים 2 Kings 7:6, a name given to all the Canaanitish kings [?].

["Fem. חִתִּית Eze. 16:3, plur. חִתִּיּוֹת 1 Ki. 11:1, also בְּנוֹת חֵת Gen. 27:46."]

חָתָה fut. יַחְתֶּה TO TAKE, TO TAKE HOLD OF, TO SEIZE (perhaps cogn. to חָתַף, whence by softening the third radical might be formed חתב and חָתַו). It is once applied to a man, Ps. 52:7; elsewhere always, to fire or burning coals. Isaiah 30:14, לַחְתּוֹת אֵשׁ מִיָּקוּד "to take away fire from a hearth." Prov. 6:27; 25:22, pregn. const. כִּי גֶחָלִים אַתָּה חֹתֶה עַל־רֹאשׁוֹ "for thou wilt take coals of fire (and heap them) on his head." See under the word גַּחַל.—Hence מַחְתָּה fire-pan, censer [and מְחִתָּה].

חִתָּה (from חָתַת) f. *terror, fear*, Gen. 35:5.

חִתּוּל (from חָתַל) m. *a bandage* for binding up a wound, Eze. 30:21.

חַתְחַת plur. חַתְחַתִּים adj. *timid, fearful*, Ecc. 12:5. Root חתת

חִתִּי see חֵת.

חִתִּית (from חָתַת) f. *terror, alarm*, Eze. 32:23 26. With suff. חִתִּיתָם their alarm, i. e. that which they cause. Eze. 26:17.

חָתַךְ properly TO CUT, TO DIVIDE, as in Ch. and Rabb. (cogn. to the roots which begin with קץ, קש, קט), hence *to decree, to determine.*

NIPHAL pass. Dan. 9:24, "seventy weeks נֶחְתַּךְ עַל־עַמְּךָ are determined (and shall come) upon thy people." Theodor. and Gr. Venet. συνετμήθησαν τέτμηνται. LXX. ἐκρίθησαν.

חָתַל TO WRAP UP WITH BANDAGES, TO SWADDLE a new-born child, Arab. ختل, properly, to cover, hence, to hide, to deceive.

PUAL and HOPHAL, pass. Eze. 16:4.

Derived nouns, חִתּוּל [and the following words]—

חֲתֻלָּה f. *a bandage, a swaddling band*, Job 38:9.

חֶתְלֹן ("a hiding-place," "a place wrapped up"), [*Hethlon*], pr. n. of a town situated in Syria of Damascus, Eze. 47:15; 48:1.

חָתַם fut. יַחְתֹּם—(1) TO SEAL, TO SEAL UP, TO SET A SEAL UPON. A kindred root to other verbs of shutting, as חָסַם, אָטַם, עָצַם. Arab. ختم id. Conj. IV. to lock up. The general sense of shutting is also found in some forms of the Æthiopic root ኀተመ: see Ludolph, p. 282. Construed absol. Jer. 32:10. 44; followed by בְּ of the signet ring, 1 Ki. 21:8; Est. 8:8; with an accus. Isa. 8:16, חֲתוֹם תּוֹרָה "seal up the oracle" [rather, the law]; also בְּעַד Job 9:7 (compare בְּעַד No. 3), and בְּ Job 37:7, בְּיַד כָּל־אָדָם יַחְתּוֹם "he seals up the hand of every man," i. e. restrains them from labour, hinders them from using their hands. Job 33:16, בְּמֹסָרָם יַחְתֹּם properly "he seals up their instruction," i. e. instructs them privately. (In this sense it answers to the Arab. ختم followed by ب to reveal to some one; see Schult. ad h. l.) Part. pass. חָתוּם sealed up, Cant. 4:12; Job 14:17. The ancients were accustomed to put a seal on many things for which we use a lock (Lips. ad Tac. Annal. ii. 2; Salmas. Exercitatt. cap. 45), Cant. loc. cit.; compare Daniel 6:18; Matt. 27:66. From a roll or letter when completed receiving a seal, the signification arises—

(2) *to complete* (like Arab. ختم to mark with a sign of conclusion, *finis*, to finish). Daniel 9:24, לַחְתֹּם חָזוֹן וְנָבִיא "until the predictions of the prophets be fulfilled," [too loose a rendering of the Hebrew].

Niphal pass. of No. 1, *to be sealed*, Est. 3:12; 8:8.

Piel, *to shut* (see under Kal No. 1), followed by לְ as though it were, to put a barrier, to set a lock on something. Job 24:16, יוֹמָם חִתְּמוּ לָמוֹ "in the day they hide themselves," properly "they shut up an enclosure around themselves."

Hiphil, i. q. Piel, once occurs, Lev. 15:3, אוֹ הֶחְתִּים בְּשָׂרוֹ מִזּוֹבוֹ "whether he stop his flesh from flowing," i. e. the passage be so stopped that the issue cannot run freely.

Derivatives חוֹתָם, חֹתֶמֶת.

חֲתַם Ch. i. q. Heb. *to seal*, Dan. 6:18.

חֹתָם see חוֹתָם *a seal*.

חֹתֶמֶת f. id. Gen. 38:25.

חָתַן (1) to give one's daughter in marriage (verheyrathen). Hence part. Kal חֹתֵן *a father-in-law, the wife's father* (a husband's father is called חָם), who gives his daughter in marriage. חֹתֵן מֹשֶׁה the father-in-law of Moses, Ex. 18:1; Jud. 19:4, seq. Fem. חֹתֶנֶת *a mother-in-law*, wife's mother. Deu. 27:23.

(2) to take in marriage, heyrathen. Hence חָתָן, חֲתֻנָּה.

Hithpael, *to give daughters in marriage to one another*, ["to give or receive a daughter in marriage"]; *to join affinity*, followed by אֶת, with any one, Gen. 34:9; 1 Ki. 3:1; בְּ Deut. 7:3; Josh. 23:12; 1 Sam. 18:22, 23, 26, 27; Ezr. 9:14; לְ 2 Ch. 18:1. (Arab. ختن Conj. III. id., خَتَن a son-in-law, connection by marriage ["father-in-law"].) ["Further this root signifies, Conj. I. to circumcise an infant; خِتَان circumcision, place of circumcision خَتِين, مَخْتُون a circumcised infant. These significations are shown to be joined together by a common bond, not only by Ex. 4:25 (see below in חָתָן) but also by ختن Conj. I. to provide a nuptial feast, or a feast at the circumcision of an infant, خَتْن, خِتَان a feast at a circumcision. The primary and genuine meaning may be *to cut off, to circumcise*, another trace of which is in ختن to diminish, خَتْن a cutting off (comp. the roots חָתַךְ, חָתַם, and others which begin with the syllable *kat*); and then the word used for the festival of circumcision was applied to that of a marriage." Thes.]

חָתָן m. he who takes any one's daughter in marriage, Gr. γαμβρός, hence with regard to the bride—

(1) *a bridegroom*, Ps. 19:6; Isaiah 62:5. It is not easy to explain now in what sense the new-born child, Ex. 4:25, should, when circumcised, have been called by its mother חֲתַן דָּמִים *bridegroom of blood* [see note above]. It seems to me that in this metaphorical appellation is contained a comparison of circumcision, as the sign of the covenant between God and the new-born child (Gen. 17:10, 13), with marriage; and for the same reason the Arabic verb ختن *to contract affinity*, has also the signification of *circumcising*, no doubt a secondary sense, derived from the former. [But see above]. Aben Ezra says, "It is customary for women to call a son when he is circumcised, bridegroom." Those who apply these words to Moses and not to the child, seem to have made a great mistake; see the observations of Pococke in Not. Miscell. ad portam Mosis, p. 52. Rosenm. on Ex. loc. cit.

(2) with regard to parents, *a son-in-law*, Gen. 19:12; Jud. 15:6.

(3) *a connection by marriage*, 2 Ki. 8:27.

חֲתֻנָּה f. *marriage, nuptials*, Cant. 3:11.

חָתַף i. q. חָטַף to seize, to ravin, as a lion, Job 9:12. Hence—

חֶתֶף m. *prey*, used poet. for אִישׁ חֶתֶף *a robber* (like הֵלֶךְ for אִישׁ הֵלֶךְ 2 Sa. 12:4), Pro. 23:28.

חָתַר fut. יַחְתֹּר to break or dig through a wall, followed by בְּ Eze. 8:8; 12:5, 7; with an acc. חָתַר בָּתִּים (the thief) breaks through houses, breaks into them, Job 24:16; *to break through into*, Am. 9:2, אִם יַחְתְּרוּ בִשְׁאוֹל "if they break through into Hades." Metaph. *to break through* the waves in rowing, *to row*. Absol. Jon. 1:13.

Derivative, מַחְתֶּרֶת.

חָתַת—(1) prop. to break (kindred to other onomatopoetic roots, כָּתַת, פָּתַת; כָּתַשׁ, פָּתַשׁ, هدّ), see Niphal, Piel, Hiphil. In Kal only—

(2) intrans. *to be broken*, specially *to be broken down with fear, to be confounded*. (Many verbs which signify breaking are applied to fear, as שֶׁבֶר Job 41:16; Arab. كسر, فرق, هدّ Schult. Opp. Min. p. 93. As those who are seized with great terror or fear

strike their knees together as if they were *broken*, (sie brechen zusammen.) Job 32:15; Isa. 20:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb בּוֹשׁ.

NIPHAL נִחַת (which is identical in form with Piel and Niphal of the verb נחת), fut. יֵחַת, pl. יֵחַתּוּ—(1) pass. of Kal No. 1, *to be broken*, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i.q. Kal No. 2, *to be broken down with fear, to be confounded.* Often with the synonym יָרֵא, as Deut. 31:8, לֹא תִירָא וְלֹא תֵחָת "fear not, neither be confounded;" Deu. 1:21; Josh. 1:9; 8:1; 10:25. Followed by מִפְּנֵי before the person, Jer. 1:17; Eze. 2:6; 3:9; מִן before the thing, for fear of which one flies (compare מִן No. 2, *a*), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 2:5, מִפְּנֵי שְׁמִי נִחַת הוּא "and he feared my name," stood in awe of it.

PIEL—(1) intrans. (but with an intensitive power) *to be broken* (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, *to frighten*, Job 7:14.

HIPHIL הֵחַת, fut. יָחֵת, with suff. יְחִתֵּנִי, once יְחִיתַן Hab. 2:17, for יְחִתַּן (see Lehrg. p. 369), rarely like regular verbs הַחְתַּתִּי Jer. 49:37.—(1) *to break, to break to pieces*, Isa. 9:3.

(2) *to frighten, to put to shame*, Jer. 1:17; 49:37; Job 31:34. (Arab. أَخْتَ to be terrified, put to shame.)

Derivatives, חַת, חִתָּה, חִתִּית, חַתְחַתִּים, מְחִתָּה, pr. n. חֵת, and—

חֲתַת m.—(1) *terror*, Job 6:21.

(2) [*Hathath*], pr. n. of a man, 1 Ch. 4:13.

ט

Tet, [*Teth*, LXX. in Lam. τήθ, טֵית], the ninth letter of the alphabet; as a numeral, *nine;* whence טו 9+6 is written instead of יה 15. The name of this letter [" is uncertain. It is commonly explained to mean"] *a serpent* (Arab. طَيْطٌ a serpent), to which it has a resemblance in figure in several Phœnicio-Shemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). [" Others make it *something rolled* or *twisted together*, טֵית from the root טָוָה, Arab. طَوَى, so Lee; or perhaps it is Egypt. *tôt*, hand; all these views accord well enough with the figure of this letter in the Phœnician alphabet; see Monum. Phœn. p. 30." Ges. add.]

As to *the pronunciation* of this letter, ט is *t* uttered with a certain roughness of the throat (appropriately written *t'*); different from ת whether aspirated (th, θ) or smooth (t, τ): in the same manner as ק, *k'* uttered at the back part of the palate towards the throat, differs in sound from כ, whether aspirated (ch, χ) or smooth (k, κ). The new opinion of Ewald, who holds ט to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek θ, which both in name (טֵית, θῆτα) and its place in the alphabet agrees with ט, and is undoubtedly aspirated. But however much the Greek letters may answer to the Phœnicio-Shemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters in Greek having so clearly changed both their power and nature (ה=*E;* ח=*H;* ע=*O;* א=*A*).

(2) Ewald refers to the ظ, which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration. —The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render ט by τ: שָׂטָן Σαταvᾶς, טוֹבִיָּה Τωβίας, טַרְפְּלָיֵא Ταρφαλαῖοι; and likewise it is supported by the converse usage in the Syriac versions, where for the Greek τ is always found ܛ, and for Θ, ܬ, as Τιμόθεος ܛܝܡܬܐܘܣ, Τίτος ܛܝܛܘܣ.

To this letter there correspond in the Arabic alphabet ط and ظ, but more often the former; the latter, which is almost a sibilant, commonly answering to the Hebrew צ. Compare the roots טָהַר, טָלַל, טָעַן.

It is changed—(*a*) with צ, see that letter.—(*b*) ת, as חָתַף, חָטַף to seize, קָטַל, قَتَلَ to kill, תָּעָה, טָעָה, ܛܥܐ to err.—(*c*) with ד, which see, page CLXXX, A.

טְאֵב Ch. TO BE GLAD, followed by עַל Dan. 6:24. Syr. ܛܐܒ id. See טוֹב No. 3.

[טַאטֵא see טוא and also טוט.]

טָב Chald. *good*, i. q. Hebr. טוֹב. Dan. 2:32; Ezr. 5:17, הֵן עַל־מַלְכָּא טָב "if it seem good to the king," i. e. if pleasing. Compare טוֹב Est. 1:19; 3:9.

טָבְאֵל in pause טָבְאַל ("the goodness of God," or, "God is good." Syriac form for טוֹבְאֵל comp. טוֹבִיָּה, טַבְרִמּוֹן), [*Tabeal, Tabeel*], pr.n. Syriac—(1) of an unknown person, whose son the Syrians and Ephraimites intended to place on the throne of Jerusalem, Isa. 7:6. See my Commentary on this place.—(2) of a Persian governor in Samaria, Ezr. 4:7.

טָבַב an unused root. Syriac ܛܰܒ Aph. i. q. Hebr. דָּבַב No. 2, also, in a good sense, to spread a good report. Hence טָבַת.

טְבוּלִים m. plur. *head-bands, tiaras, turbans*, Eze. 23:15. Commonly derived from טָבַל to dip, to which corresponds Arab. طمل to die. I prefer taking it from Æthiop. ጠብለለ: to twist round, to twist round with bands.

טַבּוּר m. *lofty place, summit*, from the root טָבַר i.q. צָבַר. Jud. 9:37, יֹרְדִים מֵעִם טַבּוּר הָאָרֶץ (verse 36, רָאשֵׁי הֶהָרִים) "they come down from the height of the land." Eze. 38:12, יֹשְׁבֵי עַל־טַבּוּר הָאָרֶץ "who dwell in the height of the earth," i. e. the holy land; which the Hebrews considered to be more lofty than other countries; comp. הָרֵי יִשְׂרָאֵל Eze. 6:2; 33:28; 35:12; 38:8. To this correspond Sam. ࠈࠁࠓ Æth. ደብር: a mountain. LXX., Vulg., translate טַבּוּר *umbilicus*, as though it were the summit of the belly. Compare Talmud טִיבּוּר the navel.

טָבַח—(1) TO KILL (cattle), Ex. 21:37; specially for food, 1 Sa. 25:11; Prov. 9:2. As to killing in sacrifice, the cognate verb זָבַח is used, which see. (Æth. ጠብሐ: to kill, to cut the throat. Arab. طبخ to cook, to roast, compare אֲבַטִּיחִים.)

(2) *to kill, to slay* men, Ps. 37:14; Lam. 2:21; Eze. 21:15.

Derivatives, מַטְבֵּחַ and the following words—

טַבָּח m. *a slayer*, hence—

(1) *a cook*, 1 Sa. 9:23, 24. Arab. طَبَّاخ id.

(2) *an executioner*, hence *one of the king's guard*, whose business it was in the East to inflict capital punishments. רַב־טַבָּחִים 2 Ki. 25:8, seq.; Jer. 39:9, seq.; and שַׂר־הַטַּבָּחִים Gen. 37:36; 39:1; 40:3, 4; 41:10, 12, "the captain of the executioners," i. e. of the body guard; pretty much the same as the *Kapijji-Pasha* of the modern Turkish court. ["In Egypt he had a public prison in his house, Genesis 40:3; in Babylon, Nebuzaradan who held this office, commanded also a part of the royal army, Jer. 39:13; 52:15." Ges. add.]

טַבָּח Chald. i. q. Hebr. No. 2, *an executioner* hence *one of the king's guard*, Dan. 2:14.

טֶבַח m. suff. טִבְחָהּ.—

(1) *a slaying* of cattle, Prov. 7:22; Isa. 53:7; also *slaughter* of men, Isa. 34:2, 6; Jer. 48:15; 50:27.

(2) *slain beasts, banquets* so prepared, Prov. 9:2; Gen. 43:16; compare זֶבַח No. 1.

(3) [*Tebah*], pr. n. of a son of Nahor, Genesis 22:24.

טַבָּחָה f. *a cook*, 1 Sa. 8:13.

טִבְחָה f. i.q. masc. טֶבַח—(1) *a slaying* of cattle, *slaughter-house*, Ps. 44:23; Jer. 12:3.

(2) *slain beasts*, and banquets prepared from their flesh, 1 Sa. 25:11.

טִבְחַת [*Tibhath*], pr.n. of a town in Syria, 1 Ch. 18:8, which in the parallel passage, 2 Sa. 8:8, is written בֶּטַח; see this latter word.

טָבַל fut. יִטְבֹּל TO DIP, TO DIP IN, TO IMMERSE, followed by an acc. of the thing, and בְּ before the liquid, Genesis 37:31; Lev. 9:9; Deu. 33:24; Job 9:31; Ruth 2:14; also without an acc. Exod. 12:22; 2 Ki. 8:15. Intrans. *to immerse oneself*. 2 Ki. 5:14, "he went down וַיִּטְבֹּל בַּיַּרְדֵּן שֶׁבַע פְּעָמִים and dipped himself in the Jordan seven times." (Chald. טְבַל, Arab. طمل id.)

NIPHAL, pass. Josh. 3:15.

Hence טְבוּלִים and—

טְבַלְיָהוּ ("whom Jehovah has immersed," i. e. "purified"), [*Tebaliah*], pr. n. masc., 1 Chr. 26:11.

טָבַע—(1) properly TO SINK, TO PRESS IN to any soft material such as clay, hence *to impress a seal, to seal*. (Arab. طبع), whence טַבַּעַת a seal. (Kindred is צָבַע, صبغ to dip into, to immerse, Æth. ጠምዐ: id., also טָבַל. The primary syllable is טב, which has also in the languages connected with the German, the signification of *depth* and *dipping*; compare Goth. *diup*, Germ. deep, tief; also doufan, taufen, stippen, Ital. *tuffare*. In Gr. δύπτω, and by a softening of the labial, δεύω, besides, with the letters transposed, βαθύς, βυθός. Compare Adelung, iv. 544.)

(2) intrans. *to sink, to be dipped, plunged*, as in clay, a ditch, followed by בְּ. Psa. 9:16; 69:3, 15; Jer. 38:6; Lam. 2:9, טָבְעוּ בָאָרֶץ שְׁעָרֶיהָ "her gates are sunk into the earth." Figuratively, 1 Sa. 17:49,

וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ "and the stone **sank** (i.e. was infixed) in his forehead."

PUAL i. q. Kal No. 2, Ex. 15:4.

HOPHAL id., Jer. 38:22; used of foundations of the earth, the mountains, Job 38:6, Prov. 8:25.

טַבַּעַת plur. טַבָּעוֹת constr. טַבְּעוֹת f.

(1) *a seal, a seal-ring*, Gen. 41:42; Est. 3:10; see the root טָבַע No. 1.

(2) *a ring* of any sort, although without a seal, e. g. the rings with which the curtains of the holy tabernacle were joined together, Exod. 35:22, seq.; 37:3, seq.

טַבָּעוֹת ("rings"), [*Tabaoth*], pr. n. m., Ezra 2:43.

טָבַר an unused root, prob. i. q. עָבַר *to heap up*, hence טַבּוּר which see.

טַבְרִמּוֹן (for טַב לְרִמּוֹן, "who pleases Rimmon" ["for טַב רִמּוֹן Rimmon is good"], as to רִמּוֹן the Syrian Idol, see that word), [*Tabrimmon*], pr. n. of the father of Benhadad, king of Syria, 1 Ki. 15:18.

טַבַּת (perhaps i. q. ܛܒܝܒܐ "renowned"), [*Tabbath*], pr. n. of a town situated near Abel-Meholah, in the tribe of Ephraim, Jud. 7:22.

טֵבֵת the tenth Hebrew month; from the new moon in January to that in February, Est. 2:16. "The tenth month which is called by the Hebrews Tebeth, and by the Egyptians Τύβι (in la Croze Τῶβι; in Cod. Vienn. Τῆβι. Arabic طوبة), by the Romans January." Jerome, on Eze. 39:1. But the Egyptian month now mentioned, extended from the 20th of December, to the 20th of January.

טָהוֹר adj., constr. טְהוֹר sometimes טְהָר Job 17:9; Prov. 22:11 [separated in Thes., see טֹהַר], *pure*, specially—(*a*) *clear*, opp. to filthy (as to a garment), Zech. 3:5.—(*b*) *unmixed, unalloyed*, e.g. as of gold, Exod. 25:11, seq.; 28:36.—(*c*) in a Levitical sense, as opposed to unclean, polluted, Levit. 13:17; hence applied to animals used in food, Gen. 7:2; 8:20.—(*d*) in a moral sense, Ps. 12:7; 19:10; 51:12, לֵב טָהוֹר "a pure heart;" Job 14:4.

Subst. *purity*, Pro. 22:11.

טָהֵר fut. יִטְהַר—(1) TO SHINE, TO BE BRIGHT, like the kindred roots זָהַר, צָהַר. ["Syr. ܛܗܪܐ noon, Ch. טִיהֲרָא id."] Hence טֹהַר No. 1, טְהָר.

(2) *to be*, or *to become clean*, or *pure*—(*a*) in a physical sense (as opposed to the filth of leprosy), 2 Ki. 5:12, 14.—(*b*) in a Levitical sense, opp. to טָמֵא Lev. 11:32; 12:8; 13:6, 34, 58.—(*c*) in a moral sense, Job 4:17; Pro. 20:9. (Arab. طهر to be pure, clean, specially from the catamenia; cogn. ظهر to be manifest, to be conspicuous. Æthiop. ኣጥሀረ: to purify, to wash one's self in water.)

PIEL טִהַר, fut. יְטַהֵר—(1) *to purify, to cleanse*, [whether physically or Levitically, or spiritually,] as a land from dead bodies, Ezek. 39:12, 16; from the pollution of idols, Eze. 37:23; the temple from filth, 2 Ch. 29:15, 16; 34:8; the sky from clouds, Job 37:21; men from sins, like metal from dross, Mal. 3:3.

(2) *to declare* some one or something *clean*—(*a*) in a Levitical sense, Levit. 13:6, seq.; 14:7; 16:19.—(*b*) in a moral sense, Ps. 51:4.

PUAL, *to be cleansed* ["part. fem."], Eze. 22:24.

HITHPAEL הִטַּהֵר and הִטֶּהָר *to cleanse one's self*, Gen. 35:2; Lev. 14:4, seq.; Num. 8:7; Ezr. 6:20; Neh. 12:30; 13:22.

The derivatives follow, except טָהוֹר.

טֹהַר m.—(1) *brightness, purity* of the air, or heaven, Ex. 24:10.

(2) *purification*, Lev. 12:4, 6.

["**טְהוֹר** (with Cholem pure) const. טְהָר i. q. טֹהַר m. *purity*, Job 17:9; Pro. 22:11, ק׳."]

טְהָר m. *splendour, brightness*, majesty; compare the root No. 1. Ps. 89:45, הִשְׁבַּתָּ מִטְּהָרוֹ "thou hast made his brightness (or majesty) to cease." The verb הִשְׁבִּית with מִן following, is to be found Eze. 34:10; and in the same manner this passage may properly be rendered, "thou hast made to cease, that his brightness should be no more;" or, as I should prefer to take it, it is a pregnant construction for, "thou hast made to cease (and takest away) from his brightness." But as nouns of the form טְהָר are of uncertain authority, the learned may enquire whether the Sh'va should not be transposed, and thus we should have מִטְּהָרוֹ, from the common word טֹהַר This appears to me now more suitable than that which I formerly supposed (Lehrg. page 87), following Aben Ezra and Kimchi, regarding Dagesh in this word to be euphonic, and מ to be formative; so that מִטְּהָרוֹ or מְטֻהָרוֹ (as it is found in some copies) would be for מְטָהֳרוֹ, from the noun מְטֹהָר. [The pointing of this word varies in different copies. See De Rossi.]

טָהֳרָה fem.—(1) *purity* of heart, 2 Ch. 30:19.

(2) *purification, cleansing*, Lev. 13:35; 14:2. דְּמֵי טָהֳרָה "blood of purification"=from which a woman who had been delivered of a child is to be cleansed, Lev. 12:4, 5.

טוא or **טוֹא** an unused root; prob. *to be miry, clayey;* whence Arabic طِين clay. [This root is rejected in Thes., see טוּט.] Hence—

PILPEL טֵאטֵא *to take away clay* (compare דִּשֵּׁן to take away ashes, from דֶּשֶׁן), as in the Talmud טֵאטֵא and טִיאֵט, which latter may also be derived from טִיט Isa. 14:23, טֵאטֵאתִיהָ בְּמַטְאֲטֵא הַשְׁמֵד "I will sweep her (Babylon) away with the besom of destruction;" i.e. I will altogether destroy, as though her site had been swept clean; compare 2 Ki. 21:23. From this quadriliteral form, which may be called a secondary root, is derived the noun found in the same passage, מַטְאֲטֵא.

טוֹב pret. טֹבוּ; (for the future, the form יִיטַב, from יָטַב is used.)

(1) TO BE GOOD (Arab. طاب Med. Ye, to be good, pleasant, agreeable, especially used of a pleasant smell [" Ch. Syr. id."], compare בָּאַשׁ, בְּאֹשׁ). Only used impersonally in the following phrases—(*a*) טוֹב לִי *it is good for me*, it goes well with me, Deut. 5:30; 15:16; 19:13; Nu. 11:18; also, to be well, to be in good health, 1 Sa. 16:16. Followed by אֶל id. 1 Sa. 20:12. Job 13:9, הֲטוֹב כִּי *it is well* for you *that.*—As to the passage Job 10:3, see letter *b.*—(*b*) טוֹב בְּעֵינַי it is good in my eyes, i.e. "it pleases me," Nu. 24:1. In the later books it is followed by עַל 1 Chr. 13:2. Est. 1:19, אִם־עַל־הַמֶּלֶךְ טוֹב "if it please the king." Est. 3:9; 5:4, 8; 7:3; Neh. 2:5; compare Ezr. 5:17; once followed by לְ Job 10:3, הֲטוֹב לְךָ "does it please thee?" So Vulg. Ch.

(2) *to be beautiful, pleasant*, Numbers 24:5; Cant. 4:10.

(3) *to be cheerful, merry* (a common meaning in Syriac), used especially of the heart, 1 Sa. 25:36; 2 Sa. 13:28; Est. 1:10.

HIPHIL הֵטִיב—(1) *to do well, to do* something *rightly*, with an acc. 1 Ki. 8:18; 2 Ki. 10:30.

(2) *to do good* to some one, *to confer benefits*, Eze. 36:11.

(3) *to make fair, to adorn*, Hos. 10:1.

(4) *to make cheerful*, Eccl. 11:9. הֵיטִיב, from יָטַב, is more commonly used.

[Derivatives, the following words, and pr. n. טָבְאֵל, and טַבְרִמּוֹן.]

טוֹב f. טוֹבָה adj.—(1) *good*, in various senses—(*a*) physically, as a *good* (i.e. fertile) *land*, Exod. 3:8; *a good tree*, 2 Ki. 3:19; *good gold*, i.e. pure, Gen. 2:12.

(*b*) ἠθικῶς, *good, kind, upright*, Isa. 5:20; and neutr. goodness, uprightness, kindness. עָשָׂה טוֹב he acted well, he lived honestly, Ps. 34:15; 37:3; Ecc. 7:20. עָשָׂה טוֹב עִם to shew kindness to some one, Gen. 26:29. טוֹב לְ to be kind towards some one, Lam. 3:25. טוֹב עַיִן a man of a kind eye, i.e. merciful, opp. to רַע עַיִן, Pro. 22:9, where see LXX. Vulg לֹא טוֹב by λιτόνης, wicked, evil, Prov. 18:5; 20:23.—Often used—(*aa*) of *a good*, i.e. *a happy lot*, compare No. 4. הָיָה טוֹב לִי "it is well with me," Eccl. 8:12, 13. לְטוֹב לָנוּ, לָהֶם that it may be well with us, or with them, Deut. 6:24; 10:13; Jer. 32:39 (properly for לִהְיוֹת טוֹב לְ, as in לְרַע לָהֶם, בְּצַר לִי). לְטוֹב לִי well for me! Psa. 119:71; Lam. 3:27. לְטוֹב in a good sense, for welfare (compare טוֹבָה), often in medial phrases, Psal. 119:122; Deut. 30:9.—(*bb*) טוֹב בְּעֵינֵי פ׳ good in the eyes of some one, *what pleases* some one, Nu. 24:1; Deu. 6:18. Gen. 16:6, עֲשִׂי־לָהּ הַטּוֹב בְּעֵינַיִךְ "do to her that which seems good to thee"=do with her as thou wilt, Gen. 19:8; Jud. 10:15; 19:24; also followed by לִפְנֵי Ecc. 2:26; and לְ Job 10:3 [but see verb]; Deu. 23:17.—Adv. *well, very good*, 2 Sa. 3:13; Ru. 3:13, and subst. *something good, that which is good*, Job 7:7; placed as a genitive after a noun, as בִּרְכַּת טוֹב a blessing of good, for a good blessing, Pro. 24:25.

(2) *goodly, fair, beautiful*, used of persons, Exod. 2:2; Gen. 6:2; and of things, Isa. 5:9; more often with the addition of מַרְאֶה Gen. 24:16; Esth. 1:11; 2:3, 7.

(3) *pleasant, agreeable*, Gen. 3:6; Cant. 1:2; 7:10. Especially used of smell, שֶׁמֶן הַטּוֹב sweet smelling ointment, Ps. 133:2; Isa. 39:2; Cant. 1:3. קָנֶה הַטּוֹב sweet calamus, Jer. 6:20.

(4) *well off, prosperous, happy*, comp. No. 1, (*aa*); Isa. 3:10; Jer. 44:17. Ps. 112:5, טוֹב־אִישׁ "O happy man." Eccl. 5:4, 17; 7:18; compare Lam. 3:26; Am. 6:2. (Syr. ܛܘܒܝܗܘܢ, ܠ O the blessings of.—Often used for Heb. אַשְׁרֵי, see Matt. 5:2, Pesh.)

(5) *distinguished, great, excelling.* Ps. 69:17, כִּי טוֹב חַסְדֶּךָ "for great is thy loving-kindness." Ps. 109:21 (comp. Ru. 3:10). Syr. ܛܒ adv. very.

(6) *cheerful, merry*, Est. 8:17; 1 Kings 8:66; בְּלֵב טוֹב with a merry heart. Ecc. 9:7.

(7) [*Tob*], pr. n. of a region beyond Jordan, Jud 11:3; 2 Sam. 10:6; apparently, i. q. Τούβιον, LXX Vat. Τώβιον, 1 Macc. 5:13.

טוֹב אֲדֹנִיָּהוּ [*Tob-adonijah*], pr. n. m. 2 Chr 17:8.

טוּב m.—(1) *goodness.* Ps. 119:66, טוּב טַעַם "goodness of intelligence," good understanding;

the goodness, i. e. *the kindness* of God, Ps. 25:7; 27:13; 31:20; 145:7; Jer. 31:14.

(2) concr. *that which is good*, or *best* of any thing, i. e. the best part, Gen. 45:18, 20. טוּב הָאָרֶץ the best gifts of the land, Gen. 45:23; Isa. 1:19; Ezr. 9:12.

(3) *goods*, i. e. *wealth*, *property*, Deu. 6:11; precious things, Gen. 24:10; comp. verses 22, 30.

(4) *beauty*. Hos. 10:11; Zec. 9:17. Used of the divine glory, Ex. 33:19, אֲנִי אַעֲבִיר כָּל־טוּבִי. [But is this the sense of the passage? See No. 1.]

(5) *welfare*, *happiness*, Job 20:21; 21:16; Prov. 11:10.

(6) with the addition of לֵב *gladness*, *cheerfulness*. Deu. 28:47; Isa. 65:14.

טוֹבָה f.—(1) *that which is good*. לְטוֹבָה for good, Nehemiah 5:19, "remember me, O my God, לְטוֹבָה for good," i. e. that thou also wilt do good to me. Neh. 13:31. Similarly used elsewhere for accurately defining medial expressions. Ps. 86:17; Jer. 14:11; 24:6; Ezr. 8:22.

(2) *the goodness*, *kindness* of God, Ps. 65:12.

(3) *goods*, *wealth*, Ecc. 5:10.

(4) *welfare*, *happiness*, Ps. 16:2; 106:5.

טוֹבִיָּה & **טוֹבִיָּהוּ** (i. q. טוֹב לַיהוָה "pleasing to Jehovah"), pr. n. *Tobiah*, [*Tobijah*].—(1) Neh. 2:10; 4:1.—(2) Ezr. 2:60; Neh. 7:62.—(3) Zec. 6:10, 14.

טָוָה—(1) i. q. Arab. طوى TO ROLL TOGETHER, TO TWIST, hence TO SPIN. Ex. 35:25, 26.

(2) *to suffer hunger*, *to fast*, i. q. Arab. طوى, whence طوى hunger, طاوٍ hungry, famished. Properly, *to be twisted*, i. e. in the bowels. Thus the Arabs ascribe twisted, or entangled, bowels to those who are hungry, e. g. Hariri Cons. iii. p. 142, ed. Schult., طوى الاحشا على الطوى to have the bowels twisted from want of food. Compare Schultens in the book just referred to, p. 4, 136.

Derivatives, טְוִת, מַטְוֶה.

טוּחַ TO SPREAD OVER, TO DAUB, as a wall with plaster, Lev. 14:42; 1 Ch. 29:4; followed by two accus. Eze. 13:10—15; 22:28; as eyes that they may not see, Isa. 44:18. (Arab. طاخ Med. Ye II. to cover over with fat, see Kamûs, p. 328. Compare in the western languages, τέγγω, *tingo*, tünchen.) Isaiah loc. cit. the pret. is טַח for טָח (as if from טָחַח).

NIPHAL pass. Lev. 14:43, 48.

Derivatives, טִיחַ, טָחוֹת.

טוּט an unused root, see טִיט. [" Arab. غوط to collect." To this root in Thes. are referred טִיט, מַטְאֲטֵא and טֵאטֵא.]

טוֹטָפוֹת pl. f. *bands*, *fillets*, especially those worn by the Jews at prayers (תְּפִלִּין, φυλακτήρια, Matt. 23:5), i. e. scrolls of parchment with sentences written on them out of the law of Moses (Ex. 13:1—10, 11—16; Deu. 6:4—9; 11:13—21), which the Jews have been accustomed to wear at prayers bound to the forehead and the left wrist, Ex. 13:16; Deu. 6:8; 11:18. [It requires proof that the Jewish phylacteries are here intended by these fillets or bandages.] (Ch. טוֹטַפְתָּא, טוֹטְפָא a bracelet, a frontlet. This word is for טַפְטָפָה, like בָּבֶל for בַּלְבֵּל, כּוֹכָב for כַּבְכָּב, גֻּלְגֹּלֶת, Syr. ܛܘܦܛܦܐ, Lehrg. p. 869. Root טוּף, which see; and not טפף, to which the signification of binding has been hastily attributed.)

טוּל unused in Kal. Arab. طال Med. Waw, TO BE LONG.

HIPHIL הֵטִיל *to throw down at length*, *to prostrate* (der Länge lang hinwerfen, comp. Isai. 22:17); *to throw*, *to cast*, as a spear, 1 Sa. 18:11; 20:33; *to cast out* as from a country, Jer. 16:13; 22:26; from a ship, Jon. 1:5, 12; *to send forth* a wind, Jon. 1:4.

HOPHAL, *to be prostrated*, Ps. 37:24; Job 41:1; *to be cast* as a lot, Prov. 16:33; *to be cast out*, Jer. 22:28.

PILPEL, טִלְטֵל i. q. Hiphil, *to prostrate*, *to cast forth*, Isa. 22:17.

Derivative, טַלְטֵלָה.

טוּף an unused root. Arab. طاف Med. Waw, *to surround*.

Hence טוֹטָפוֹת bands, as if girdles.

טוּר an unused root, like the kindred roots דּוּר, תּוּר *to surround* (see Hartmann's Linguist. Einleit. p. 82). Hence טוּר [טִירָה, יְטוּר].

טוּר m.—(1) *a wall* around about, *a fence*, *an inclosure*. Eze. 46:23. (طور a boundary, طوار a fence.)

(2) *a row*, as of precious stones. Ex. 28:17, seq.; 39:10, seq. [" Or of hewn stone, 1 Ki. 7:12; also applied to *a row* of other things."]

טוּר Ch. m. *a mountain*, *a rock*. Dan. 2:35, 45; i. q. Heb. צוּר. Syr. ܛܘܪܐ id. [" Arab. طُور."]

טוּשׂ TO FLY VIOLENTLY, TO SEEK FOR PREY, as an eagle, properly to dash upon, compare German

stoßen, a word appropriated to birds of prey, whence Stößer, Stoßvogel, the English word *to toss.* Job 9:26, כְּנֶשֶׁר יָטוּשׂ עֲלֵי אֹכֶל (With this corresponds Syr. ܛܣ used of the flying of an eagle or vulture, for Hebrew דָּאָה Jer. 48:40; 49:22; Pael, Deut. 32:11; Job 39:13; ܛܘܣܐ a lofty or vehement flight.)

טְוָת Ch. f. *a fast,* adv. fasting, not having taken food, Dan. 6:19. Root טְוָא i. q. Heb. טָוָה No. 2, to fast, to abstain from food, which see. [" The form is like מְנָת from מָנָה."]

טָחָה unused in Kal, TO STRETCH OUT, TO EXTEND. Arab. طحا to spread out.

PILEL part. מְטַחֲוֵי־קֶשֶׁת those who draw the bow, i. e. *archers,* Gen. 21:16 [i. e. in this passage *a bow-shot*]. As to the form, comp. שָׁחָה, Hithp. הִשְׁתַּחֲוָה.

טְחוֹן masc. *a mill,* worked by hand, Lam. 5:13; Root טָחַן.

טְחוֹרִים m. pl. *tumours of the anus,* hæmorrhoidal *mariscæ,* protruding from the anus (see טָחַר), protruding through tenesmus in voiding. 1 Sam. 6:11, 17; and Deu. 28:27; 1 Sa. 5:6, 9, in קרי for כתיב עֳפָלִים which seems to have been thought a less decent word. Hence Syriac ܛܚܪ to suffer from tenesmus, ܛܚܪܐ, ܛܚܘܪܐ tenesmus with flow of blood, Arabic زحير.

טֻחוֹת pl. f. according to the Hebrew interpreters *reins,* so called because of their being covered over with fat; from the root טוּחַ, طاخ II. to cover over with fat. Compare חֵלֶב No. 2. Used equally with לֵב and כְּלָיוֹת as the seat of the mind and thoughts. Ps. 51:8, "behold thou delightest in truth in the reins (of a man)." Job 38:36, "who taught the reins (this) wisdom," sc. so that thou knowest and understandest all these things; in the other clause of the verse there is שֶׂכְוִי the mind. Whatever be the meaning ascribed to this passage, the word טֻחוֹת must have the same meaning as in Ps. loc. cit.

טָחַח (טַח Isa. 44:18), see טוּחַ.

טָחַן TO CRUSH SMALL, with an acc., Ex. 32:20; specially *to grind* in a hand-mill, Jud. 16:21; Nu. 11:8. (Arab. طحن, Aram. ܛܚܢ, טְחַן id.) טָחַן פְּנֵי עֲנִיִּים "to grind the face ["*person* not *face.*" Thes.] of the poor," i. e. to oppress him; Isa. 3:15. Compare דָּכָא. Job 31:10, תִּטְחַן לְאַחֵר אִשְׁתִּי "let my wife grind for another," be his mill-woman, i. e. his most abject slave and concubine (compare Ex. 11:5; Isaiah 47:2). LXX., Vulg., Chald., by comparison with verse 9, take "grind for another," in a figurative and obscene sense, for "let her be violated by another man," the Greek μύλλειν, Theocr. iv. 58, Lat. *molere, permolere,* used of connection with a woman, see Interpp. ad Petron. Sat. 23. Hor. Sat., i. 2, 35. Bochart, Hieroz. i. p. 188; but a word of this sense, is, in all the places, attributed to the man.

Hence טְחוֹן and the two following words.

טַחֲנָה f. *a mill* worked by hand, Ecc. 12:4

טֹחֲנוֹת pl. f. *those that grind, the grinders,* or *molar* teeth. Arab. طاحنة, Ecc. 12:3.

טָחַר an unused root, which I suppose to have had the same meaning as טָהַר (ה being changed into the harsher letter ח), ظهر to be, or become conspicuous, *to shine forth,* hervor-, zum Vorschein kommen. [In Thes. the idea of groaning under pressure or suffering is that attributed to this root, comparing Syr. ܛܚܪ *to pant* under a load, also used of alvine straining, with derivatives in the same sense. Arab. طحر id.]

Hence טְחוֹרִים which see.

טִיחַ m. *covering over, plaister,* Tünche, Eze 13:12. Root טוּחַ.

טִיט masc.—(1) *clay, loam,* Isa. 41:25; Nah. 3:14.

(2) *mud,* mire, Psalm 18:43; 69:15. (Æthiopic ጸየት: clay, Arab. ضويطة clay collected in the bottom of a pond, from ضوط to gather.)

טִין Chald. m. CLAY, POTTERS' CLAY. Daniel 2:41, 43, חֲסַף טִינָא "earthenware." (Syriac and Arab. طين, ܛܝܢܐ id., whence the denominative verb طان Med. Ye to daub with clay, to form out of clay.)

טִירָה fem.—(1) *a wall, a fence,* round about, Ringmauer, i. q. טוּר No. 1, from the root טוּר *to surround.*

(2) *a place fenced off by a wall* or hedge; hence —(*a*) *a fortress,* Cant. 8:9; *an enclosure,* a country village, an encampment of Nomadic tribes, Gen. 25:16; Num. 31:10; 1 Chr. 6:39; Ps. 69:26; Eze. 25:4.

טַל in pause טָל, suff. טַלִּי m. *dew,* Gen. 27:28, 39; Exod. 16:13, 14; Deut. 32:2; Isaiah 26:19; Zec

8:12. (Arabic طَلّ light rain, Æthiop. ጠል: dew.) Root טָלַל No. I.

טַל Chald. id. Dan. 4:12.

טָלָא TO PATCH, TO SEW UP. (Chald. טְלָא id.) Joshua 9:5, נְעָלוֹת מְטֻלָּאוֹת "patched up shoes." [But this belongs to Pual.]

[Kal, pass.] Part. טָלוּא *spotted*, having large spots like patches on a garment (comp. Germ. Fleck, which signifies both a spot and a patch, i. q. Flicke, whence flicken). Gen. 30:32, seq.; Eze. 16:16.

[PUAL part. Josh. 9:5; see above.]

טְלָאִים see טְלִי and טֶלֶם.

טָלָה an unused root, i. q. طلا *to be fresh*, comp. Gr. θάλλω.

Hence טְלִי and—

טָלֶה m. *a young lamb*, 1 Sam. 7:9; Isa. 65:25. (Arab. طَلًا a young animal of any sort, especially a new born gazelle. Æth. ጠሊ: a kid, Syr. ܛܠܝܐ a boy, ܛܠܝܬܐ a girl; [ταλιθὰ κουμί. Mark 5:41].

טַלְטֵלָה fem. *a casting forth*, Isa. 22:17. Root טוּל Pilp

טְלִי i. q. טָלֶה, only in plur. masc. טְלָאִים for טְלָיִים (compare Lehrg. 575) *young lambs*, Isa. 40:11.

I. **טָלַל**, Arab. طَلّ, Æth. ለጠለ: *to moisten gently*, as the earth with dew or showers.

Hence טַל dew.

II. **טָלַל** i. q. צָלַל No. III. Arab. ظَلّ II. TO OVERSHADOW, hence *to cover over*.

PIEL טִלֵּל *to cover*, especially with beams or planks (elsewhere קָרָה), Neh. 3:15. Compare Gen. 19:8, צֵל קוֹרָתִי.

PILPEL טִלְטֵל is from טוּל, which see.

טְלַל Chald. i. q. Hebr. No. II.

APHEL אַטְלֵל *to take shelter*, Dan. 4:9.

טָלַם an unused root. Aram. טְלַם, Arab. ظَلَم, Æth. ጠለመ: to oppress, *to do wrong* to. Hence—

טֶלֶם ("oppression"), [*Telem*], pr. n. of a town in the tribe of Judah, Josh. 15:24; in the opinion of Kimchi and others, the same as is called in 1 Sa. 15:4, טְלָאִים (young lambs). [(2) pr. n. m. Eze. 10:24.]

טַלְמוֹן ("oppressed"), [*Talmon*], pr. n. m Ezr. 2:42; Neh. 7:45.

טָמֵא inf. טָמְאָה (Lev. 15:32)—(1) TO BE OR TO BECOME UNCLEAN, TO BE POLLUTED (Syr. ܛܡܐ, which follows the analogy of guttural verbs, to pollute, ܛܡܐ polluted, comp. Lat. *contamino, attamino, intamino*). Especially used of uncleanness in a Levitical sense both of persons and of animals (whose flesh was not to be eaten, see Lev. 11:1—31); also of things, as of buildings, vessels. Opp. to טָהֵר. Lev 11:24, seq. Followed by בְּ to be unclean by any thing. Levit. 15:32; 18:20, 23. [" Also *to defile oneself*, followed by בְּ *with any thing*, Ps. 106:39; Eze. 22:4."]

NIPHAL נִטְמָא part. plur. נִטְמָאִים Eze. 20:30, 31, pass. of Piel, *to pollute one's self*, as a woman by adultery, Nu. 5:13, 14, 20, 27, 28; a people by whoredom or idolatry, Hos. 5:3; 6:10. Followed by בְּ of the thing with which any one is defiled, as with idols, Eze. 20:43; 23:7, 30.

PIEL טִמֵּא—(1) *to pollute, to defile*, Lev. 15:31, hence—(*a*) *to profane* a land with wickedness Lev. 18:28; 20:3; the temple, Ps. 79:1; the high places (בָּמוֹת) i. e. to destroy them, to take them away, 2 Ki. 23:8, 10, 13.—(*b*) *to violate* a woman, or virgin, Gen. 34:5, 13, 27; Eze. 18:6, 15.

(2) *to declare* any one *unclean*, as was done by the priest, Lev. 13:3, 8, 11, seq.

(3) *to make be polluted, to cause to pollute one's self*, Eze. 20:26.

PUAL part. *polluted*, Eze. 4:14.

HITHPAEL fut. יִטַּמָּא i. q. Niph. *to pollute one's self*, followed by בְּ (Lev. 11:43; 18:30) and לְ (Lev. 11:24; 21:11) of the thing with which any one is polluted.

HOTHPAEL הֻטַּמָּא id. Deu. 24:4.

[Derivatives the following words.]

טָמֵא f. טְמֵאָה adj. *impure, unclean*—(*a*) in a Levitical sense as to persons, animals, and things, Lev. 5:2; Deu. 14:19.—(*b*) in a moral sense, Job 14:4. טְמֵאַת הַשֵּׁם polluted of name, infamous, Eze. 22:5.

טֻמְאָה f. Mic. 2:10 [sometimes taken as inf. of verb], and—

טֻמְאָה f. *uncleanness, pollution*, Lev. 5:3; 7:21; also an unclean thing, Jud. 13:7, 14; 2 Ch. 29:16. Plur. const. טֻמְאֹת Lev. 16:19. [Used in Levitical and moral senses like the verb].

טָמָה i. q. טָמֵא; at least some of the forms of this verb follow the analogy of verbs לה. So—

Niphal נִטְמֵתֶם Lev. 11:43, and Job 18:3, נִטְמִינוּ בְּעֵינֵיכֶם "we are unclean in your eyes," i. e. impious, compare Job 14:4. Some, however, of the Hebrew interpreters, without violence to the parallelism, take טָמָה to be the same as אָטַם, טָמַם to be stopped up, i. e. to be stupid. Vulg. *sorduimus*.

טָמַן (cogn. to צָפַן) to hide, Josh. 2:6; Job 31:33; specially under the earth, *to bury*, Gen. 35:4; Ex. 2:12; Josh. 7:21, 22; Jer. 43:10. טָמַן פַּח לְ Psalm 140:6; 142:4; טָ׳ רֶשֶׁת לְ Ps. 9:16; 31:5, to hide a snare or a net for any one, i.e. to plot against him, comp. Ps. 64:6; Job 18:10. נֵפֶל טָמוּן a hidden abortion, Job 3:16. Followed by לְ to hide for some one, to reserve for him. Job 20:26, כָּל־חֹשֶׁךְ טָמוּן לִצְפוּנָיו "all darkness (or calamity) is hid (reserved) in his treasuries." A play of words is here to be observed in the use of the cognate words טָמַן and צָפַן. Similar is Deut. 33:19, שְׂפֻנֵי טְמוּנֵי חוֹל "the most secret of the hidden things of sand" (to be understood of glass [???]). Facetiously used, Proverbs 19:24, טָמַן עָצֵל יָדוֹ בַּצַּלָּחַת "the slothful man hides his hand in the dish." The hand of a lazy man is well described as being dipped slowly and deeply in the dish.

Niphal, *to hide one's self* underground, Isa. 2:10.

Hiphil i. q. Kal, 2 Ki. 7:8.

[In Thes. the primary meaning is said to be that of *immersing*, as found in many roots beginning with the syllables טב, טם.]

Derivative מַטְמוֹן.

טָנָא an unused root, perhaps i. q. Arab. وضن to twine, to weave, as a basket, whence مِيضَنَة a basket. Hence טֶנֶא. [In Thes. this root is rejected, and the noun stands as a primitive.]

טֶנֶא [const. טַנְאֲךָ] m. *a basket*. Deut. 26:2, 4. (Ch. צַנָּא id.)

טָנַף unused in Kal. Aram. ܛܢܦ to be soiled, to be dirtied.

Piel, *to dirty, to soil*, Cant. 5:3.

טָעָה i. q. תָּעָה to go astray, Aram. ܛܥܐ טְעָה and Arab. طَغَا, طَغَى.

Hiphil, *to lead astray*, Eze. 13:10.

טָעַם—(1) to taste (as in all the cognate languages)—(*a*) *to try the flavour*, Job 12:11.—(*b*) *to taste, to eat* a little, 1 Sa. 14:24, 29, 43; Jon 3:7.—(*c*) *to perceive by the taste* or *flavour*, 2 Sa. 19:36. Metaph.

(2) *to perceive mentally* [or spiritually], Prov. 31:18. Psalm 34:9, טַעֲמוּ וּרְאוּ כִּי־טוֹב יְהוָה "taste (perceive) and see that Jehovah is good."

Hence the words immediately following, and מַטְעַמִּים.

טְעֵם Ch. id.

Pael, *to give to taste*, i. e. to eat, Daniel 4:22; 5:21.

טַעַם m.—(1) *taste, flavour* of food, Nu. 11:8; Jer. 48:11; Job 6:6.

(2) metaph. *taste* for *judgment, discernment, reason* (as in Lat. *sapere, sapiens, sapientia*, and on the other hand *insipidus*), 1 Sa. 25:33; Ps. 119:66; Job 12:20. אִשָּׁה סָרַת טָעַם "a woman without discernment," Prov. 11:22. שִׁנָּה טַעַם *to change one's reason*, i. e. to feign one's self mad, Psalm 34:1. מְשִׁיבֵי טַעַם who give an answer intelligently. Prov. 26:16.

(3) *the sentence of a king; hence a royal decree*, Jon. 3:7. See Chald.

טְעֵם m. Ch. i.q. Heb. No. 3, *a decree, mandate*, Ezr. 6:14. More frequently used is—

טְעֵם m. Chald.—(1) *taste, flavour;* specially, pleasant. Dan. 5:2, בִּטְעֵם חַמְרָא "in the taste of wine," i. e. in his cups, whilst drinking.

(2) *intelligence, reason*, Dan. 2:14. יְהַב טְעֵמָא to give account, Dan. 6:3. שׂוּם טְעֵם עַל to regard any thing, make account of it, Dan. 3:12.

(3) *sentence, royal edict*, Dan. 3:10, 12, 29. שׂוּם טְעֵם to give forth a mandate, Ezr. 4:19, 21; 5:3, 9, 13; 6:1; 7:13. Used of a cause to be judged, Ezr. 5:3. בְּעֵל טְעֵם holder of judicial authority, or rule, a royal prefect, Ezr. 4:8, 9, 17.

I. **טָעַן** to pierce through with a sword. (Arab. طعن id., طعين pierced through, طعنة stroke. Chald. Pael, id.)

Pual pass. Isa. 14:19.

II. **טָעַן** to load beasts of burden, Gen. 45:17. (Aram. טְעַן, ܛܥܢ, to be laden. Arab. ظعن VIII. to sit on a camel, ظعون a loaded camel, ظعينة a camel's saddle. Compare צָעַן.)

טַף m. with suffix טַפִּי collect. *little children, boys and girls*, so called from their brisk and trip-

ping gait (from the root טָפַף, compare עוֹלָל), Gen. 34:29; 43:8; 45:19; 46:5; opposed to young men and virgins, Eze. 9:6; to men above twenty years of age, Exod. 12:37. Sometimes it extends to the *whole family*, and is opposed only to the head of the house. 2 Chron. 20:13, גַּם־טַפָּם נְשֵׁיהֶם וּבְנֵיהֶם "also their families, (to wit) their wives and children." 2 Chr. 31:18. Gen. 47:12, לְפִי הַטָּף "according to their family." Ex. 10:10; Nu. 32:16, 24, 26.

טָפַח unused in Kal. Syr. ܛܦܚ to spread out. Cogn. צָפַח.

Piel טִפַּח—(1) TO SPREAD OUT, TO EXPAND, as the heaven, Isa. 48:13.

(2) *to carry* little children *on the palms* (in Latin it is expressed *in ulnis* [Engl. *to carry in the arms*]); denom. from טֶפַח No. 1, Lam. 2:22.

Derivatives, מִטְפַּחַת, and the words immediately following.

טֶפַח m.—(1) properly, the open hand, *the palm*, in all its occurrences used as the measure of four fingers [a hand-breadth], 1 Ki. 7:26; 2 Chron. 4:5; comp. Jer. 52:21. Ps. 39:6, הִנֵּה טְפָחוֹת נָתַתָּה יָמַי "behold, thou hast made my days as handbreadths," i. e. very short.

(2) in architecture, *mutuli;* i. e. projecting stones, on the tops of which beams rest (Kragsteine), 1 Ki. 7:9. LXX. τὰ γείσεα.

טֹפַח m. i. q. טֶפַח No. 1, *a palm, a handbreadth*, Ex. 25:25; 37:12; Eze. 40:5, 43.

טִפֻּחִים m. plur. a verbal noun, from טִפַּח No. 2, *bearing in the arms, carrying* children, Lam. 2:20.

טָפַל prop. (as in Talmudic) TO PATCH, TO SEW TOGETHER; figuratively, *to frame lies*, comp. δόλον ῥάπτειν, *suere dolos*, Ps. 119:69; Job 13:4. Elliptically, Job 14:17, וַתִּטְפֹּל עַל־עֲוֹנִי "and thou devisest (false things) upon my iniquity," i. e. thou increasest my sins with false charges. Compare a very similar passage, Deu. 1:1 [Targ.] Jon. טְפַלְתּוּן עֲלוֹי מִלֵּי שִׁקְרָא "ye devise (and would add) upon him words of falsehood." (Arabic طفل to frame speech artfully, compare Gr. ῥάπτειν ἔπη, whence ῥαψῳδός.)

טִפְסָר m. Jer. 51:27, plur. טִפְסְרִים Nah. 3:17, a foreign word, *a satrap, a governor* of provinces and soldiers amongst the Assyrians and Medes. If a conjecture is to be made respecting this word from the modern Persic, we should compare with Lorsbach and Bohlen (Symb p. 20), تاوسر a military leader, and this is better than what Ewald supposes (Heb. Gram page 520), تابسر prince of height, from تاب and سر ["Bohlen, in his posthumous sheets, compares Sanscr *adhipac'ara*, king's legate."] In Targ. Jonath. Deut. 28:12, it is the name of a certain superior angel.

טָפַף, Arabic طفّ and دفّ TO BE BRISK OR NIMBLE in walking, TO TRIP ALONG (trippeln), to walk with short steps, used of the walking of children (hence טַף), also of women loving display. It once occurs Isa. 3:16, הָלוֹךְ וְטָפוֹף תֵּלַכְנָה, where Luther follows the sense happily enough: sie treten einher und schwänzen, i. e. to wag, to waddle, like Saad. تتخطرن, Ch. בִּפְתָהוֹן מְטַפְּפָן. (Arab. طفّ and دفّ to be quick, as a horse, to amble; see Schrœder, De Vest. Mulier. page 127. Kindred words are tappen, trappen, and its diminutive trippeln.)

[Derivative, טַף.]

טְפַר Ch. pl. טִפְרִין m. i. q. Hebr. צִפֹּרֶן—(1) THE NAIL of a man, Dan. 4:30.

(2) *the claw* or *hoof* of beasts, Dan. 7:19.

טָפַשׁ TO BE FAT; metaph. *to be inert, stupid;* compare παχύς, Lat. *pinguis*. Psa. 119:70. (More frequently used in Chaldee.)

טָפַת ("a drop"=נְטָפָה, root נָטַף), [*Taphath*], pr. n. of a daughter of Solomon, 1 Ki. 4:11.

טָרַד TO THRUST; Lat. *trudo* (which verb has the same radicals); hence *to follow on continually* one after another, Pro. 19:13; 27:15, דֶּלֶף טֹרֵד "a thrusting dropping," i. e. dropping continually, drop coming close upon drop. (Arab. طرد to thrust, to push forward, IV. one thing to follow another, see Schult. ad Prov. loc. cit.; Taur. ad Ham. page 516. Syr. and Chald. טְרַד i. q. Conj. I.)

Hence pr. n. מַטְרֵד.

טְרַד Ch. *to thrust out, to drive out, to cast out*. Dan. 4:22, 29, 30.

טָרָה an unused root, i. q. טָלָה *to be fresh*. Arab طري and طرو id.; Æth. ጥሬ: raw, undrest. The primary idea is perhaps that of plucking off, so that טָרָה (טָרָב, טָרוּ), may be i.q. טָרַף, which see, No. 1, 2. Hence טָרִי.

טרום (טְרוֹם) i. q. טֶרֶם *not yet*, Ru. 3:14 כתיב.

טָרַח unused in Kal. Arab. طرح Conj. I. IV. VIII. TO CAST DOWN, TO THROW.

HIPHIL, Job 37:11, אַף־בְּרִי יַטְרִיחַ עָב "also upon he showers (God) casts down a thick cloud;" words exhibiting the image of the clouds themselves being cast down (or seeming to be cast down) by the weight of the rain in them (Wolkenbruch). But the Arab. طرح followed by على signifies also, *to cast upon, to place upon* something (compare טֹרַח a load); so that it may be translated, "he loads the cloud with a shower." Symm. ἐπιβρίσει.

טֹרַח m. *burthen, trouble*, Deu. 1:12; Isa. 1:14. (Chald. טָרְחָא labour, weariness, טְרַח to be wearied; Æth. ሰርሐ: id.)

טָרִי adj. f. טְרִיָּה *fresh*, used of a wound, Isa. 1:6; of a jaw-bone of an ass, Jud. 15:15. Root טָרָה.

טָרַם an unused root, prob. i. q. טָרַף to pluck off; compare صرم *to cut off*. Hence—

טֶרֶם pr. a cutting off, a part cut off (der Abschnitt, die Stelle, wo ein Zweig vom Baume frisch abgeschnitten ist); hence *beginning* ["although I do not lay this derivation down as certain"]. Always used as an adverb.

(1) בְּטֶרֶם prop. in the beginning, before the beginning, i. e. *before that, previously*, followed by a preterite, Ps. 90:2; Pro. 8:25; also, sometimes followed by a future in a future signification, Isa. 66:7. Job 10:21, בְּטֶרֶם אֵלֵךְ "before I shall go;" but more often in a past sense, Jer. 1:5, "I sanctified thee בְּטֶרֶם תֵּצֵא before thou camest forth." Ru. 3:14; 2 Ki. 2:9; followed by an inf. Zeph. 2:2, בְּטֶרֶם לֶדֶת. Ibid. twice pleonast. בְּטֶרֶם לֹא יָבוֹא, comp. the Germ. ehe er nicht kommt. (The usage is similar of the particles טֶרֶם and لَمْ not yet, and אָז then: a future seems to be placed with them for a preterite, because after these particles the action is contemplated as future.)

(2) מִטֶּרֶם i. q. בְּטֶרֶם properly from the beginning, for *before the beginning*, Hag. 2:15. Compare מִן in the phrase מִקֶּדֶם, מֵרֵאשִׁית Isa. 46:10.

(3) טֶרֶם (in acc.)—(*a*) *not yet*, followed by a pret. 1 Sa. 3:7; but more often followed by a fut. applied to a past action, Gen. 2:5; Ex. 10:7; Josh. 2:8; 1 Sam. 3:3.—(*b*) i. q. בְּטֶרֶם *before that*, followed by a future, of a past action, Josh. 3:1; Ex. 12:34; of something future, Isa. 65:24.

טָרַף fut. יִטְרֹף, once יִטְרַף Gen. 49:27.—(1) TO PLUCK OFF (kindred to טָרָה, טָרַם, comp. Gr. θρύπτω), hence Arab. طرف *to be fresh* (frisch abgebrochen), Heb. טָרָף, טֶרֶף No. 3.

(2) *to pull, tear, in pieces* as a wild beast, Gen. 37:33; 44:28; Deut. 33:20; Psal. 22:14; Nah. 2:13. Metaph. used of anger, Job 16:9; 18:4; and thus even of God, Psal. 50:22, פֶּן־אֶטְרֹף "lest I tear" like wild beasts. Hos. 6:1.

NIPHAL pass. of No. 2. Ex. 22:12; Jer. 5:6.

PUAL id. Gen. 37:33; 44:28.

HIPHIL, *to tear up food*, i. e. to make some one eat, *to feed*, Prov. 30:8. Hence the following words—

טָרָף adj. *fresh, newly plucked*, of a leaf. Gen. 8:11; see the root No. 1.

טֶרֶף m.—(1) *a green leaf, a leaf newly plucked*, so called from tearing off (compare Gen. 8:11). Eze. 17:9. (Ch. טַרְפָּא, Syr. ܛܪܦܐ id.)

(2) *an animal torn in pieces, the prey of a wild beast*. Job 4:11; 29:17; 38:39. הַרְרֵי טָרֶף "mountains of prey," i. e. of depredators, thieves, whence they come forth for booty, Ps. 76:5.

(3) *food*, Prov. 31:15; Mal. 3:10; Psal. 111:5; comp. the verb in Hiphil.

טְרֵפָה f. coll. *that which is torn in pieces, cattle torn* (by wild beasts), Gen. 31:39; Ex. 22:12; Lev. 7:24.

טַרְפְּלָיֵא Ch. [*Tarpelites*], Ezr. 4:9; the name of a nation, from which the Assyrian kings brought a colony into Samaria. LXX. Ταρφαλαῖοι.

י

Yod, the tenth letter of the alphabet; when used as a numeral denoting *ten*. There can be no doubt that the *name* of this letter יוֹד as well as the Heb. יָד signifies *hand* (comp. יוֹם pl. יָמִים from the unused יָם); and in the Phœnician and Samaritan writing, as well as on the coins of the Maccabees, this letter presents the figure of a hand rudely drawn. In Æthiopic also it may be added that this letter has the name of *Yaman* (i. e. right hand).

A large portion of the roots whose first radical is Yod (פ״י), are in Arab. and Æth. פ״ו, as grammarians have shown (see Lehrg. § 105, A), as יָלַד, ولد, ወለደ:

etc. As to the relation of verbs פּי with other roots, especially verbs עּי and עּע, see Lehrg. § 112, 2.

יָאַב TO DESIRE, TO LONG, followed by לְ. Ps. 119:131. ["LXX. ἐπιπόθουν."] (Syr. ܝܐܒ and the quadriliteral ܝܐܒ id. Kindred roots are אָבָה, אָוָה).

יָאָה TO BE SEEMLY, BECOMING, i. q. נָאָה, נָאוָה (Ps. 33:1; Prov. 17:7). Impers. followed by לְ *to become* some one. Jer. 10:7, כִּי לְךָ יָאָתָה "for it becometh thee." LXX. ed. Compl. σοὶ γὰρ πρέπει. (Syr. ܝܐܝ, suitable, seemly, followed by ܠ becoming, πρέπον.)

יְאוֹר see יְאֹר a river.

יַאֲזַנְיָה ("whom Jehovah hears"), [*Jaazaniah*], pr. n. m.—(1) Jer. 35:3.—(2) Eze. 11:1.

יַאֲזַנְיָהוּ (id.)—(1) 2 Ki. 25:23; contr. יְזַנְיָהוּ Jer. 40:8; יְזַנְיָה Jer. 42:1.—(2) Eze. 8:11.

יָאִיר ("whom he (sc. God) enlightens" from אוּר), [*Jair*], pr. n. (Gr. Ἰάειρος, Mark 5:22)—(1) of a son of Manasseh, Nu. 32:41.—(2) of a judge of the Israelites, Jud. 10:3.—(3) Est. 2:5. Patron. יָאִירִי 2 Sa. 20:26; from No. 2.

I. **יָאַל** prop. יָאֵל unused in Kal, TO BE FOOLISH, i. q. אָוַל which see. ["The primary idea appears to be that of perverseness, i. q. עָוַל."]

NIPHAL נוֹאַל *to be foolish*, Nu. 12:11; Jer. 5:4; *to act as a fool*, Isa. 19:13. Jer. 50:36, חֶרֶב אֶל־הַבַּדִּים וְנֹאָלוּ "the sword (is) upon the lying (prophets), and they shall act as fools" (comp. הוֹלֵל Job 12:17; Isa. 44:25).

II. **יָאַל** unused in Kal, kindred to אוּל, אִיל, Arab. أَوَّلَ TO GO BEFORE, TO BE FIRST. [In Thes. the meaning of this root is given "properly *to will, to wish*."]

HIPHIL הוֹאִיל *to begin* ["*to wish, to will*," Thes.], Deut. 1:5; Hos. 5:11; Josh. 17:12, וַיּוֹאֶל הַכְּנַעֲנִי לָשֶׁבֶת בָּאָרֶץ "and the Canaanites began to dwell together (to set their feet) in the land." Jud. 1:27, 35. Sometimes it is used with a more emphatic sense, *to undertake, to endeavour*, Gen. 18:27, 31; also of him who yields to the prayers of others, and does something, *to be willing, to be pleased* to do something, Jud. 17:11; 19:6, הוֹאֶל־נָא וְלִין "be content now, and lodge." Ex. 2:21; 2 Sa. 7:29; 2 Ki. 5:23; Job 6:9, 28. Construed with a gerund after it, Josh. 17:12; Jud. 1:35; or with a finite verb sometimes joined by a conjunction (Jud. 19:6), sometimes without one, ἀσυνδέτως (Deu. 1:5; Hos. 5:11). [Note in Ges. add all these passages are referred to the idea of *to will, to wish*, either in the sense of undertaking what is wished, as Gen. 18:27, 31; Josh. 17:12; Jud. 1:27, 35; 1 Sa. 17:39; or in the sense of being *willing to yield* to another, as Job 6:28; 2 Ki. 6:3.]

יְאֹר & **יְאוֹר** masc. A RIVER, an Egyptian word, in the Memphitic dialect ιαρο, in the Sahidic ιερο (see Jablonskii Opuscc. ed. te Water, tom. i. page 93, 444; Champollion, l'Egypte, i. p. 137, 138; ii. 238); on the Rosetta stone ["as read by Dr. Young"] is found, lines 14, 15, 10R (see Kosegarten, De Scriptura Vett. Ægyptiorum, p. 14). It is used almost exclusively of *the Nile*. Gen. 41:1, seq.; Exod. 1:22; 2:3; 7:15, seq.; in one passage, of another river Dan. 12:5, 6, 7.

Plural יְאֹרִים *rivers, channels*, Job 28:10; Isa. 33:21; specially the arms and channels of the Nile, Eze. 29:3, seq.; 30:12; Ps. 78:44; hence יְאֹרֵי מִצְרַיִם, יְאֹרֵי מָצוֹר Isa. 7:18; 19:6; 37:25.

יָאַשׁ unused in Kal. Arabic يَأَسَ and transp. أَيِسَ *to despair, to be cast down in spirit*.

NIPHAL id., followed by מִן *to desist from any person or thing*. 1 Sa. 27:1, וְנוֹאַשׁ מִמֶּנִּי שָׁאוּל לְבַקְשֵׁנִי עוֹד "Saul will desist from me to seek me any more." Part. נוֹאָשׁ *void of hope*, Job 6:26. Neutr. *to be without hope, to be in vain*, Isa. 57:10; Jer. 2:25; 18:12.

PIEL inf. יַאֵשׁ, followed by לִבִּי *to give over to despair* Ecc. 2:20.

יֹאשִׁיָּה (see the following word), [*Josiah*], pr. n. m., Zec. 6:10.

יֹאשִׁיָּהוּ pr. n. ("whom Jehovah heals," from the root אָשָׁה = أَسَى to heal, and יָהוּ), *Josiah*, king of Judah, 642—611 B.C., restorer of the observance of the law of Moses: slain in battle at Megiddo, by Necho, king of Egypt, 2 Ki. 23:23; 2 Chr. 34:33. Greek Ἰωσίας.

יְאָתְרַי [*Jeaterai*] pr. n. m., 1 Ch. 6:6; for which there is in verse 26, אֶתְנִי.

יָבַב unused in Kal.

PIEL, *to exclaim, to cry out*, Jud 5:28. (Aram. id.; specially used of joyful exclamations; found in the Targums for Hebr. הֵרִיעַ, רִנֵּן, Syr. also to blow a

trumpet, ܩܠܐ ܕܫܝܦܘܪܐ the sound of a trumpet. Arabic أبّ id.; especially of a battle-cry or shout; comp. יוֹבֵל.

Hence יוֹבָב pr. n.

יְבוּל m. *produce* of the earth, from the root יָבַל, like תְּבוּאָה produce, from בּוֹא. Lev. 26:4, 20; Deu. 11:17; 32:22; Jud. 6:4; Psa. 67:7; 85:13; Hab. 3:17; Job 20:28, יִגֶל יְבוּל בֵּיתוֹ "the produce of his house shall rejoice," i. e. riches laid up in his house.

יְבוּס (a place trodden down, as a threshing floor, from the root בּוּס), pr. n. *Jebus*, an ancient name of Jerusalem, used in the time of the Canaanites, Jud. 19:10, 11; 1 Ch. 11:4, 5. The Gent. noun is יְבוּסִי *Jebusite*, collect. *Jebusites*, a Canaanitish nation, who inhabited that city with the neighbouring mountains, conquered by David, still in existence in the time of Ezra, Gen. 10:16; 15:21; Nu. 13:29; Josh. 15:63; 2 Sa. 5:6; Ezra 9:1. This Gentile noun is sometimes put for the city itself (for עִיר הַיְבוּסִי Jud. 19:11); Joshua 15:8; 18:16; and poetically for Jerusalem, Zec. 9:7; like כַּשְׂדִּים for Chaldæa.

יִבְחָר ("whom He (sc. God) chooses"), [*Ibhar*], pr. n. of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

יָבִין ("whom He (sc. God) considered"), [*Jabin*], pr. n. of two kings of the land of Hazor—(1) Josh. 11:1.—(2) Jud. 4:2; Ps. 83:10.

יָבִישׁ see יָבֵשׁ.

יָבַל [unused in Kal]—(1) TO FLOW, especially copiously, and with some violence. (Arabic وبل to flow copiously, to rain, whence وابل, وبل a shower. Answering to this, is German wallen, whence Welle.) Hence יָבָל, יוּבַל, אוּבָל a river, בּוּל for יְבוּל shower, מַבּוּל a flood, deluge (in which Yod, like Nun elsewhere, is inserted in the next letter) [its omission being compensated by Dagesh].

(2) *to run* as a sore, whence יַבֶּל having a running sore.

(3) poetically *to go, to walk*, like the Germ. wallen, poet for to walk, a metaphor derived from water, comp. the French *aller*, which belongs to the same stock as wallen, as has been well observed by Adelung (iv p. 1366); see HIPHIL.

HIPHIL הוֹבִיל (Syriac ܐܘܒܠ), causat. of No. 3, poetically for הֵבִיא—

(1) *to lead, to bring*, e.g. persons, Psa. 60:11; 108:11.

(2) *to bear, to carry*, as gifts, Ps. 68:30; 76:12, Zeph. 3:10.

(3) *to produce, to bring forth*, as the earth. Hence בּוּל, יְבוּל produce, תֵּבֵל fertile or inhabited earth.

HOPHAL הוּבַל—(1) *to be brought, led*, Psa. 45:15, 16; Isa. 53:7; 55:12; Jer. 11:19.

(2) *to be brought, carried*, Isa. 18:7; Hos. 10:6; 12:2; *to be borne*, as to the grave, Job 10:19; 21:30, 32.

Derivatives, see Kal No. 1, and HIPHIL No. 3.

["יָבַל *to rejoice*, an onomatopoetic root, unused: hence יוֹבֵל, יוּבַל II."]

יְבַל Chald. i. q. Hebr.

APHEL הֵיבֵל *to carry*, Ezr. 5:14; 6:5.

יָבָל m.—(1) *river, stream*. יִבְלֵי־מַיִם Isa. 30:25; 44:4. Root יָבַל No. 1.

(2) pr. n. *Jabal*, the son of Lamech, the introducer of pastoral life, Gen. 4:20.

יַבֶּל fem. יַבֶּלֶת adj. *flowing out*, sc. with matter, suffering from ulcers; used of cattle, Levit. 22:22. Vulg. *papulas habens*; and so in the phraseology of the Talmud, see Mishnah, Eruvin, x. § 13. Arabic وابلة, *defluxus pilorum*.

יִבְלְעָם (from יָבְלַע and עָם, "devouring the people"), [*Ibleam*], pr. n. of a town in the tribe of Manasseh, Josh. 17:11; Jud. 1:27; 2 Kings 9:27; written 1 Ch. 6:55, בִּלְעָם.

יָבָם m. LEVIR, a husband's brother, who, by the law of Moses, was required to marry the wife of his brother who had died without children, Deut. 25:5—9. Hence the denominative—

יִבֵּם PIEL *to act as the levir*, to perform his duty *to marry the wife of a* deceased *brother*, Deut. loc. cit.; Gen. 38:8.

יְבֵמֶת with suff. יְבִמְתּוֹ, יְבִמְתֵּךְ f. *a sister-in-law, a brother's wife*, Deut. 25:7, 9; also, the wife of a brother-in-law, Ruth 1:15.

יַבְנְאֵל ("which God caused to be built"), [*Jabneel*], pr. n.—(1) of a town of the tribe of Judah, Josh. 15:11.—(2) of a town of the tribe of Naphtali, Josh. 19:33.

יַבְנֶה ("which God caused to be built"), [*Jabneh*], pr. n. of a town situated on the Mediterranean

sea, taken from the Philistines by Uzziah, 2 Ch. 26:6; comp. Josh. 15:46, LXX. Ἰαμνία, 1 Macc. 4:15, and Ἰάμνεια, 5:58; 2 Macc. 12:8. Strab. xvi. 2; Arab. يبنا *Yebna*, which name is now given to a village situated in the ruins of the ancient town.

יַבְנְיָה ("whom Jehovah will build up," i. e. cause to prosper), [*Ibneiah*], pr. n. m. 1 Ch. 9:8.

יִבְנִיָּה (id.), [*Ibnijah*], ibid.

יָבַץ an unused root; Arab. وبص to shine. Hence pr. n. תֻּבֵּץ.

יַבֹּק *Jabbok*, pr. n. of a stream near Mount Gilead, on the northern border of the Ammonites, flowing into Jordan on the east, now called وادى زرقا *Wady Zŭrka*, i. e. blue river, Nu. 21:24; Gen. 32:23; Deu. 2:37; 3:16; Josh. 12:2; Jud. 11:13. See Burckhardt's Travels in Syria, p. 598; Germ. trans.; and my note on the place, in which I have rejected the error of Pococke and others, who confounded this stream with the Hieromiax (Arab. يرموك). As to the etymology, Jo. Simonis, in Onomast. page 315, is not amiss in deriving יַבֹּק from בָּקַק to empty, by a Chaldaism, for יָבֹק; hence *pouring out, emptying;* Gen. 32:25, this name is however so alluded to as if it were for יֵאָבֵק from the root אָבַק.

יְבֶרֶכְיָהוּ ("whom Jehovah blesses"), [*Jeberechiah*], pr. n. m. Isa. 8:2.

יִבְשָׂם ("pleasant"), [*Jibsam*], pr. n. m. 1 Ch. 7:2.

I. **יָבֵשׁ** fut. יִיבַשׁ, pl. יָבְשׁוּ inf. constr. יְבוֹשׁ, יְבֹשֶׁת Gen. 8:7, TO BE DRIED UP, TO BE OR BECOME DRY; used of plants, trees, grass, Isaiah 15:6; 19:7; 40:7, 8; Joel 1:12; of tilled fields, Jer. 23:10; Isa. 27:11; Ezek. 17:9; of the earth, Gen. 8:14; of bones void of marrow, Ezek. 37:11; of a withered hand, 1 Ki. 13:4 (comp. Mark 3:1); hence, of vital strength, Ps. 22:16, יָבֵשׁ כַּחֶרֶשׂ כֹּחִי "my strength is dried up like a potsherd." Moisture itself is said also to dry up; hence it is used of rivers and the sea, Job 14:11; Gen. 8:14; Joel 1:20. (Arab. يبس id.) As to its difference from חָרֵב to be dry, see under that word.

PIEL יִבֵּשׁ *to dry, to make dry*, Job 15:30; Prov. 17:22; Nah. 1:4 (where וַיַּבְּשֵׁהוּ is for וַיְיַבְּשֵׁהוּ).

HIPHIL הוֹבִישׁ—(1) *to dry, to make dry*, Josh. 2:10; 4:23.

(2) intransit. *to become dry*, used of plants, fruits, the harvest, Joel 1:10, 12, 17; and metaph. ver. 12 "joy is dried up (i.e. has perished) from the children of men."

II. **יָבֵשׁ** HIPHIL הוֹבִישׁ, with a signification taken from that of בּוֹשׁ—(1) *to put to shame*, 2 Sa. 19:6.

(2) intrans. i. q. בּוֹשׁ in Kal, *to be ashamed, to be put to shame, made to blush*, Jer. 2:26; 6:15; 8:12; especially used of a person whose hope has failed, Joel 1:11; Jer. 10:14; Zech. 9:5; poet. of cities overthrown (compare the Germ. zu Schanden werden), Jer. 48:1, 20; 50:2.

(3) *to do shameful things, to act basely*, Hos. 2:7.

יָבֵשׁ adj. fem. יְבֵשָׁה—(1) *dry, dried up*, Job 13:25; Eze. 17:24; 21:3.

(2) [*Jabesh*], pr. n.—(*a*) of a town in Gilead, which also is written יָבִישׁ 1 Sa. 11:1, 3, 5; Jud. 21:8.—(*b*) of a man, 2 Ki. 15:10, 13, 14.

יַבָּשׁ (an intensitive form) i. q. יָבֵשׁ, only in fem יַבָּשָׁה *that which is dry*, das Trockene. בַּיַּבָּשָׁה *on the dry, dry footed*, Ex. 14:16, 22, 29; Josh. 4:22. Hence used for *dry land*, as opposed to sea, Gen. 1:9; Ex. 4:9; Jon. 1:9, 13; 2:11; Psa. 66:6. So in Gr. ἡ ξηρά and τὸ ξηρόν, Matt. 23:15 (opp. ἡ θάλασσα), Sir. 37:3; Vorstius, De Hebraismis N. Test. ed. Fischer, cap. 2, § 2.

יַבֶּשֶׁת f. id. Ex. 4:9; Ps. 95:5; Chald. emphat. st. יַבֶּשְׁתָּא Dan. 2:10.

יִגְאָל ("whom God will avenge"), [*Igeal*], pr. n. m.—(1) Num. 13:7.—(2) 1 Ch. 3:22.—(3) 2 Sam. 23:36.

יָגַב i. q. נוּב TO CUT ["spec."], TO PLOW. Part. pl. יוֹגְבִים *plowmen*, husbandmen, 2 Ki. 25:12 קרי; Jer. 52:16. Hence—

יָגֵב m. pl. יְגֵבִים *a field*, Jer. 39:10.

יָגְבְּהָה with ה parag. יָגְבְּהָה ("lofty"), [*Jogbehah*], pr. n. of a town of the tribe of Gad, Nu. 32:35; Jud. 8:11.

יִגְדַּלְיָהוּ ("whom Jehovah shall make great"), [*Igdaliah*], pr. n. m. Jer. 35:4.

I. **יָגָה** unused in Kal, TO BE PAINED in mind. TO BE SAD. A kindred root is יָגַע.

PIEL יִגָּה *to grieve, to make sad.* Fut. יַגֶּה for וַיְיַגֶּה Lam. 3:33. Compare יָבֵשׁ Piel.

HIPHIL הוֹגָה *to grieve, to make sad, to afflict*, Job 19:2; Lam. 1:5, 12; 3:32; Isa. 51:23.

NIPHAL נוּגָה (for נוֹגָה), part. *afflicted, grieved*

sad, Lam. 1:4. Zeph. 3:18, נוּגֵי מִמּוֹעֵד "grieved (and excluded) from the holy convocation."

Derivatives, יָגוֹן, תּוּגָה.

II. יָגָה i. q. הָגָה No. II. *to be removed.*

Hiphil הוֹגָה *to remove*, 2 Sa. 20:13. Arab. وجى Conj. IV. id. ["Syr. ܐܘܓܝ to expel"]. [This passage should be construed, "when he had removed (him);" see Thes.]

יָגוֹן m. *grief, sorrow*, Gen. 42:38; 44:31; Ps. 13:3. Root יָגָה No. I.

יָגוּר ("lodging," deriv. of the fut. from גּוּר), [*Jagur*], pr. n. of a town of the tribe of Judah, Josh. 15:21.

יָגִיעַ m. adj. *wearied, exhausted*, Job 3:17. Root יָגַע.

יְגִיעַ (from the root יָגַע) m.—(1) *labour, toil*, especially that which is wearisome, and thus *grief* (Job 39:11). Gen. 31:42, יְגִיעַ כַּפַּי "the labour of my hands."

(2) *product of labour*, hence *work done*, Job 10:3; more often *riches, wealth*. Isa. 45:14; 55:2; Jer. 3:24; 20:5; Eze. 23:29; Psalm 109:11; Neh. 5:13; especially that which arises from agriculture, Ps 78:46; 128:2. יְגִיעַ כַּפַּיִם Hag. 1:11, id.

יְגִיעָה [def. יְגָעָה], f. *labour, weariness*. Ecc. 12:12.

יָגְלִי ("led into exile"), [*Jogli*], pr. n. m. Nu. 34:22.

יָגַן an unused root. Arab. وجن *to beat abroad, to pound, to press.*

Hence גַּת (for גֶּנֶת, יֶגֶנֶת) a wine-press, like *prelum* (qs. *premulum*) *a premendo*. [This derivative is in Thes. referred to גָּנַן, a preferable arrangement.]

יָגַע fut. יִיגַע—(1) to labour, especially with effort and toil, and so as to become weary. (Arab. وجع to be pained, compare יָגָה). Const.—(*a*) absol. Job 9:29, לָמָּה־זֶּה הֶבֶל אִיגָע "why then do I labour in vain?" Prov. 23:4; Isa. 49:4; 65:23. —(*b*) followed by בְּ of the thing in which one labours, Josh. 24:13; Isa. 47:12; 62:8; once in the same sense followed by an acc. verse 15.

(2) *to be fatigued, wearied out*, 2 Sa. 23:10; Isa. 40:31. Followed by בְּ of the thing, Psa. 6:7, יָגַעְתִּי בְּאַנְחָתִי "I am weary with groaning;" Jer. 45:3; Ps. 69:4; also with בְּ of the person, Isa. 43:22, כִּי יָגַעְתָּ בִּי יִשְׂרָאֵל "for thou art wearied of me, O Israel."

Piel, *to weary*. Josh. 7:3; Ecc. 10:15.

Hiphil, הוֹגִיעַ *to weary* some one, *to be wearisome to* some one, followed by an accus. of the person and בְּ of the thing. Isai. 43:23, לֹא הוֹגַעְתִּיךָ בִּלְבוֹנָה "I have not wearied thee with incense" (which I might have demanded). Verse 24, הוֹגַעְתַּנִי בַּעֲוֹנֹתֶיךָ "thou hast wearied me with thy sins." Mal. 2 17.

Derivatives, יָגִיעַ, יְגִיעָה, and the words which immediately follow.

יָגָע m. *fruit of labour, what is earned by labour.* Job 20:18.

יָגֵעַ verbal adj. *one who is wearied, tired, exhausted.* Deut. 25:18; 2 Sa. 17:2; Ecc. 1:8, כָּל־הַדְּבָרִים יְגֵעִים "all words are wearied," are become weary (not as Winer renders it, tire, make weary), ["i. e. he is wearied who would declare all these things in words"].

[יְגִעָה (the form actually occurring) see יְגִיעָה.]

יָגַר an unused root. [Omitted in Thes. and the deriv. placed under יְגַר.] Æth. ወገረ: to cast, to throw, to stone; ወግር: a hill, a heap of stones. Kindred to which is the Heb. אָגַר. Hence—

יְגַר m. Ch. *a hill, a heap of stones*. Gen. 31:47. (Syr. ܝܓܪܐ id.)

יָגֹר 2 pers. יָגֹרְתָּ i. q. גּוּר No. 2, *to fear, to be afraid of*, followed by an acc. Job 3:25; 9:28; Ps. 119:39; and מִפְּנֵי Deu. 9:19; 28:60. (Arab. وجر id.)

יָגֹר part. or verbal adj. *fearing*, with the addition of the personal pronouns it forms a circumlocution for the finite verb, Jer. 22:25; 39:17.

יָד const. יַד with suff. יָדִי, but יֶדְכֶם, יֶדְכֶן (for יַדְכֶם, יַדְכֶן), dual יָדַיִם const. יְדֵי. Plur. יָדוֹת; fem. (see however Eze. 2:9). [In Thes. this word is referred to the root יָדָה.]

(1) the human hand, once used of the feet of a lizard, as being like a human hand, Prov. 30:28. (Syr. ܐܝܕܐ, Arab. يد id., Æth. እድ:). The principal phrases in which the proper signification of *hand* is retained are the following:—

(*a*) יָדִי עִם, אֶת־פּ׳ "my hand (is) with some one;" i. e. I help him, I take his part. 1 Sa. 22:17; 2 Sa. 3:12; 2 Ki. 15:19.

(*b*) יָדִי הָיְתָה בְּפ׳ "my hand is upon some one," i. e. against him (Gen. 16:12). I do violence and

harm to him, Gen. 37:27; 1 Sa. 18:17, 21; 24:13, 14; Josh 2:19. So יַד יְיָ הָיְתָה בְּ used of the hand of God in punishing and afflicting, Ex. 9:3; Deut. 2:15; Jud. 2:15; 1 Sa. 7:13; 12:15; rarely (in a good sense) aiding, favouring, 2 Chron. 30:12; Ezr. 9:2; to avoid the ambiguity of this medial phrase there is added לְרָעָה Jud. 2:15. The following expressions are used only in a bad sense, נָתַן יָדוֹ בְּ (of God) Ex. 7:4; and יָצְאָה יַד יְיָ בְּ Ruth 1:13; in a good sense we find, Isa. 25:10, תָּנוּחַ יַד יְיָ בָּהָר הַזֶּה "the hand of Jehovah shall rest on this mountain."

(*c*) In either sense (but more often in a good one) is this phrase used. הָיְתָה יַד יְיָ עַל פ׳ "the hand of God is upon some one," i. e. as bringing aid. Ezr. 7:6, כְּיַד יְיָ אֱלֹהָיו עָלָיו "as the hand of Jehovah his God (was) upon him." Verse 28; 8:18, 31. Twice it is expressly said, יַד אֱלֹהִים הַטּוֹבָה Ezr. 7:9; Neh. 2:8; also there is added לְטוֹבָה Ezr. 8:22. Also in a good sense there is said, Isa. 1:25, אָשִׁיבָה יָדִי עָלַיִךְ, but in a bad, Am. 1:8, הֲשִׁיבֹתִי יָדִי עַל עֶקְרוֹן "I will turn my hand upon (against) Ekron;" and so followed by אֶל (for עַל) Eze. 13:9; and in New Test. Acts 13:11, χεὶρ Κυρίου ἐπὶ σε, καὶ ἔσῃ τυφλὸς κ. τ. λ.

(*d*) The phrase, *the hand of God is upon* (עַל) any one is also used in this sense, *the Spirit of God is upon* a prophet, *begins to move him*, inasmuch as the Spirit of God was communicated to men with laying on a hand. Eze. 1:3; 3:14, 22; 37:1; 2 Ki. 3:15; followed by אֶל (for עַל) 1 Ki. 18:46. The same is חֶזְקָה יַד יְיָ עַל Eze. 3:14 (compare Isa. 8:11) and נָפְלָה יַד יְיָ עַל Eze. 8:1 (compared with Eze. 11:5, where for יַד there is רוּחַ). Thus may be understood Jer. 15:17, מִפְּנֵי יָדְךָ "because of thy hand," i. e. because of the Spirit of God by which I am moved.

(*e*) נָתַן יָד *to give the hand*, i. e. to pledge the fidelity of the giver, 2 Ki. 10:15; Ezra 10:19; specially the vanquished giving the hand to the victor. Eze. 17:18; Jer. 50:15; Lam. 5:6; 2 Chron. 30:8, תְּנוּ יָד לַיהוָֹה "give the hand (submit) to Jehovah." (For a similar usage in Syriac, see Act. 27:15, Pesh. Lud. de Dieu, on the passage. To this usage also belongs the gloss of Arabic Lexicographers, يد security by pledge, rendering subjection, χείρωσις.) Similar is נָתַן יָד תַּחַת פ׳ to subject oneself to any one, 1 Ch. 29:24.

(*f*) *the hand*, κατ' ἐξοχήν (הַיָּד) is sometimes used (*a*) of *the hand of God* (like הָרוּחַ for רוּחַ יְיָ, הַשֵּׁם for שֵׁם יְהוָֹה). So Isa. 8:11, בְּחֶזְקַת הַיָּד for בח׳ יַד יְיָ (comp. letter *d*) and Job 23:2, יָדִי כָּבְדָה for יַד יְהוָֹה אֲשֶׁר בִּי כָּבְדָה "the hand of God (inflicting punishment) which is against me is heavy;" comp. letter *b*.—

(*β*) of *the hand*, i. e. the aid of *man*, *human aid* בְּאֶפֶס יָד Dan. 8:25, without any human power. Chald. לָא בִידַיִן Dan. 2:34, 45. לֹא בְיָד Job 34:20, and Compare Lam. 4:6.

(*g*) יָד לְיָד from *hand to hand* (von Hand zu Hand), i. e. through all ages and generations, and, when accompanied by a negative particle, *never*. Pro. 11:21, יָד לְיָד לֹא יִנָּקֶה רָע "through all generations the wicked shall not be unpunished;" 16:5. In Persic a similar phrase is used, دست بدست, Schult. Animadvers. ad Prov. loc. cit., and Syr. ܐܝܕܐ ܒܐܝܕܐ, *one by one*, one after another. To the same usage belongs the Arabic interpretation of يد by succession.

(*h*) יָד לְפֶה *hand to the mouth*, sc. place, i. e. be silent, remain silent, Pro. 30:32 (compare Job 21:5; 29:9; 40:4; Mic. 7:16). Pers. دست بر دهان.

(*i*) שׂוּם יָד עַל רֹאשׁ 2 Sam. 13:19, die Hände über dem Kopf zusammenschlagen, an action of one deeply bewailing, compare Jer. 2:37.

See other expressions under the verbs מָצָא, מָלֵא, נָטָה, נָשָׂא, רָפָה, שָׁלַח, תָּמַךְ, תָּקַע, etc., and the adjectives חָזָק, רָם.

It is so used with prepositions as sometimes to lose altogether its force as a noun.

(*aa*) בְּיָדִי (*α*) *in my hand*, often for *with me*, after verbs of carrying or leading, as, to *bring with oneself*. 1 Sa. 14:34, וַיַּגִּשׁוּ כָל־הָעָם אִישׁ שׁוֹרוֹ בְיָדוֹ "and all the people brought each one his ox with him." Jer. 38:10, קַח בְּיָדְךָ מִזֶּה שְׁלֹשִׁים אֲנָשִׁים "take with thee from hence thirty men." Gen. 32:14; 35:4; Num. 31:49; Deut. 33:3; 1 Sa. 16:2; 1 Ki. 10:29 Because I possess the things which I bring or carry *with me*, hence it is applied to possession, like אֵת, עִם; Lat. *penes*. Ecc. 5:13, "he begets a son וְאֵין בְּיָדוֹ מְאוּמָה who has nothing" (comp. Germ. etwas in der Hand haben, and Hebr. יָדִי מָצְאָה דָבָר under the word מָצָא). Chald. Ezr. 7:25, "the wisdom of thy God which is in thy hand," i. e. which thou possessest.—(*β*) "into my hand, i. e. into my power, after words of delivering, Gen. 9:2; 14:20; Exod. 4:21; 2 Sam. 18:2. Hence צֹאן יָדוֹ the flock delivered into his hand, Ps. 95:7; and to the same usage are the words to be referred, Isaiah 20:2, בְּיַד יְשַׁעְיָהוּ. LXX. πρὸς Ἡσαΐαν, viz. being about to deliver a revelation to him.—(*γ*) *through my hand*, often for *through me*, *by means of me*, Nu. 15:23, "whatsoever God commanded you בְּיַד מֹשֶׁה through Moses;" 2 Chr. 29:25; 1 Kings 12:15; Jer. 37:2, etc. Often thus after verbs of sending, 1 Ki. 2:25, "and king Solomon sent בְּיַד בְּנָיָהוּ." Ex. 4:13; Prov. 26:6; 1 Sa. 16:20; 2 Sa.

12:25; comp. Act. 11:30; 15:23.—(δ) *at my hand*, i.e. *before me, in my sight*, i. q. לְפָנַי. (In this sense the Arabs are accustomed to use بين يدين between any one's hands; see Koran ii. 256, iii. 2; xx. 109. Schult. Opp. Min., p. 29, 30; ad Job. p. 391. In Greek ἐν χεροῖν, Apollon., Rhod. i. 1113; comp. πρὸ χειρῶν, Germ. vorhanden, διὰ χειρῶν ἔχειν, Lat. *hostes sunt in manibus*, i.e. in sight. Cæs. Bell. Gall., ii. 19; Sallust. Jug., 94; Virg. Æn., xi. 311, *ante oculos interque manus sunt omnia vestras*, i. e. πρόχειρά ἐστι.) 1 Sa. 21:14, "he feigned himself mad בְּיָדָם in their sight." Job 15:23, "he knows כִּי נָכוֹן בְּיָדוֹ יוֹם חֹשֶׁךְ that the day of darkness is ready at hand to him."

(*bb*) בֵּין יָדַיִם *between the hands*, on the breast, the front of the body, Zec. 13:6. Comp. בֵּין עֵינַיִם on the forehead. [Is there no secret reason for making an especial rule as to Zec. 13:6? It surely must be taken without gloss.]

(*cc*) כְּיַד *according to the hand*, in the phrase כְּיַד הַמֶּלֶךְ according to the hand of the king, 1 Ki. 10:13; Est. 1:7; 2:18, i. e. according to the bounty of the king. The liberal and open hand of the king is signified. Others have taken it less appropriately *according to the power of the king;* for it is not *power* and *might* which are here ascribed to him, but *liberality*.

(*dd*) מִיַּד פ׳ *out of the hand*, i. e. out of the power of any one, often put after verbs of asking, Gen. 9:5; 31:39; Isa. 1:12; of taking, Gen. 33:19; Nu. 5:25; of setting free, Gen. 32:12; Ex. 18:9; Num. 35:25; whence it is said, out of the hands of the lion and the bear, 1 Sam. 17:37; of dogs, Ps. 22:21; of the sword, Job 5:20; of Hades, Psa. 49:16; 89:49; the flame, Isa. 47:14.

(*ee*) עַל יַד פ׳, עַל יְדֵי פ׳—(*a*) *upon the hand*, or *hands*, of any one, after verbs of delivering, commanding, Genesis 42:37; 1 Sa. 17:22; 2 Ki. 10:24; 12:12; 22:5, 9; Ezra 1:8. So, to deliver עַל יְדֵי חֶרֶב into the hands of the sword, Psa. 63:11; Jer. 18:21. But in the same sense is also said, תַּחַת יַד, יְדֵי פ׳ under any one's hands, Gen. 16:9; 41:35; Isa. 3:6.—(*β*) עַל יַד (Ezr. 1:8), more often עַל יְדֵי *on* or *at the hands of any one*, i.e. some one *taking* the matter *in hand*, or *under his guidance* (an der Hand jemandes, jemandem zur Hand). 1 Chr. 25:3, עַל יְדֵי אֲבִיהֶם "under the guidance (or superintendence) of their father," verses 2, 6; 7:29. (As it is said in Latin, *servus a manu, ad manum esse.*) Also used of one absent and dead, whom others follow as a guide or director. 2 Chron. 23:18, עַל יְדֵי דָוִיד "by the guidance of David;" i. e. as following David, according to the institution of David, Ezra 3:10. Used of things, 2 Chron. 29:27, "the sounding of trumpets began עַל יְדֵי כְּלֵי דָוִיד according to the (musical) instruments of David;" i.e. the sounding followed the measures of the musical instruments appointed by David. Compare as to this idiom, Lud. de Dieu, on Jer. 5:31; Criticæ Sacræ, p. 240. (Arab. على يده, على يديه under any one's care or auspices, a phrase often found on Arabic coins connected with the name of the artist.) See also under No. 5.

(*ff*) לְיַד see No. 1, let. *g*, and No. 5.

Dual יָדַיִם a person's *two hands*, also used for the plural, Job 4:3; Prov. 6:17; Isa. 13:7.

(2) Plur. יָדוֹת *artificial hands*, or *handles*, also used of *things which resemble handles*.—(*a*) *tenons* of boards (Zapfen), Ex. 26:17, 19; 36: 22, 24.—(*b*) *the axles* of a wheel, 1 Ki. 7:32, 33 As to the distinction between the dual and plur. fem. in substantives which denote members of the body, see Lehrg. 540. (Arab. يد handle, as of a handmill, or of an axe; Syriac plur. ܐܝܕܝܬܐ handles, hinges.) Comp. כַּפּוֹת.

(3) The hand being the seat of strength, metaph. *power, strength* (the proper force of the word being for the most part lost in such cases; compare above (1), *dd*). בְּיָד with force, or power, Isa. 28:2; יַד אֵל the power of God, Job 27:11. Psalm 76:6, "and all the men of might have not found יְדֵיהֶם their hands," i.e. have found themselves devoid of strength. (Vice versâ Vit. Tim. i. 44, "they found their hand and side," i. e. "they had all their strength ready.") Applied to one remarkable and wonderful work, Ex. 14:31 (comp. *manus*, Virg. Æn. vi. 688). Specially *aid, assistance*, Deu. 32:36, אָזְלַת יָד "help is departed." (So Arab. يد الصبا the power of the east wind, لا يد لك به thou hast no power in such a thing, Syr. ܐܝܕܐ ܕܪܗܘܡܝܐ the power of the Romans, Pers. دست power. As to the expression *a long* or *a short hand*, see under the word קָצַר.

(4) The hand being used for smiting with, hence *a stroke*. Job 20:22, כָּל־יַד עָמֵל תְּבֹאֶנּוּ "every stroke of the wretched comes upon him;" whatever usually falls upon the wretched. (Compare Latin *manus*, for a blow, with regard to gladiators.)

(5) *a side*, properly used of the sides of a person, where the hands and arms are situated (comp. Lat. *ad dextram, sinistram manum, ad hanc manum*, Terent. Ad. iv. 2, 31). Hence the dual יָדַיִם properly both sides, especially in the phrase רְחַב יָדַיִם *broad of both*

sides, i.e. long and broad, widely extending, Gen. 34:21; Ps. 104:25; Isa. 33:21, etc. Used in the sing. of the *side* or *bank* of a river, Ex. 2:5; Deut. 2:37 (Syr. ܐܝܕܐ shore). With prepositions, לְיַד 1 Sa. 19:3; 1 Ch. 18:17; 23:28; Prov. 8:3; בְּעַד יַד 1 Sa. 4:18; אֶל יַד 2 Sa. 14:30; 18:4; עַל יַד Josh. 15:46; 2 Sam. 15:2; 2 Ch. 17:15; 31:15; Job 1:14; Neh. 3:2, seq.; עַל יְדֵי Num. 34:3; Jud. 11:26; *by the side of, near* (Syr. ܠܘܬ near). 1 Ch. 6:16, אֲשֶׁר הֶעֱמִיד דָּוִיד עַל יְדֵי שִׁיר בֵּית יְהוָה "whom David constituted for (by the side of) the singing of the temple;" like the German, er stellte ihn an bey dem Gesange. See farther as to the particle עַל יְדֵי No. 1, cc.—Plur. יָדוֹת sides—(*a*) of a royal throne, *arms* as of a chair, lateral supports, 1 Ki. 10:19.—(*b*) *lateral projections* on bases, 1 Ki. 7:35, 36.

(6) *a place*, Deu. 23:13; Nu. 2:17, אִישׁ עַל יָדוֹ "each one in his own place." Isa. 56:5 (compare No. 8). Isa. 57:8, יָד חָזִית "thou didst look thee out a place." Ezek. 21:24. Dual id. Josh. 8:20, לֹא הָיָה בָהֶם יָדַיִם לָנוּס "they had no place to flee."

(7) *a part* (perhaps properly a handful, a part of anything to be taken up whilst dividing). Jer. 6:3; Dan. 12:7. [Qu. as to the applicability of these two passages.] Plur. יָדוֹת 2 Ki. 11:7, וּשְׁתֵּי הַיָּדוֹת בָּכֶם "and two parts of you," opposed to the third part. Gen. 47:24, אַרְבַּע הַיָּדוֹת "four parts," opposed to חֲמִישִׁית the fifth part. Neh. 11:1. (Compare פֶּה.) Also in the connection, Dan. 1:20, "and he found them עֶשֶׂר יָדוֹת עַל כָּל־הַחַרְטֻמִּים ten parts (i.e. ten times) wiser than all the magicians." Gen. 43:34; 2 Sa. 19:44.

(8) *a monument, trophy*, i.q. שֵׁם (*a hand* being that which points and marks),—of victory, 1 Sa. 15:12;—sepulchral, 2 Sa. 18:18. Isa. 56:5, "I will give to them in my house יָד וָשֵׁם a memorial (or a portion) and a name." This name in Hebrew for a monument may be connected with the ancient custom of sculpturing on *cippi* or sepulchral columns, an open hand and arm. See Hamackeri Diatribe de Monumentis Punicis (Humbertianis, Lugduni asservatis), p. 20, and Reuvensii ad eadem Animadverss. p. 5, seq.

As to the *Dual*, see Nos. 1, 3, 5, 6.

As to the *Plural* יָדוֹת Nos. 2, 5, 7.

יַד Ch. emph. יְדָא Daniel 5:5, 24; with suff. יְדָךְ, יְדַהּ, יְדְהֹם, Ezr. 5:8. Dual יְדַיִן Dan. 2:34, 45, i.q. Heb. יָד *hand*. מִן יַד *from the hand*, i.e. the power after a verb of liberating (compare Heb. מִיַּד), e.g. from the hand of the lions, Dan. 6:28. As to Ezr. 7:14, 25, compare Heb. No. 1, *aa*.

יְדָא Ch. i.q. Heb. יָדָה.

Aphel, *to praise* (God). Part. מְהוֹדֵא Dan. 2:23 contr. מוֹדֵא Dan. 6:11.

יִדְאֲלָה ("that which God has shown," for יִדְלָה with a Syriac inflexion from ܕܠ to show [So according to Simonis; "or, perhaps from a doubtful root דָּאַל i.q. Arab. دال and ذال to go softly and secretly"]). [*Idalah*], pr. n. of a town in the tribe of Zebulon. Josh. 19:15.

יִדְבָּשׁ (perhaps "honied," compare דְּבַשׁ), [*Idbash*], pr. n. m. 1 Ch. 4:3.

I. **יָדַד** i.q. יָדָה TO THROW, TO CAST, as a lot. Pret. pl. יַדּוּ Joel 4:3; Nah. 3:10; Obad. 11.

II. **יָדַד** [an unused root], i.q. דּוּד *to love*. Arab. وَدَّ.

Hence are יָדִיד beloved, יְדִידוּת dearly beloved, and the proper names יְדִידְיָה, מֵידָד, יִדּוֹ [יַדַּי].

[**יְדֻדוֹת** (the actually occurring form), see יְדִידוּת.]

יָדָה TO THROW, TO CAST, i.q. יָדַד No. I.; kindred is הָדָה. Æth. ወደየ: id. Imp. יְדוּ Jer. 50:14.

Piel, i.q. Kal, *to throw*, as stones. Fut. וַיַּדּוּ for וַיְיַדּוּ Lam. 3:53. Inf. יַדּוֹת Zec. 2:4.

Hiphil הוֹדָה, fut. יוֹדֶה, sometimes יְהוֹדֶה Ps. 28:7; 45:18; Neh. 11:17.

(1) *to profess, to confess*; perhaps properly, *to show* or *point out* with the hand extended; from the idea of the hand being *cast forth*, i.e. extended (see Kal; comp. שָׁלַח יָד and יָרָה, Kal and Hiphil, to cast, and thence to shew by the extended hand). Arab. ودى Conj. X.; Syr. Aph. id. Constr. followed by an acc. Pro. 28:13; and followed by עַל (*concerning*), Ps. 32:5.

(2) *to give thanks, to praise, to celebrate*, since thanksgiving and praise naturally follow the acknowledgment or confession of benefits received; followed by an acc. Gen. 29:35; 49:8; Psalm 7:18; 30:13; and לְ of pers. Ps. 75:2; 1 Ch. 29:13; Ezr. 3:11. הוֹדָה שֵׁם יְיָ *to praise the name of Jehovah*, 1 Ki. 8:33; Ps. 54:8; לְשֵׁם יְיָ id., Ps. 106:47; 122:4.

Hithpael הִתְוַדָּה (Vav being taken in the place of Yod) i.q. Hiphil.

(1) *to confess*, prop. to confess *concerning one's self*, to shew one's self as guilty. Æth. አስተዋደየ: to accuse, to criminate; properly, I believe, *to object, cast against*; (Germ. vorwerfen, from the idea of casting; ወቀየ: an accusation, Vorwurf), Dan. 9 4

followed by an acc. of the thing, Levit. 5:5; 16:21; 26:40; עַל of the thing, Neh. 1:6; 9:2.

(2) *to praise, to celebrate*, followed by לְ 2 Chr. 30:22.

Derived nouns, [יַד], תּוֹדָה, הֻיְּדוֹת, and the proper names יְדוּתוּן, יְדָיָה, יְהוּדָה, and those which are secondarily derived from them, יְהוּדִית, יְהוּדִי, יְהוּד, הַתְיַהֵד [also perhaps דָּת, דָּתָן].

יִדּוֹ (for יִדּוֹן, "loving," "given to love"), [*Iddo*], pr.n. m.—(1) 1 Ch. 27:21.—(2) Ezr. 10:43.

יָדוֹן ("a judge" ["or, 'whom God *has judged*'"]), [*Jadon*], pr. n. m. Neh. 3:7.

יַדּוּעַ ("known"), [*Jaddua*], pr. n. m.—(1) Neh. 10:22.—(2) Neh. 12:11, 22.

יְדוּתוּן, יְדֻתוּן, & יְדִיתוּן 1 Chr. 16:38 ("praising," "celebrating," from the obsolete noun יְדוּת praise, praisings; root יָדָה Hiphil, to praise, with the addition of the termination וּן), [*Jeduthun*], pr. n. of a Levite, set by David as chief over a choir, 1 Chr. 9:16; 16:38, 41, 42; 25:1; also of his descendants, who were themselves musicians, 2 Chr. 35:15; Neh. 11:17; Ps. 39:1; 62:1; 77:1.

יַדַּי [*Jadau*], pr. n. Ezr. 10:43 קרי.

יָדִיד (from the root יָדַד No. II), m.—(1) *beloved, a friend*, Isa. 5:1. יְדִיד יְהוָֹה beloved by the Lord, Ps. 127:2; applied to Benjamin, Deu. 33:12; in pl. to the Israelites, Ps. 60:7; 108:7.

(2) *pleasant, lovely*, Psa. 84:2. Plur. יְדִידוֹת charms. Psa. 45:1, שִׁיר יְדִידוֹת "a pleasant song." Others, "a song of loves," i. e. an epithalamium. (Syr. ܚܒܝܒܐ beloved.)

יְדִידָה ("beloved"), [*Jedidah*], pr. n. of the mother of king Josiah, 2 Ki. 22:1.

יְדִידוּת fem. *delight, that which is loved*, Jer. 12:7.

יְדִידְיָה ("the delight ['friend'] of Jehovah"), [*Jedidiah*], a cognomen given to Solomon when newly born, by the prophet Nathan, 2 Sa. 12:25.

יְדָיָה ("whom Jehovah has shewn" ["who praises God"]), [*Jedaiah*], pr. n. m.—(1) 1 Ch. 4:37.—(2) Neh. 3:10.

יְדִיעֲאֵל ("known by God"), [*Jediael*], pr. n. of a son of Benjamin, 1 Ch. 7:6, 10, 11.

יְדִיתוּן see יְדוּתוּן.

יִדְלָף ("weeping"), [*Jidlaph*], pr. n. of a son of Nahor, Gen. 22:22.

יָדַע fut. יֵדַע, once יִידַע (see Lehrg. 389), inf. abs. יָדוֹעַ, constr. דַּעַת, obviously corresponding to the Gr. εἴδω, οἶδα, TO SEE; and hence, *to perceive, to acquire knowledge, to know, to be acquainted*. It includes the action of knowing both as commencing, das Kennenlernen, Erfahren, and as completed, das Kennen, Wissen, Weisesein. (The root is very widely extended in the Indo-Germanic languages, in the signification both of seeing and knowing; as Sanscr. *wid, budh*; Zend. *weedem*; Gr. εἴδω, ἴδω, οἶδα, δαέω; Lat. *video*; Goth. *vitan*; Engl. *weet* [Qu. *to wit*]; Germ. weten, wissen, weise; and so also in the Sclavonic tongues, as the Polish, *widze*, to see; Bohem. *wedeti*, to see.) The original signification is found in the following examples, Exod. 2:4, "and his sister stood afar off לְדֵעָה מַה יֵּעָשֶׂה לוֹ to see what would happen to him." 1 Sa. 22:3. Also, Isa. 6:9, רְאוּ רָאוֹ וְאַל תֵּדָעוּ "seeing ye shall see, and not perceive" (in the other member is, hearing ye shall hear, and not understand). These examples may be added to the primary signification of *seeing*: Deut. 34:10, אֲשֶׁר יְדָעוֹ יְיָ פָּנִים אֶל פָּנִים (in the same connection elsewhere רָאָה Gen. 32:31; Jud. 6:22; 2 Ki. 14:8, 11); Eccl. 6:5; יָדַע שְׁלוֹם פּ׳ Esth. 2:11, i. q. רְאֵה שְׁלוֹם Gen. 37:14. Sometimes יָדַע *to see, to observe with the eyes*, is opposed to what we hear or observe with our ears. Isa. 40:21, הֲלֹא תֵדְעוּ אִם לֹא תִשְׁמָעוּ "have ye not seen? have ye not heard?" Ver. 28; 44:18, לֹא יָדְעוּ וְלֹא יָבִינוּ "they see not, they do not understand, for their eyes are besmeared that they may not see, and that their hearts may not understand;" where יָדַע is applied to the eyes, just as הִשְׂכִּיל to the heart or mind. יָדַע then signifies that which results from seeing, unless any one be devoid of senses and mind, or has his understanding shut up. The following are its specific applications—

(1) *to know, to perceive, to be aware of* (wahrnehmen, gewahr werden), whether by the eyes (Isa. 6:9) or by the touch, Gen. 19:33; often by the mind, and hence *to understand*, Jud. 13:21; with the addition of עִם לְבָב Deut. 8:5. Followed by בְּ of the thing through which any thing is understood, Gen. 15:8, בַּמָּה אֵדַע "whence shall I understand?" Gen. 24:14; Ex. 7:17.

(2) *to get to know, to discover*, whether by seeing (see Ex. 2:4; 1 Sa. 22:3) or by hearing, Gen. 9:24; Deu. 11:2; Neh. 13:10; or, *to know by experience, to experience*, Job 5:25; Eccl. 8:5. So often in threatenings (Germ. du wirst es schon gewahr werden, erfahren, fühlen; Lat. *tu ipse videbis, senties*). Hos. 9:7, יֵדְעוּ יִשְׂרָאֵל "Israel shall see." Job 21:19, יְשַׁלֵּם אֵלָיו וְיֵדָע "(God) recompenses him that he may

see." Ex. 6:7. "and ye shall know that I am Jehovah **your God,"** 7:5, 17; 11:7; Ezek. 6:7; Isa. 5:19; 9:8; Ps. 14:4. (In the Koran the expression is of frequent occurrence, سوف يعلمون then shall they understand, e.g. xxvi. 48; see Schult. Opp. Min. ad. Job 21:19.)

(3) *to know, to become acquainted with* any one (kennen lernen), Deu. 9:24; any thing (as a country), Num. 14:31. Often put by a euphemism for sexual intercourse.—(*a*) of a man; to know a woman, i.e. *to lie* with her, Gen. 4:17, 25; 1 Sa. 1:19, etc.; also as applied to crimes against nature, Gen. 19:5. (Verbs of knowing are frequently employed for this euphemism in other languages, both oriental and occidental; see Syr. ܚܟܡ, Arab. عرف, راى, Æth. አእመረ: Greek γιγνώσκω, see Fesselii Adv. S. ii. 14; Pfochenius, De Purit. Styli N. Test. page 10; Lat. *cognosco*, Justin, v. 2; and thus Italian and French *conoscere*, *connoître*, although these have perhaps been borrowed from the phraseology of the Holy Scripture.)—(*b*) of a woman, יָדְעָה אִישׁ "to have lain with man," Genesis 19:8; Jud. 11:39; more fully יָדְעָה אִישׁ לְמִשְׁכַּב זָכָר Num. 31:17. Compare Ovid., Heroid., vi. 133, "*turpiter illa virum cognovit adultera virgo.*"

(4) *to know, to be acquainted with* any one, with acc. of person, Gen. 29:5; Isaiah 1:3; of the thing, Gen. 30:29. יָדַע בְּשֵׁם to know by name, Ex. 33:12, 17; יָדַע פָּנִים אֶל פָּנִים to know face to face, Deu. 34:10. Part. act. plur. יֹדְעִים "those who know me," my acquaintances (meine Bekannten), Job 19:13. Part. Pass. יָדוּעַ *known*, followed by לְ Deut. 1:13, "men יְדֻעִים לְשִׁבְטֵיכֶם who are known to your tribes," without the dative, verse 15. Isaiah 53:3, יְדוּעַ חֹלִי "known to sickness," i.e. bekannt, vertraut mit Krankheit, for the prose expression יָדוּעַ לְחֳלִי, according to others *known by sickness*, as being remarkable for suffering sicknesses and calamities; an especial example of a man afflicted with calamities. (Compare Syr. ܝܺܕܺܝܥܳܐ known, illustrious.)

(5) *to know, to have a knowledge of* any thing, with an acc. like יָדַע בִּינָה (see בִּינָה), יָדַע דַּעַת to know knowledge (to have knowledge, understanding), Pro. 17:27, etc.; followed by the prepos. בְּ (German um etwas wissen), Genesis 19:33, 35; 1 Sa. 22:15; Jer. 38:24; עַל Job 37:16; followed by the naked inf. Jer. 1:6; 1 Sam. 16:18; by a gerund, Ecc. 4:13; 10:15; Eccl. 4:17, "they know not לַעֲשׂוֹת רָע that they do evil;" like the Germ. sie glauben nicht übel daran zu thun; by a finite verb, Job 32:22, לֹא יָדַעְתִּי אֲכַנֶּה "I know not how to flatter;" 23:3; 1 Sa. 16:16; Neh. 10:29; conj. כִּי Genesis 3:5; also by a whole sentence, Gen. 43:22, "we do not know מִי שָׂם who put," etc. Also the accusative of the object may be altogether omitted, as after verbs of calling. Cant. 1:8, אִם לֹא תֵדְעִי לָךְ as in Lat. *si nescis*, wenn du es nicht weißt; לָךְ is here redundant, as Job 5:27. Specially the phrases are to be noticed—(*a*) מִי יוֹדֵעַ "who knows;" followed by a fut., 2 Sam. 12:22; Joel 2:14; Jon. 3:9; more fully מִי יוֹדֵעַ אִם Est. 4:14, "who knows whether," i.q. Lat. *nescio an*, *haud scio an*, for *fortasse* (comp. אִם B. 2). As to Pro. 24:22, see No. 6.—(*b*) יָדַע טוֹב וָרָע "to know good and evil;" Gen. 3:5, 22; i.e. to be prudent, to be wise, [no one who really believes in the fall of man can admit this explanation], whence עֵץ הַדַּעַת טוֹב וָרָע ib. 2:17, "the tree of wisdom [knowledge]." On this account little children are said not to know good and evil, Deut. 1:39; compare Isa. 7:15; and also decrepit old men, who have, as it were, sunk into second childhood, 2 Sam. 19:36. See Hom., Od., xviii. 223, οἶδα ἕκαστα, ἐσθλά τε καὶ χέρεια, πάρος δὲ τε νήπιος ἦα.

(6) *to foresee, to expect* any thing. Psa. 35:8, "let destruction come upon him לֹא יֵדָע not expecting it," i.e. unexpected. Job 9:5, "(God) removes mountains," לֹא יָדָעוּ (properly) "they expect it not," unexpectedly, suddenly. (Kor. xvi. 28, "God overthrows them لا يشعرون, not expecting it." Lokm. Fab. 28.) Cant. 6:12, לֹא יָדַעְתִּי נַפְשִׁי שָׂמַתְנִי "I knew not," i.e. "when I did not expect, my soul made me," etc.; Jer. 50:24. So מִי יֹדֵעַ who foresees? i.e. no one knows, or foresees, for *suddenly*, *unexpectedly*, Pro. 24:22; parall. פִּתְאֹם.

(7) Often used of the will, *to turn the mind to something, to care for, to see about.* Germ. nach etwas sehen. Gen. 39:6, לֹא יָדַע מְאוּמָה "he took care of none of his things;" Prov. 9:13, 27:23; Job 9:21 (opp. to מָאַס). Job 34:4, נֵדְעָה בֵינֵינוּ מַה־טּוֹב "let us see to it amongst ourselves what is good?" i.e. let us attend to it, let us investigate. In the other hemistich נִבְחֲרָה. Followed by בְּ Job 35:15, לֹא יָדַע בַּפַּשׁ "he does not regard iniquity." Specially used—(*a*) of God as caring for men; Psalm 144:3; Nah. 1:7; followed by מִן Amos 3:2, "you only have I known (especially cared for) of all the nations of the earth." Gen. 18:19, יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה "him (Abraham) have I known (cared for chosen) that he may command," etc. Compare Psa. 1:6.—(*b*) of men regarding or worshipping God. Hos. 8:2; 13:4; Ps. 36:11; 9:11, יֹדְעֵי שְׁמֶךָ "those

who know (regard or worship) thy name." Job 18:21, (אֲשֶׁר) לֹא יָדַע אֵל "who regards not God," an atheist, 1 Sa. 2:12.

(8) absol. *to be knowing*, or *wise*, Psalm 73:22; Isa. 44:9 18; 45:20; 56:10. Part. יֹדְעִים i.q. חֲכָמִים Job 34:2, Eccles. 9:11. Hence דַּעַת wisdom, or knowledge, which see.

Niphal נוֹדַע—(1) *to be, or to become known*, of persons, Ps. 76:2; Pro. 31:23; of things, Ex. 2:14; Lev. 4:14; Ps. 9:17. Followed by לְ of the person to whom any thing is known, 1 Sam. 6:3; Ruth 3:3; Est. 2:22. Gen. 41:21, וְלֹא נוֹדַע כִּי־בָאוּ אֶל־קִרְבֶּנָה "nor was it known (did it appear) that they had entered (been swallowed) into their bowels (belly)."

(2) pass. of Hiph. No. 2, *to be taught by experience*, i.e. *to be punished*, comp. Kal No. 2. Prov. 10:9, מְעַקֵּשׁ דְּרָכָיו יִוָּדֵעַ "he who perverts his ways (acts perversely) shall be made to know," be taught, i.e. be punished. Jer. 31:19, אַחֲרֵי הִוָּדְעִי "after I was instructed." Well rendered by Luther, nachdem ich gewitzigt bin.

Piel, causat. *to make to know, to shew* anything to any one; with two accusatives, Job 38:12.

Pual, part. מְיֻדָּע *known*, with suff. מְיֻדָּעִי my acquaintance, Psalm 31:12; 55:14; 88:9, 19. Fem. *something known*. Isa. 12:5 כתיב.

Poel יוֹדַע i.q. Piel, *to shew*, with acc. of pers. 1 Sa. 21:3. But should it not be read הוֹדַעְתִּי instead of יוֹדַעְתִּי?

Hiphil הוֹדִיעַ (imp. הוֹדַע)—(1) *to cause* some one *to know* something, *to shew* something to some one,—(*a*) followed by two acc. Gen. 41:39; Ex. 33:12, 13; Eze. 20:11; 22:2. Used in threatening, 1 Sa. 14:12, נוֹדִיעָה אֶתְכֶם דָּבָר "we will shew you this thing."—(*b*) followed by acc. of the thing, and dat. of pers. Ex. 18:20; Deut. 4:9; Ps. 145:12; Neh. 9:14.—(*c*) followed by an acc. of pers. and an entire sentence, Josh. 4:22; 1 Ki. 1:27.—(*d*) followed by an acc. of the thing, Ps. 77:15; 98:2; Job 26:3.

(2) *to teach, to acquaint*, followed by acc. of pers. Job 38:3; 40:7; 42:4; dat. Prov. 9:9; specially, by experience, to teach any one by punishing, to punish. Compare Kal No. 2. Jud. 8:16, "(he took) the thorns of the wilderness and threshing instruments וַיֹּדַע בָּהֶם אֵת אַנְשֵׁי סֻכּוֹת and with them he taught the men of Succoth;" i.e. crushed them with iron threshing instruments laid upon thorns (see דּוּשׁ). LXX. Vulg. ἠλόησεν, *contrivit*, from the Hebrew וַיָּדָשׁ, which seems to me more suitable to the context than the common reading.

Hophal הוּדַע *to be made known*. Lev. 4:23, 28. Part. מוּדַעַת Isa. 12:5 קרי

Hithpael הִתְוַדַּע *to make one's self known*, Gen 45:1; *to reveal one's self*. Nu. 12:6; followed by אֶל.

Derivatives מוֹדָע, מַדּוּעַ, מַדָּע, דַּעַת, דֵּעָה, דֵּעַ, יִדְּעֹנִי, מוֹדַעַת, and the pr. n. יָדָע, יְדַעְיָה, יַדּוּעַ, יְדִיעֲאֵל.

יְדַע Ch. fut. יִנְדַּע Daniel 2:9, 30; 4:14, i.q. Heb.; specially—

(1) *to perceive, to understand*, Dan. 2:8; 5:23.

(2) *to get to know, to learn*, Dan. 4:6; 6:11.

(3) *to know, to have knowledge of*, Dan. 5:22. Part. pass. יְדִיעַ לֶהֱוֵא לְמַלְכָּא be it known to the king. Ezr. 4:12, 13.

Aphel הוֹדַע fut. יְהוֹדַע part. מְהוֹדַע *to make known, to shew*, followed by dat. of pers. Daniel 2:15, 17, 28; with suff. Dan. 2:23, 29; 4:15; 5:15, 16, 17; 7:16

Derivative מַנְדַּע.

יָדָע ("wise"), [*Jada*], pr. n. m. 1 Ch. 2:28, 32.

יְדַעְיָה ("for whom Jehovah cares"), [*Jedaiah*], pr. n. m. 1 Ch. 9:10; 24:7; compare Zec. 6:10, 14.

יִדְּעֹנִי m. pl. יִדְּעֹנִים—(1) properly knowing, wise, hence *a prophet, a wizard*, always used in a bad sense of false prophets. Lev. 19:31; 20:6; Deut. 18:11; 1 Sa. 28:3, 9 (comp. عالم prop. knowing, a magician, like the Germ. weiser Mann, kluge Frau, used of wizards uttering words to the deluded people.)

(2) *a spirit of divination, a spirit of python* with which these soothsayers were believed to be in communication. Lev. 20:27; comp. אוֹב.

יָהּ *Jah* a word abbreviated from יְהֹוָה *Jehovah*, or rather from the more ancient pronunciation יַהְוֹה or יַהֲוָה [this rests on the *assumption* that one of these contradictory pronunciations is the more ancient], whence by apocope יָהוּ (as יִשְׁתַּחוּ for יִשְׁתַּחֲוֶה) then by the omission of the unaccented וּ, יָהּ, Lehrg. 157. Either of these forms is used promiscuously at the end of many proper names, as אֵלִיָּהוּ, and אֵלִיָּה, יִרְמְיָהוּ and יִרְמְיָה, יְשַׁעְיָהוּ and יְשַׁעְיָה, the final ה in these compounds being always without Mappik. יָהּ is principally used in certain customary phrases, as הַלְלוּ־יָהּ "praise ye Jehovah!" Ps. 104:35; 105:45; 106:1, 48; 111:1; 112:1; 113:1, etc. Besides e.g. Ps. 89:9; 94:7, 12; Isa. 38:11; Ex. 15:2, עָזִּי וְזִמְרָת יָהּ "my strength and my song is Jehovah." Ps. 118:14; Isai. 12:2; Ps. 68:5, בְּיָהּ שְׁמוֹ "Jah is his name" (comp. בְּ let. D). Isa. 26:4. (In a few doxological forms this word is also retained in Syriac, as ܫܘܒܚܐ ܠܝܗ glory to Jehovah, Assem. Bibl. Orient. ii. 230; iii. 579.)

יָהַב in Hebrew a rare and defective root; of frequent use in Chaldee, Syriac, Arabic, and Æthiopic (יְהַב, ܝܗܒ, وهب, ወሀበ:) i.q. נָתַן TO GIVE, TO PLACE, once in pret. Psalm 55:23, הַשְׁלֵךְ עַל־יְהוָה יְהָבְךָ "commit to God (that which) he has given thee (or) laid on thee," i. e. thy lot, for אֲשֶׁר יָהַב לְךָ. The person to whom anything is given is often expressed by the pronoun suffixed to the verb; see נְתַתָּנִי Josh. 15:19; compare Arab. اعطى, ناول, and so وهب, with two acc. of pers. and thing, although this construction is not sanctioned by grammarians. (Others take יְהָב in this place as a subst. burden, grief.)

Found besides only in imper. הַב (Prov. 30:15); often with ה parag. הָבָה, f. הָבִי (Ruth 3:15) pl. הָבוּ —(1) *give, give here.* Genesis 29:21; Job 6:22; 2 Sam. 16:20, הָבוּ לָכֶם עֵצָה "give counsel!"

(2) *place, put, set.* 2 Sa. 11:15; Deu. 1:13, הָבוּ לָכֶם אֲנָשִׁים "set for yourselves men." Josh. 18:4.

(3) adv. of exhorting, *come! come on! come now, go to.* Gen. 11:3, 4, 7; 38:16; Ex. 1:10. (Arab. هب give, grant.)—As to הֵבוּ Hos. 4:18, see Analyt. Ind.

Derivative הַבְהָבִים.

יְהַב (Dan. 3:28) imp. הַב Dan. 5:17; part. act. יָהֵב, pass. יְהִיב, pret. pass. יְהִיבַת, יְהִיבוּ Dan. 7:11, 12; Ezr. 5:14; fut. and inf. are borrowed from נְתַן, comp. Syr. ܝܗܒ, fut. ܢܶܬܶܠ from ܢܬܠ = נְתַן. Ch. i. q. Heb.

(1) *to give.* Dan. 2:37, 38, 48, to deliver, to give over, Dan. 3:28; 7:11.

(2) *to place, to lay* (a foundation), Ezr. 5:16.

ITHPEAL, אִתְיְהֵב fut. יִתְיְהֵב, part. מִתְיְהֵב *to be given, or delivered,* Dan. 4:13; 7:25, etc.

יָהַד a secondary verb, denom. from יְהוּד.

HITHPAEL, הִתְיַהֵד pr. *to make one's self a Jew,* i. e. to embrace the Jewish religion, Est. 8:17. The letter Yod, which, in the noun is a servile, becomes a radical; as in קֶשֶׁת from קוּשׁ, and from this again is formed ܩܫܬ; بسمل from بسم الله; see more instances of this kind in Reisk ad Abulf., Ann. ii. 510.

["So Arab. هاد to become a Jew, from هود for يهود Kor. ii. 59; lxii. 6; Conj. II. to make a Jew." Thes.]

יַהְדַּי (for יְהֻדְיָה "whom Jehovah directs," from הָדָה), [*Jahdai*], pr. n. m., 1 Ch. 2:47.

יֵהוּא *Jehu*, pr. n. (perhaps i. q. יְהוֹהוּא ["for יְהִי הוּא"] "Jehovah is He," like יֵשׁוּעַ for יְהוֹשׁוּעַ).—(1) of a king of Israel, who, after exterminating the dynasty of Ahab, held the kingdom from 844—56, B.C.; he was very much opposed to [some kinds of] idolatry, but very cruel, 2 Ki. chap. 9 and 10.—(2) of a prophet living in the kingdom of Israel, in the time of Baasha, 1 Ki. 16:1; 2 Ch. 19:2; 20:34.—(3) of others of little note.

יְהוֹאָחָז masc. ("whom Jehovah holds fast"), [*Jehoahaz*], pr. n.—(1) of a king of Israel 856—840 B. C. the son of Jehu, 2 Ki. 13:1—9.—(2) of a king of Judah, 611 B. C. the son of Josiah, 2 Kings 23:31—35; 2 Ch. 36:1. This name is also spelled יוֹאָחָז. LXX. Ἰωαχάς.

יְהוֹאָשׁ ("whom Jehovah gave," אָשׁ prob. from אוּשׁ, آس to give), [*Jehoash*], pr. n.—(1) of a king of Judah 877—38 B. C., the son of Ahaziah, 2 Ki. 12:1; 14:13; also spelled יוֹאָשׁ [*Joash*], ibid.; 11:2; 12:20.—(2) of a king of Israel 840—25 B. C. the son of Jehoahaz, 2 Kings 13:10—25; also spelled contractedly יוֹאָשׁ ibid. verse 9. LXX Ἰωάς.

יְהוּד Chald. i. q. יְהוּדָה *the land of Judah, Judæa.* (Arab. يهود, هود collectively the Jews.) Dan. 2:25, בְּנֵי גָלוּתָא דִּי יְהוּד "the captives of Judæa;" 5:13; 6:14; Ezr. 5:1, 8.

["(2) *Jehud,* a town of the Danites, Joshua 19:45."]

יְהוּדָה (verbal from fut. Hoph. "praised," comp. Gen. 49:6), pr. n. *Judah*, borne by—

(1) the fourth son of Jacob, Gen. 29:35; 35:23; and the tribe springing from him (בְּנֵי יְהוּדָה), Num. 7:12; Josh. 11:21, etc., the boundaries of which are described, Josh. 15. הַר יְהוּדָה the mountain district of Judah; see הַר p. ccxxx. After the division of the kingdom, the name of this tribe was applied to one of the kingdoms which included the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis; the other kingdom was either called יִשְׂרָאֵל or (especially in the prophets) אֶפְרַיִם. אַדְמַת יְהוּדָה the land of Judah, the kingdom of Judah, Isa. 19:17. עִיר יְהוּדָה the (capital) of Judah, i. e. Jerusalem, 2 Ch. 25:28, i. q. עִיר דָּוִד 2 Ki. 14:20. After the carrying away of the ten tribes, and after the Babylonian exile, this name is applied to the whole land of Israel, Hag. 1:1, 14, 2:2. Where it signifies the land (Judæa) יְהוּדָה is fem., Psalm 114:2; where the people (the Jews [or

tribe of Judah]) masc. Isa. 3:8; The same name was borne by—

(2) other more obscure persons—(*a*) Neh. 11:9.—(*b*) Ezr. 3:9; Neh. 12:8.—(*c*) Neh. 12:34.—(*d*) ib. verse 36.

יְהוּדִי pl. יְהוּדִים, sometimes יְהוּדִיִּים Est. 4:7; 8:1, 7, 13; 9:15, 18, in כתיב—

(1) Gent. noun, *a Jew*—(*a*) one who belonged to the kingdom of Judah, 2 Ki. 16:6; 25:25.—(*b*) in the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite, Jer. 32:12; 38:19; 40:11; 43:9; especially 34:9 (Syn. עִבְרִי). Neh. 1:2; 3:33; 4:6; Est. 2:5; 3:4; 5:13. Fem. יְהוּדִיָּה 1 Ch. 4:18.

(2) [*Jehudi*], pr. n. m. Jer. 36:14, 21.

יְהוּדִי Ch. *a Jew*, only occurring in pl. יְהוּדָאִין emphat. יְהוּדָאֵי Dan. 3:8, 12; Ezr. 4:12; 5:1, 5.

יְהוּדִית f.—(1) f. Gent. n. יְהוּדִי adv. *Jewishly, in the Jewish tongue*, 2 Ki. 18:26; Neh. 13:24.

(2) pr. n. *Judith*, the wife of Esau, Gen. 26:34.

יְהוָֹה *Jehovah*, pr. name of the supreme God (הָאֱלֹהִים) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Mosis t. iii. p. 519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text (הַשֵּׁם, שֵׁם הַמְּפֹרָשׁ), they were accustomed to substitute for it אֲדֹנָי, and thus the vowels of the noun אֲדֹנָי are in the Masoretic text placed under the four letters יהוה, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (יְהוָֹה, not יֲהוָֹה); prefixes, however, receive the same points as if they were followed by אֲדֹנָי, thus לַיהוָֹה, בַּיהוָֹה, מֵיְהוָֹה. This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translate יהוה by ὁ Κύριος (אֲדֹנָי): the Samaritans have also followed a similar custom, so that for יהוה they pronounce שִׁימָא (i. q. הַשֵּׁם). Where the text has אדני יהוה, in order that *Adonai* should not be twice repeated, the Jews read אֲדֹנָי אֱלֹהִים, and they write אֲדֹנָי יֱהוִֹה.

As it is thus evident that the word יְהוָֹה does not stand with its own vowels, but with those of another word, the inquiry arises, what then are its true and genuine vowels? Several consider that יַהֲוֹה is the true pronunciation (according to the analogy of יַעֲקֹב, פַּרְעֹה), rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called ΙΑΩ (Diod. i. 94: ἱστοροῦσι .... τοὺς νόμους διδόναι—παρὰ δὲ τοὺς Ἰουδαίους Μωσῆν τὸν ΙΑΩ ἐπικαλούμενον θεόν. Macrob. Sat. i. 18. Hesych. v. Ὀζείας, intp. ad Clem. Alex. Strom. v. p. 666. Theod. quæst. 15 ad Exod.: καλοῦσι δὲ αὐτὸ Σαμαρεῖται ΙΑΒΕ [יַהֲוֶה] Ἰουδαῖοι δὲ ΙΑΩ); to which also may be added, that this same form appears on the gems of the Egyptian Gnostics as the name of God (Iren. adv. Hæres. i. 34; ii. 26. Bellermann, über die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name ΙΕΥΩ of Philo Byblius ap. Euseb. præp. Evang. i. 9; and ΙΑΟΥ (יָהוּ) in Clem. Al. Strom. v. p. 562. Others, as Reland (decad. exercitatt. de vera pronunciatione nominis Jehova, Traj. ad Rh. 1707, 8.), following the Samaritans, suppose that יַהֲוֶה was anciently the true pronunciation, and they have an additional ground for the opinion in the abbreviated forms יָהוּ and יָהּ. Also those who consider that יְהוָֹה was the actual pronunciation (Michaëlis in Supplem. p. 524), are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables יְהוֹ and יוֹ, with which many proper names begin, be more satisfactorily explained. [This last argument goes a long way to prove the vowels יְהוָֹה to be the true ones.]

To give my own opinion [This opinion Gesenius afterwards THOROUGHLY retracted; see Thes. and Amer. trans. in voc.: he calls such comparisons and derivations, "waste of time and labour;" would that he had learned how irreverent a mode this was of treating such subjects!], I suppose this word to be one of the most remote antiquity, perhaps of the same origin as *Jovis*, *Jupiter*, and transferred from the Egyptians to the Hebrews [What an idea! God himself revealed this as his own name; the Israelites could never have received it from the Egyptians]; (compare what has been said above, as to the use of this name on the Egyptian gems [but these gems are not of the most remote antiquity; they are the work of heretics of the second and third centuries]), and then so inflected by the Hebrews, that it might appear, both in form and origin, to be Phenicio-Shemitic (see מֹשֶׁה, בְּהֵמוֹת).

To this origin, allusion is made Exod. 3:14; אֶהְיֶה אֲשֶׁר אֶהְיֶה, "I (ever) shall be (the same) that I am (to-day);" compare Apoc. 1:4, 8, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος: the name יהוה being derived from the verb הָוָה to be, was considered to signify God as *eternal* and immutable, who will never be other than the same. Allusion is made to the same etymology, Hos

12:6, יְהוָה זִכְרוֹ "Jehovah (i.e. the eternal, the immutable) is his name." [We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry.] With this may be compared the inscription of the Saïtic temple, Plut. de Iside et Osiride, c. 9, *ἐγώ εἰμι τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον.* [This shews how Pagans borrowed ideas from the true theology of God's revelation, and not that the latter borrowed any thing from the former.]

As to the usage of the word, the same supreme God, and the *θεὸς ἐπιχώριος* [God was in an especial sense the God of the Israelites, but no idea must be admitted for a moment which would even seem to localize the God whose name is Jehovah of Hosts] tutelar God of the Hebrews, is called in the Old Testament by his proper name יְהוָה, and by the appellative אֱלֹהִים, הָאֱלֹהִים (*ὁ θεός*, الله), sometimes promiscuously, and sometimes the one or the other is used according to the nature of the expressions, or the custom of the writers (see p. XLIX, B), as רוּחַ יְהוָה, כֹּה אָמַר יְהוָה, נְאֻם יְהוָה, עַם יְהוָה, עֶבֶד יְהוָה, etc. The use of the word is to be especially observed in the following cases.

(*a*) יְהוָה אֱלֹהִים i.e. *Jehovah God* (in apposition, and not, as some have maintained, *Jehovah of Gods*, sc. the chief), the customary appellation of Jehovah in Genesis chap. 2:3, elsewhere less frequent, see however Ex. 9:30; 2 Sam. 7:22; 1 Ch. 28:20; 29:1; 2 Ch. 1:9; 6:41, 42; Ps. 72:18; 84:12; Jon. 4:6; also יְהוָה הָאֱלֹהִים 1 Sam. 6:20; 1 Chron. 22:1, 19; 2 Chron. 32:16; Ne. 8:6. Very frequent, on the contrary, is the compound form followed by a gen., as יְהוָה אֱלֹהֵי יִשְׂרָאֵל Jos. 7:13, 19, 20; 8:30; 9:18, 19, etc. יְהוָה אֱלֹהֵי אֲבוֹתֶיךָ Deu. 1:21; 6:3; 27:3; יְהוָה אֱלֹהֶיךָ, אֱלֹהַי Deu. 1:21, 31; 2:7; 4:5; 18:16; 26:14; and very frequently elsewhere.

(*b*) יְהוָה צְבָאוֹת "Jehovah (the God) of the (heavenly) hosts," see צָבָא.

(*c*) אֲדֹנָי יֱהוִֹה (as to the points יֱהוִֹה see above) 2 Sa. 7:18, 19; Isa. 50:4; Jer. 32:17; and continually in Ezekiel.

(*d*) As to the phrase לִפְנֵי יְהוָה see לִפְנֵי, under the word פָּנִים.

יְהוֹזָבָד ("whom Jehovah gave") [*Jehozabad*], pr. n. m.—(1) 1 Chr. 26:4.—(2) 2 Ki. 12:22.—(3) 2 Ch. 17:18 [also contractedly יוֹזָבָד].

יְהוֹחָנָן m. ("whom Jehovah gave"), [*Jehohanan, Johanan*], pr. n. of one of Jehoshaphat's **captains, 2 Ch. 17:15; 23:1**; also of others. Hence **the Greek Ἰωαννᾶς and** Ἰωάννης.

יְהוֹיָדָע m. ("whom Jehovah cared for"), [*Jehoiada*], pr. n. of a priest who held great authority in the kingdom of Samaria [prop. in Judæa], 2 Ki 11:4 [also contr. יוֹיָדָע].

יְהוֹיָכִין ("whom Jehovah has established"), *Jehoiachin*, the son of Jehoiakim, king of Judah, 600 B. C., 2 Ki. 24:8—17. יוֹיָכִין Eze. 1:2; יְכָנְיָה Est. 2:6; Jer. 27:20; 28:4; יְכָנְיָהוּ (for יָכִין יָהוּ) Jer. 24:1 כתיב; and כָּנְיָהוּ Jer. 22:24, 28; 37:1.

יְהוֹיָקִים m. ("whom Jehovah has set up"), pr. n. *Jehoiakim*, the son of Josiah, king of Judah 611—600 B. C., previously called אֶלְיָקִים (which see). 2 Ki. 23:34; 24:1; Jer. 1:3.

יְהוֹיָרִיב and **יוֹיָרִיב** m. ("whom Jehovah will defend," or "contend for"), [*Jehoiarib*], pr. n. of a distinguished priest at Jerusalem, 1 Chr. 9:10; 24:7; Ezra 8:16; Neh. 11:10; 12:6, 19. Hence Gr. Ἰωαρίβ, 1 Mac. 2:1.

יְהוּכַל (verbal of the fut. Hoph. from יָכֹל, "able"), [*Jehuchal*], pr. n. masc., Jer. 37:3: written contractedly יוּכַל 38:1.

יְהוֹנָדָב & **יוֹנָדָב** masc. ("whom Jehovah impels"), [*Jonadab, Jehonadab*], pr. n.—(1) of a son of Rechab, the ancestor of the Nomadic tribe of the Rechabites, who bound his posterity by a vow of abstinence from wine, 2 Ki. 10:15; Jer. 35:6. See רֵכָב.—(2) 2 Sa. 13:5, seq.

יְהוֹנָתָן & **יוֹנָתָן** m. ("whom Jehovah gave," Gr. Θεόδωρος), [*Jonathan*], pr. n.—(1) of a son of Saul, celebrated for his generous friendship towards David, 1 Sam. 13—31.—(2) of a son of Abiathar, 2 Sa. 15:27, 36; 1 Ki. 1:42, 43; also of others.

יְהוֹסֵף i. q. יוֹסֵף (this form is Chaldaic, and the other is not to be regarded as contracted), pr. name: *Joseph*, Ps. 81:6; but in this place it is used poetically of the nation of Israel. See יוֹסֵף.

יְהוֹעַדָּה ("whom Jehovah adorned"), [*Jehoadah*], pr. n. m., 1 Ch. 8:36; for which there is 9:42, יַעְרָה.

יְהוֹעַדָּן [*Jehoaddan*], pr. n. f. 2 Ki. 14:2 (in כתיב יהועדין); 2 Ch. 25:1.

יְהוֹצָדָק ("towards whom Jehovah is just," ["whom Jehovah has made just"]), pr. n. of the father of Joshua the high priest, Hag. 1:1, 12; Ezr 3:2, 8; 5:2 [also יוֹצָדָק].

יְהוֹרָם ("Jehovah is exalted," ["whom Jehovah upholds"]), *Jehoram*, or *Joram*, pr. n.—(1) of a king of Judah, from the year 891—884 B. C., son of Jehoshaphat, 2 Ki. 8:16—24.—(2) of a king of Israel, from the year 896—884 B. C., the son of Ahab. The name of both is also spelled contractedly יוֹרָם.

יְהוֹשֶׁבַע ("whose oath is Jehovah," i. e. she who swears by Jehovah, hence worships him, compare אֱלִישֶׁבַע), [*Jehosheba*], pr. n. of a daughter of king Joram, the wife of Jehoiada the priest, 2 Ki. 11:2. This name is written יְהוֹשַׁבְעַת in 2 Ch. 22:11.

יְהוֹשׁוּעַ & יְהוֹשֻׁעַ m. ("whose help [salvation] is Jehovah;" comp. אֱלִישׁוּעַ, the German Gotthilf), *Joshua* [*Jehoshua*], pr. n. borne by—(1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also הוֹשֵׁעַ Num. 13:16 (see also יֵשׁוּעַ).—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see יֵשׁוּעַ.—(3) 1 Sa. 6:14, 18.—(4) 2 Ki. 23:8. LXX. Ἰησοῦς. Vulg. *Josua*.

יְהוֹשָׁפָט ("whom Jehovah judges," i. e. whose cause he pleads), *Jehoshaphat*—(1) king of Judah, 914—889 B. C., son of Asa, 1 Ki. 22:41—51, from whom the valley between Jerusalem and the Mount of Olives received its name ["although that is not expressly stated"], Joel 4:2, 12; 2 Ch. 20.—(2) the recorder of king David, 2 Sam. 8:16; 20:24.—(3) 1 Ki. 4:17.—(4) 2 Ki. 9:2, 14.

יָהִיר *lofty, swelling, proud* (root יָהַר, which is akin, perhaps, to the noun הַר ["Arab. يَهُور a lofty heap of sand"]), Prov. 21:24; Hab. 2:5. (Chaldee and Talmud id., אִתְיְהַר to be proud; יְהִירוּת, יוּהֲרָא pride.)

יְהַלֶּלְאֵל ("who praised God"), pr. n. masc.—(1) 2 Ch. 29:12.—(2) 1 Ch. 4:16.

יַהֲלֹם m. a kind of *hard gem*, so called from the idea of striking (root הָלַם), Ex. 28:18; 39:11; Eze. 28:13. The ancient translators sometimes render this by diamond, sometimes by emerald, sometimes by jasper; but this last is certainly incorrect, for in Eze. loc. cit. it is joined with יָשְׁפֵה, which can hardly be doubted to be the jasper. See Braun, De Vestitu Sacerdotum, ii. 13.

יָהַץ an unused root. Arab. وهص, *to trample, to tread down*. Hence—

יַהַץ & יַהְצָה (i. q. وهصة, a place trampled down, perhaps a threshing floor), *Jahaz*, pr. n. of a city of Moab, situated near the desert; afterwards a sacerdotal city in the tribe of Reuben, Nu. 21:23; Deut. 2:32; Josh. 13:18; Isa. 15:4; Jer. 48:21, 34.

יָהַר see יָהִיר.

יוֹאָב ("whose father is Jehovah"), *Joab*, pr. n. of David's general, 2 Sa. 2:24; 1 Ki. 2:5, 22; also of other men.

יוֹאָח ("whose brother (i. e. helper) is Jehovah"), *Joah*, pr. n.—(1) of a son of Asaph, Hezekiah's recorder, 2 Ki. 18:18; Isa. 36:3.—(2) of the recorder of king Josiah, 2 Ch. 34:8; also of others.

יוֹאָחָז see יְהוֹאָחָז.

יוֹאֵל ("to whom Jehovah is God," i. e. worshipper of Jehovah), pr. n. *Joel*—(1) a prophet, son of Pethuel, Joel 1:1.—(2) the eldest son of Samuel, 1 Sa. 8:2.—(3) a son of king Uzziah, 1 Chron. 6:21; for which (by a manifest [transcriptural] error), there is, verse 9, שָׁאוּל; also the name of others.

יוֹאָשׁ [*Joash*], pr. n.—(1) יְהוֹאָשׁ q. v.—(2) the father of Gideon, Jud. 6:11, etc.

יוֹב [*Job*], pr. n. of a son of Issachar, Gen. 46:13; perhaps an incorrect reading for יָשׁוּב Num. 26:24; 1 Ch. 7:1 קרי.

יוֹבָב (probably i. q. يباب "a desert," properly a crying out, a place where wild beasts cry out; from the root يبّ, יָבַב), [*Jobab*], pr. n. of a region of the Joktanite Arabs, Gen. 10:29; 1 Ch. 1:23. A trace of this name may be found perhaps in Ptolemy, who mentions near the Sachalitæ on the Indian sea, the Ἰωβαρῖται, or, according to the conjecture of Salmasius and Bochart, Ἰωβαβῖται (ρ being changed into β). See Bochart, Phaleg. ii. 29.

["(2) pr. n. of an Edomite king, Gen. 36:33, 34; 1 Ch. 1:44, 45.—(3) of a Canaanite king, Josh. 11:1.—(4) 1 Ch. 8:9.—(5) 1 Ch. 8:18."]

יוֹבֵל comm. (compare No. 2) an onomatopoetic word, signifying, if I judge aright, *jubilum* or *a joyful sound*, then applied to the *sound of a trumpet, trumpet signal*, like תְּרוּעָה, which see. There are allied roots, both as to sound and sense, signifying *loud noise*, a mark sometimes of joy sometimes of grief (since the two are often hardly to be distinguished, and they are expressed by the same verbs, comp

רָזַח, צָהַל): such in the Phœnicio-Shemitic languages are יָלַל, وَلول, אָלַל, and with the radical Beth יָבַב, أَبَّ; in Greek ὀλολύζειν, ἀλαλάζειν, ἰάλεμος, Lat. *ejulare, ululare*, in the German dialects, the Swedish *iolen* (whence the festival of the ancient Scandinavians called *Iulfest*), Dutch *ioelen*, vulg. German jobeln. In all these words the signification of the syllable *jôl, jobl, jodl*, is that of *jo*, of *crying out*, as in the Germ. juchen, jauchzen, which is no other than to cry out, *io*, juch. Hence—

(1) קֶרֶן הַיֹּבֵל *the horn of jubilee*, i. e. with which a signal is sounded, Josh. 6:5; and ellipt. יֹבֵל Exodus 19:13; pl. שׁוֹפְרוֹת יוֹבְלִים Josh. 6:6: with art. שׁוֹפְרוֹת הַיּוֹבְלִים Josh. 6:4, 8, 13, "trumpets of Jubilee" (as to the plur. יוֹבְלִים see note), i. e. with which a signal is sounded, Lermtrompeten, plainly the same as שׁוֹפַר תְּרוּעָה Lev. 25:9. Between קֶרֶן הַיֹּבֵל (Lermhorn) and שׁוֹפַר הַיֹּבֵל there could be no distinction drawn, as appears from Josh. 6:4, compared with Josh. 5:6. — בִּמְשֹׁךְ הַיֹּבֵל Ex. 19:13, and בִּמְשֹׁךְ בְּקֶרֶן הַיֹּבֵל Josh. 6:5, "as soon as a signal is sounded," which is elsewhere תָּקַע בַּשּׁוֹפָר compare Josh. 6:4, compared with Josh. 6:5.—The Chaldee Targumist and the Jewish doctors absurdly translate יֹבֵל a ram, and קֶ׳ הַיֹּבֵל a ram's horn, nor are the conjectures of modern writers any better, as to which see Fuller, Miscell. iv. 8. Carpzov, Apparat. Antiqu. Cod. S. p. 44, seq. Bochart, Hieroz. i. lib. ii. c. 43.

Note. The plur. use in שׁוֹפְרוֹת הַיּוֹבְלִים trumpets of soundings, where there might have been expected שׁ׳ הַיֹּבֵל, arises from a singular usage in Hebrew hitherto unnoticed by grammarians. In Hebrew the usage is, the same as in Syriac (Hoffmanni Gram. Syr. p. 254), to form the plural of compounds in three different ways—(*a*) the most frequent is to put the governing noun only in the pl., as גִּבּוֹר חַיִל, pl. גִּבּוֹרֵי חַיִל; or—(*b*) the noun governed, or in the genitive is also made pl., as גִּבּוֹרֵי חֲיָלִים 1 Chron. 7:5; שָׂרֵי מִסִּים for שָׂרֵי הַמַּס Ex. 1:11; בְּנֵי אֵלִים Ps. 29:2, for בְּנֵי אֵל; or even—(*c*) the governing noun remaining in the singular, the genitive only is made pl., of which there is a remarkable example in בֵּית אָבוֹת paternal houses, for בָּתֵּי אָב (page cxvi, B). In the example now before us we have an instance of the second of these three modes (letter *b*).

(2) שְׁנַת הַיּוֹבֵל Lev. 25:13, 15, 31, 40, and ellipt. יוֹבֵל Levit. 25:28, 30, 33 (comm. gen. m. Nu. 36:4; more often fem. by ellipsis of the word שָׁנָה Leviticus 25:10) *the year of jubilee*, Vulg. *annus jubileus, annus jubilei*, so called from *the sound of the trumpets* on the tenth day of the seventh month, by which it was announced to the people (Lev. 25:9). This year was the *fiftieth* (Lev. 25:10, 11; Joseph. Ant. iii. 12; not as others suppose, the forty-ninth), and then by the Mosaic law, lands which had been sold reverted to their first owner, and slaves were to be set free. LXX. ἔτος ἀφέσεως, ἄφεσις. Luth. (following the Vulgate) Halljahr.

יוּבַל m.—(I) *a river, a moist country*, Jer. 17:8. Root יָבַל No. I. 1.

(II) pr. n. *Jubal*, son of Lamech, inventor of music, Gen. 4:21. Perhaps as an appellative *Jubal* signified *jubilum*, or the *sound* and noise of the trumpet and other instruments, *music*, (kindred with יוֹבֵל), and thus it was afterwards applied to the inventor. [As if the Scripture account were not to be simply believed.] As to the conjecture of Buttman (Mythologus, i. 163, seq. 169), that the name of *Apollo* comes from the same source, I express no opinion.

יוֹזָבָד ("whom Jehovah gave"), [*Jozabad*], pr. n. of several Levites—(1) 2 Ch. 31:13.—(2) Ezr. 8:33.—(3) Ezr. 10:22.

יוֹזָכָר ("whom Jehovah has remembered"), [*Jozachar*], pr. n. of one of those who killed Joash, 2 Ki. 12:22; which in 2 Ch. 24:26 is written זָבָד (by a manifest [transcriptural] error).

יוֹחָא (perhaps contracted from יוֹחִיָּה whom Jehovah called back to life, compare מִיכָה for מִיכָיָה), [*Joha*], pr. n.—(1) 1 Ch. 8:16.—(2) 1 Ch. 11:45.

יוֹחָנָן ("whom Jehovah bestowed"), pr. n. *Johanan*, see יְהוֹחָנָן. This name in its contracted form was borne by—(1) two of David's officers, 1 Ch. 12:4, 12.—(2) a son of King Josiah, 1 Ch. 3:15, all.

יוֹיָדָע ("whom Jehovah cares for"), [*Jehoiada, Joiada*], pr. n.—(1) see יְהוֹיָדָע.—(2) Neh. 3:6; 12:10.

יוֹיָכִין see יְהוֹיָכִין.

יוֹיָקִים ("whom Jehovah sets up"), [*Joiakim*], pr. n. m. Neh. 12:10.

יוֹיָרִיב [*Joiarib*]—(1) see יְהוֹיָרִיב.—(2) Neh. 11:5.

יוֹכֶבֶד ("whose glory is Jehovah"], [*Jochebed*], pr. n. of the mother of Moses, whose husband was Amram, Ex. 6:20; Nu. 26:59.

יוּכַל [*Juchal*], see יְהוּכַל.

["**יוֹם** an unused root, apparently signifying *heat*, compare the kindred roots חָמַם, חוּם, יָחַם, حمى; the

ח being by degrees softened into (ה and) י."..."Three roots are thus found with the softer letter יָחַם ,יוֹם, יָחָה. Hence יוֹם, יָמִים." Thes.]

יוֹם suff. יוֹמִי, יוֹמְךָ, dual יוֹמַיִם, pl. יָמִים (as if from sing. יָם), constr. יְמֵי m —

(1) *the day.* (Syr. ܝܘܡܐ, Arabic يوم id. The primary signification appears to me to be that of the *heat* of the day. For the roots יוֹם and יוֹן or יָוֵן appear to have originated by softening the guttural, from the roots יָחַם to be warm, and יחן Arabic وحن to glow with anger. Compare Arabic transp. ومع to be hot (as the day), and Gr. *ἰαίνω*.) Opp. to night, Gen. 7:4, 12; 8:22; 31:39. Adv. יוֹם by day, in the day time, i.q. יוֹמָם Ps. 88:2 (see הַיּוֹם, בַּיּוֹם). יוֹם יוֹם Gen. 39:10; Ex. 16:5; יוֹם וָיוֹם Est. 3:4 (more fully בְּכָל־יוֹם וָיוֹם ibid. 2:11). יוֹם בְּיוֹם (properly *Tag an Tag*, see בְּ letter B, No. 1); Neh. 8:18; כְּיוֹם בְּיוֹם 1 Sa. 18:10; לְיוֹם בְּיוֹם 2 Ch. 24:11, *daily*.

The day of any one is specially—(*a*) in a good sense, *the festival day of any one*. Hos. 7:5, יוֹם מַלְכֵּנוּ "the day of our king," i. e. his birth-day, or that of his inauguration; 2:15, יְמֵי הַבְּעָלִים "the festival days of idols"; 2:2, יוֹם יִזְרְעֶאל "the day of Jezreel," i. e. the day when the people shall be assembled at Jezreel. Used of a birth-day, Job 3:1 (not so 1:4).—(*b*) in a bad sense, *a fatal day, the day* of one's *destruction*. Obad. 12, יוֹם אָחִיךָ "the day of thy brother's (destruction)." Job 18:20, "at his destruction (יוֹמוֹ) shall posterity be astonished;" 15:32; Ps. 37:13; 137:7; 1 Sa. 26:10; Eze. 21:30. (Arabic دهر times, sc. unfortunate). Hence—(*c*) day of battle and slaughter. Isa. 9:3, יוֹם מִדְיָן "the day of the defeat of Midian." Comp. "dies Alliensis, Cannensis;" Arab. يوم بدر the day of the battle of Beder.—(*d*) "the day of Jehovah," i. e. the day of the judgment which God will hold upon the wicked, Joel 1:15; Eze. 13:5; Isa. 2:12. Plur. Job 24:1.

(2) *time*, like *ἡμέρα*, a day. See the phrases הַיּוֹם, בַּיּוֹם, כַּיּוֹם etc., under the letters *a. b. d. e. f. g.* More frequently in Pl. יָמִים No. 2.

With the article and prepositions prefixed — (*a*) הַיּוֹם *in this day, to-day*, Gen. 4:14; 22:14; 24:12; 30:32; 31:48, etc. (Arab. اليوم); *by day, in the day time* (opp. to הַלַּיְלָה), Neh. 4:16; Hos. 4:5, i. q. יוֹמָם; *at this time*, Deu. 1:39; 1 Sam. 12:17; 14:33. also, *at that time, then*, 1 Sam. 1:4; 14:1; 2 Ki. 4:8; Job 1:6 (where the common rendering is, *on a certain day, at some time*, i. q. يوما, the force of the article being neglected).

(*b*) בַּיּוֹם followed by inf. *in the day in which*, as Gen. 2:17, בְּיוֹם אֲכָלְךָ "in the day in which thou eatest;" Lev. 7:36; *at that time in which*, i.e. *when*. Gen. 2:4, בְּיוֹם עֲשׂוֹת יְיָ אֱלֹהִים אֶרֶץ וְשָׁמָיִם "when Jehovah God had made the earth and the heaven;" 3:5; Exod. 10:28; Isa. 11:16; Lam. 3:57. Followed by a pret. Lev. 7:35.

(*c*) בַּיּוֹם *by day, in the day time*, Jer. 36:30; "in this very day," i.e. *at once, presently*, Pro. 12:16; Neh. 3:34; *in that day*, i.e. *lately*, Jud. 13:10.

(*d*) כַּיּוֹם *in this day, at this time, now*, Gen. 25:31, 33; 1 Ki. 1:51; Isaiah 58:4; where it refers to a future action: *before that*, 1 Sam. 2:16; 1 Ki. 22:5. Often also כַּיּוֹם הַזֶּה *at this time, now*, 1 Sa. 22:8, 13; *at that time, then*, of something past, Deu. 8:18; of something future, Deut. 2:30; 4:38; 1 Ki. 8:24.

Not greatly different is—(*e*) כְּהַיּוֹם i.e. *to day*, 1 Sa. 9:13; Neh. 5:11 (immediately); כְּהַיּוֹם הַזֶּה *at this time, now*, Ezr. 9:7, 15; Neh. 9:10; *at that time, then*, Gen. 39:11, also *as at this time* (when כְּ has the power of comparison), Deu. 6:24; Jer. 44:22.

(*f*) מִיּוֹם *from the time when*— Ex. 10:6; Deu. 9:24.

(*g*) כָּל־הַיּוֹם—(*α*) *in all days*, every day, *daily*, Psalm 42:4, 11; 44:23; 56:2, 3, 6; 71:8, 15, 24; 73:14 (parall. לַבְּקָרִים every morning); 74:22; 86:3; 88:18; 89:17. (LXX. sometimes *καθ' ἑκάστην ἡμέραν*).—(*β*) *all the day*, Isa. 62:6 (parall. כָּל־הַלַּיְלָה). Psa. 32:3; 35:28; 37:26; 38:7, 13. LXX. *ὅλην τὴν ἡμέραν*.—(*γ*) *in all time, perpetually* (allezeit, immerdar). Ps. 52:3, חֶסֶד אֵל כָּל־הַיּוֹם "the mercy of God (is exercised) continually." Pro. 21:26. כָּל־הַיּוֹם הִתְאַוָּה תַאֲוָה "(the wicked man) covets greedily continually;" 23:17; Isa. 28:24, "does the ploughman plough continually?" 65:5, אֵשׁ יֹקֶדֶת כָּל־הַיּוֹם "a fire continually burning." There is often added תָּמִיד Isa. 51:13; 52:5; Psa. 72:15. In the same sense there is frequently used in prose כָּל־הַיָּמִים which see; the expression now under consideration is peculiar to poetry.

Dual יוֹמַיִם *two days*, Ex. 16:29; 21:21; Num. 9:22; Hos. 6:2, מִיֹּמַיִם בַּיּוֹם הַשְּׁלִישִׁי "after two days, on the third day," i. e. presently [surely it ought to be taken in its *exact* meaning]; comp. Joh. 2:19, 20.

Plural יָמִים (as if from the singular יָם), in the Chaldee form יָמִין Dan. 12:13; constr. יְמֵי, poetically יְמוֹת Deut. 32:7; Psa. 90:15 (compare Aram. יוֹמָת,

ܝܘ̈ܡܬܐ).—(1) *days*, e. g. שִׁבְעַת יָמִים seven days, Gen. 8:10, 12. יָמִים אֲחָדִים some days, i. e. *some time*, for *a while*, Gen. 27:44. יָמִים put absolutely has the same power as Arab. اَيَّامًا some days, some while, Syr. ܒܬܪ ܝܘ̈ܡܬܐ after some time (Barhebr. Ch. p. 391, 418). Neh. 1:4; Dan. 8:27; Gen. 40:4, וַיִּהְיוּ יָמִים בְּמִשְׁמָר "and they were for a while in custody." The space of time thus signified, which is often several months, and never an entire year, will appear clearly from the following examples. Nu. 9:22, יוֹמַיִם או חֹדֶשׁ או יָמִים "for two days or a month or a greater length of time." 1 Sa. 29:3, "he has been with me זֶה יָמִים אוֹ זֶה שָׁנִים now for several (or many) days, or rather years." מִיָּמִים some while after, Jud. 11:4; 14:8; 15:1. מִקֵּץ יָמִים id., Gen. 4:3; 1 Ki. 17:7. [It is clear that the statement that יָמִים always means something less than a year is a mere *assertion;* the cited passages *prove* nothing of the kind. See No. 3.]

(2) *time*, without any reference to days, Genesis 47:8, יְמֵי שְׁנֵי חַיֶּיךָ "the time (period) of the years of thy life." בִּימֵי אַבְרָהָם in the time of Abraham, Gen. 26:1; בִּימֵי דָוִד, שְׁלֹמֹה 2 Sam. 21:1; 1 Ki. 10:21, *in the time*, or age, of David, of Solomon; i. e. during the reign of David, of Solomon. (Arab. فى ايام الملك فلان during the reign of king N.N.). Exod. 2:11, "it came to pass בַּיָּמִים הָהֵם at that time." כָּל־הַיָּמִים in all time, perpetually, for ever, always. Deu. 4:40; 5:29; 6:24; 11:1; 12:1; 14:23 (and often in that book). Jer. 31:36; 32:39; 33:18; 35:19; 1 Samuel 1:28; 2:32, 35; 18:29; 23:14. Often—(*a*) specially it is *the time of life, life time.* בָּא בַיָּמִים advanced in life, Gen. 24:1; Josh. 13:1; Job 32:7, יָמִים יְדַבֵּרוּ "let days (of life) speak (die Jahre mögen reden, das Alter mag reden), i. e. let the old speak. כָּל־הַיָּמִים through all the time of life, Gen. 43:9; 44:32. מִיָּמֶיךָ since thy days, i. e. whilst thou hast lived, 1 Sa. 25:28; Job 38:12. הֶאֱרִיךְ יָמִיו to live long, to be long-lived, see אָרַךְ. Metaph. כָּל־יְמֵי הָאָרֶץ all the time of the earth, as long as the earth lasts. Gen. 8:22.—(*b*) יָמִים is often put in the acc. pleonastically after words denoting a certain space of time, as שְׁנָתַיִם יָמִים two years of time, zwey Jahre Zeit, Gen. 41:1; Jer. 28:3, 11 (in German there is a similar pleonasm, zwey Thaler Geld), חֹדֶשׁ יָמִים [a month days], ein Monat Zeit, for einen Monat lang, Gen. 29:14; שְׁלֹשָׁה שָׁבֻעִים יָמִים Deu. 21:13; 2 Ki. 15:13; יֶרַח יָמִים Dan. 10:2, 3. See as to this idiom, Lehrg. p. 667. (Similarly in Arab there is added زمان *time*, and in Æthiopic መዋዕል: days, just as in Hebrew, see Ascensio Jesaiæ ed. Laurence, i 11; xi. 7.)

(3) The signification of time is limited to *a certain space of time*, namely *a year*, as in Syr. and Chaldee ܥܕܢ, עִדָּן signifies both *time* and *a year;* and in German also several words which designate time, weight, measure, etc., are applied to certain specific periods of time, weights, and measures (see כִּכָּרָה). [Compare the English word *pound* from *pondus.*] Lev. 25:29; Jud. 17:10. זֶבַח הַיָּמִים an anniversary sacrifice. 1 Sa. 2:19. מִיָּמִים יָמִימָה yearly. Exod. 13:10; Jud. 11:40; 21:19; 1 Sa. 1:3 (comp. שָׁנָה בְשָׁנָה verse 7); 2:19. For יָמִים עַל־שָׁנָה Isa. 32:10; there is found in Isa. 29:1 שָׁנָה עַל־שָׁנָה. Also used in a plural sense for *years*, with the addition of numerals (as פָּנִים plur. Gesichter). 2 Ch. 21:19, כְּעֵת צֵאת הַקֵּץ לְיָמִים שְׁנַיִם "at the end of two years." The interpretation of Amos 4:4 is doubtful, לִשְׁלֹשֶׁת יָמִים either "every third year," or else "every third day;" if it mean the latter, it is used in bitter irony.

יוֹם m. Ch. i. q. Heb. *a day.* יוֹם בְּיוֹם every day, Ezr. 6:9. Emphat. יוֹמָא Dan. 6:11.

Plur. found in three [two] forms—(*a*) יוֹמִין const. יוֹמֵי, emphat. יוֹמַיָּא;—(*b*) const. יוֹמָת Ezr. 4:19 and —(*c*) as in Hebrew, const. יְמֵי Ezr. 4:7. [This should have been omitted, for this verse (as is noticed in Thes.) is in Hebrew.] The same as in Hebrew יָמִים in plur. denotes *time*, especially *life-time*, עַתִּיק יוֹמַיָּא advanced in age, Dan. 7:22. [Much better as in the English version, *the Ancient of days;* it is not a reverential manner of speaking to use words as if God had grown old.]

יוֹמָם adv. (from יוֹם and the adverbial termination ־ָם)—(1) *by day.* יוֹמָם וָלַיְלָה by day and by night, i. e. continually, Lev. 8:35; Num. 9:21. Like substantives—(*a*) it receives prepositions. בְּיוֹמָם Neh. 9:19, and—(*b*) it is put in the genit. צָרֵי יוֹמָם daily enemies, Eze. 30:16.

(2) *daily*, see Ezek. l. c. (Syr. ܝܘܡܡ *a day*, ܒܝܘܡܡ daily.)

יון an unused root, which appears to have had the sense of *boiling up*, or *bubbling up*, *being in a ferment*, whence יָוֵן clay and יַיִן wine, just like חֹמֶר mire, clay, and חֶמֶר wine, from חָמַר to boil up, to ferment. Cognate roots have been given under יוֹם.

יָוָן [*Javan*], pr. n.—(1) *Ionia*, from this province being more to the east, and better known than the rest of Greece to the Orientals, its name became applied in their languages to *the whole of Greece*

this has been expressly remarked by Greek writers themselves (Æschyl. Acharn. 504, ibique Schol. Pers. 176, 561). Gen. 10:2; Dan. 8:21; Isaiah 66:19; Ezek. 27:13; Zech. 9:13. (Syriac ܝܘܢ, ܝܘܢ, ܝܘܢܐ Greece; Arab. يُونَانِي a Greek.) The patron. is יְוָנִי. Hence בְּנֵי הַיְּוָנִים sons of the Greeks, υἷες Ἀχαιῶν. Joel 4:6.

(2) Eze. 27:13 is perhaps a city of Arabia Felix, compare يَوَان, يون *Jawan*, a city of Yemen, Kamûs.

יָוֵן m. const. יְוַן *mire, clay.* Psalm 69:3; 40:3, טִיט הַיָּוֵן *mire of clay*, comp. Dan. 2:41. Root יָוַן.

יוֹנָדָב see יְהוֹנָדָב.

יוֹנָה f. pl. יוֹנִים—(1) *a dove*, Genesis 8:8, seq. יוֹנָתִי my dove, a gentle term of endearment, Cant. 2:14; 5:2; 6:9; 1:15, עֵינַיִךְ יוֹנִים "thy eyes (are) doves," i. e. like to doves' eyes. Cant. 4:1. בְּנֵי יוֹנָה young doves, Lev. 5:7. (As to the etymology I give no opinion. [In Thes. "a libidinis *ardore* quæ in proverbium abiit ita dictam censeo."] Some derive it from وَنَى to be weak, gentle, and thus it would properly be, feeble and gentle bird.

(2) [*Jonah*], pr. n. of a prophet, Jon. 1:1; 2 Ki. 14:25.—Another יוֹנָה see under יָנָה.

יְוָנִי see יָוָן No. 1.

יוֹנֵק m. Isa. 53:2, and **יוֹנֶקֶת** f. properly sucking, figuratively *a sucker* of a tree, as if it sucked nourishment from a mother. Job 8:16; 14:7; 15:30; Eze. 17:22; Hos. 14:7. By a similar figure applied from animals to plants, a sucker is called in Greek *μόσχος*, and *pullulare* is used of plants.

יוֹנָתָן [*Jonathan*],—(1) see יְהוֹנָתָן.—(2) others bore this name only in its contracted form.—(*a*) 1 Ch. 2:32.—(*b*) Jer. 40:8 all.

יוֹסֵף m. *Joseph*, pr. n.—(1) of the youngest son of Jacob, with the exception of Benjamin; who was sold by his brethren into Egypt, and afterwards rose to the highest honours. See Gen. chap. 37—50.—Gen. 30:23, 24, allusion is made to a double etymology, as though it were—(*a*) = יֹאסֵף *he takes away*, and—(*b*) fut. Hiph. apoc. from יָסַף *he shall add*, which latter is confirmed by the Chaldaic form יְהוֹסֵף Ps. 81:6. The two sons of Joseph, Ephraim and Manasseh, having been adopted by their grandfather, and becoming the ancestors of two of the tribes of Israel, the name יוֹסֵף and בֵּית יוֹסֵף is used—(*a*) of these two tribes Jos. 17:17; 18:5; Jud. 1:23, 35; also the same בְּנֵי יוֹסֵף Jos. 14:4.—(*b*) poet. of the Ephraimite kingdom, i. q. אֶפְרַיִם No. 2. Psal. 78:67; Eze. 37:16—19; Zec. 10:6.—(*c*) of the whole nation of Israel [?] Ps. 80:2; 81:6; Am. 5:6, 15; 6:6.

(2) of several other men—(*a*) 1 Ch. 25:2, 9.—(*b*) Neh. 12:14.—(*c*) Ezr. 10:42.

יוֹסִפְיָה ("whom Jehovah will increase"), [*Josiphiah*], pr. n. m. Ezr. 8:10.

יוֹעֵאלָה (perhaps for יוֹעֲלָה "he helps" ["perhaps for יוֹעֶלְיָה Jehovah aids him"]), [*Joelah*], pr. n. m. 1 Ch. 12:7.

יוֹעֵד ("for whom Jehovah is witness"), [*Joed*] pr. n. m. Neh. 11:7.

יוֹעֶזֶר ("whose help is Jehovah"), [*Joezer*], pr. n. m. 1 Ch. 12:6.

יוֹעָשׁ [*Joash*] (i. q. יוֹאָשׁ), pr. n. m. 1 Ch. 7:8.—(2) 27:28.

יוֹצָדָק see יְהוֹצָדָק.

יוֹצֵר—(1) *a potter*, see יָצַר.—(2) Zec. 11:13, יוֹצֵר (perhaps יוֹצֵר), i. q. אוֹצָר *treasury* of the temple; formed by a change of letters according to the Aramæan pronunciation (as in יֵשׁ, אִישׁ, אִיתַי). The true interpretation was seen by the copyists, and also partially expressed; some having written בית יצר, and others אל אוצר. Of the ancient versions, the Syriac rightly gives it a treasury. [This is wrong altogether; the word certainly means *a potter* in this place: the Syriac translator made a mistake, and this mistake is taken as a sufficient ground for contradicting the New Test.!]

יוֹקִים (contr. from יוֹיָקִים), [*Jokim*], pr. n. m. 1 Ch. 4:22.

["**יוֹרָה** [*Jorah*], pr. n. m. Ezr. 2:18."]

יוֹרֶה m.—(1) part. act. Kal of the root יָרָה, pr. *watering, sprinkling* (Hos. 6:3), hence the *former rain* which falls in Palestine from the middle of October to the middle of December, preparing the earth to receive the seed. Deu. 11:14; Jer. 5:24.

(2) pr. n. see חָרִיף. [This should be יוֹרָה; see above.]

יוֹרַי (for יוֹרָיָה "whom Jehovah teaches"), [*Jorai*], pr. n. m. 1 Ch. 5:13.

יוֹרָם ("Jehovah is exalted"), [*Joram*], pr. n. m. 2 Sa. 8:10, for which 1 Ch. 18:10 is הֲדוֹרָם.

יוּשַׁב חֶסֶד ("whose love is returned") [*Jushab-hesed*], pr. n. m. 1 Chr. 3:20.

יוֹשִׁבְיָה ("to whom Jehovah gives a dwelling"), [*Josibiah*], pr. n. m. 1 Ch. 4:35.

יוֹשָׁה [*Joshah*], pr. n. m. 1 Ch. 4:34.

יוֹשַׁוְיָה ("whom Jehovah raises up"), see the root יָשָׁה ["for יוֹשַׁבְיָה"], [*Joshabiah*], pr. n. m. 1 Ch. 11:46.

יוֹתָם ("Jehovah is upright"), [*Jotham*], pr. n. —(1) of a son of Gideon, Jud. 9:5, 7.—(2) a king of Judah, the son of Uzziah, 759—43 B.C. 2 Ki. 15:32—38.

יוֹתֵר & **יֹתֵר**—(1) pr. part of the root יָתַר: *remainder*, hence *gain, emolument*. Ecc. 6:8.

(2) Adv.—(*a*) *more, farther*. (Chald. and Rabb. יוֹתֵר ["Syr. ܝܬܝܪ"], followed by מִן more than), Ecc. 2:15; 7:11; 12:12.—(*b*) *too much, over*. Eccl. 7:16.—(*c*) *besides*, like יֶתֶר Esther 6:6; יוֹתֵר מִמֶּנִּי *besides me*. יוֹתֵר שֶׁ conj. *inasmuch as*. Ecc. 12:9; וְיוֹתֵר שֶׁהָיָה קֹהֶלֶת חָכָם "and inasmuch as Koheleth was wise."

יוֹתֶרֶת [only found defect. יֹתֶרֶת], f. of the preceding word, *that which is redundant, hanging over*, specially הַיּוֹתֶרֶת עַל־הַכָּבֵד Ex. 29:13; Lev. 3:4; יוֹתֶרֶת הַכָּבֵד Ex. 29:22 and יוֹתֶרֶת מִן הַכָּבֵד Lev. 9:10, "the greater lobe of the liver," as though it were the redundant part of the liver; something added to it. LXX. λοβὸς τοῦ ἥπατος, Saad. زيادة id. and of the same origin as the Hebr. from زاد i. q. יָתַר. See Bochart, Hieroz. vol. i. p. 498, seq. Vulg. *reticulum hepatis*; according to which, some later writers understand *omentum minus hepatico-gastricum*; but this could hardly have been used in sacrifice, as being devoid of fat.

יָזָה an unused root. Arab. وزى to gather selves together. Hence—

יְזִיאֵל ("the assembly of God"), [*Jeziel*], pr. n. m. 1 Ch. 12:3.

יִזִּיָּה (contracted from יָזַח and יָהּ, "who exults because of Jehovah," ["whom Jehovah *sprinkles*, expiates"], see the root נָזָה), [*Jeziah*], pr. n. m. Ezr. 10:25.

יָזִיז ("whom God moves," "to whom God gives life and motion"), [*Jaziz*], pr. n. m. 1 Ch. 27:31.

יִזְלִיאָה ["whom God draws out," i.e. "will preserve," *Jezliah*], pr. n. m. 1 Ch. 8:18, from the unused root זָלָא.

יִזְרָח with art. 1 Chr. 27:8, [*Izrahite*], stands for אֶזְרָחִי.

יִזְרַחְיָה ("whom Jehovah brought to light," see the root זָרַח, No. 2), [*Izrahiah*], pr. n. m.—(1) 1 Ch. 7:3, see זְרַחְיָה.—(2) Neh. 12:42.

יָזַם a fictitious root, which some have adopted on account of the form יָזְמוּ Gen. 11:6, which is from the root זָמַם, which see.

יָזַן an uncertain root, see זון Hophal. [In Thes. Pu. part. is given under this word; see זון]

יְזַנְיָה see יַאֲזַנְיָה.

יָזַע an unused root, Arab. وذع *to flow, to run* (as water), Amhar. ወዘ: for ወዘዘ: to sweat. Hence—

יֶזַע m. *sweat*, i. q. זֵעָה, ἅπαξ λεγόμ. Eze. 44:18.

יִזְרְעֶאל & **יִזְרְעֶאל** ("that which God planted"), pr. n. [*Jezreel*].—(1) of a town in the tribe of Issachar (Jos. 19:18), where stood the palace of Ahab and his successors, 1 Ki. 18:46; 21:1; 2 Ki. 9:15; whence דְּמֵי יִזְרְעֶאל Hos. 1:4, the blood of Jezreel is used of the blood there shed by the dynasties of Ahab and Jehu. Near the city there was a great valley עֵמֶק יִזְרְעֶאל Jos. 17:16; Jud. 6:33 (afterwards called Ἐσδρήλωμ, now مرج ابن عامر, Burckhardt's Travels p. 334, Germ. ed. vol. ii. p. 579), in which Hos. 1:5, predicts that there shall be a great slaughter (יוֹם יִזְרְעֶאל Hos. 2:2). The same prophet gives to his eldest son, then newly born, the name of *Jezreel* (1:4), and he afterwards with his brother *Lo-Ammi* and his sister *Lo-Ruhamah* (2:24, 25) are made types of the people, when after their punishments and dispersions they are brought back to their own land (2:2), and endowed with new blessings. It is thus that the words are to be understood, which have been so much twisted by expositors, 2:24: "the earth shall answer the corn and new wine and oil, and these (gifts of the earth) shall answer Jezreel;" i.e. the earth, made fruitful by Heaven (verse 23), shall again render its produce to Jezreel. The prophet goes on with the allusion made to Jezreel, verse 25; וּזְרַעְתִּיהָ בָּאָרֶץ "I will sow him again in the land, and I will again love Lo-Ruhamah (not beloved), and a people will I call Lo-Ammi (not a people);" i.e. the whole people of Israel, who were typified by the three children of the prophet, I will again plant, love, and appropriate as my own. יִזְרְעֶאל in this passage is construed as fem being taken collectively, so Ephraim, Isa. 17:10, 11 etc. [In this passage, the force of my people, and no

my people, must also be remembered.]—The Gentile noun is יִזְרְעֶאלִי 1 Ki. 21:1, f. יִזְרְעֵאלִית, יִזְרְעֶאלִית 1 Sam. 27:3; 30:5.

(2) a town in the mountains of Judah, Joshua 15:56; 1 Sa. 29:1.

(3) pr. n. m.—(*a*) of a son of Hosea; comp. No. 1, Hos. 1:4.—(*b*) 1 Ch. 4:3.

["יְחֻבָּה ('hidden,' i. e. 'protected,' verbal of Pual), [*Jehubbah*], pr. n. of a man, 1 Chron. 7:34. Root חָבָה."]

יָחַד fut. יֵחַד (cogn. אָחַד, אֶחָד), TO BE JOINED, UNITED TOGETHER, TO JOIN ONESELF; followed by בְּ Gen. 49:6; followed by אֵת (אֶת) Isa. 14:20. (Arab. وحد and وَحُدَ.)

PIEL, *to unite, to join together*, Ps. 86:11. Hence יָחִיד and—

יַחַד m.—(1) *union, junction*, 1 Ch. 12:17.—(2) elsewhere adv.—(*a*) *together*, in one place, 1 Sa. 11:11; 17:10; *at once*, 2 Sa. 21:9; כֹּל יַחַד all together, all at once; Job 34:15, כָּל־בָּשָׂר יַחַד "all are alike flesh," i. e. mortal; Isa 22:3, and then without כֹּל id.; Job 3:18; 24:4; 38:7, בְּרָן־יַחַד כּוֹכְבֵי בֹקֶר "when all the morning stars sang together," Deu. 33:5. Absol. without a noun, Job 16:10, יַחַד עָלַי יִתְמַלָּאוּן "they have together (i. e. all) assembled against me," 17:16; 19:12. With a negative particle, *no one*, Hos. 11:7.—(*b*) *wholly, altogether*, Job 10:8; Ps. 141:10. Of the same signification, and also rather more used is—

יַחְדָּו, יַחְדָּיו, prop. *those joined together, they together*, like כֻּלּוֹ.—(1) *together*, in one place, Gen. 13:6; 22:6; 36:7; Deu. 25:5.

(2) *together* at one time, Ps. 4:9.

(3) with the addition of כֹּל *all together, all at once*, Ps. 14:3; 1 Ch. 10:6; also without כֹּל Job 24:17.

(4) i. q. *mutually, with one another*, e. g. נִצּוּ יַחְדָּו they strove together, Deu. 25:11; comp. 1 Sa. 17:10.

יַחְדּוֹ (for יַחְדּוֹן "united," ["his union"]), [*Jahdo*], pr. n. m. 1 Ch. 5:14.

יַחְדִּיאֵל ("whom God makes glad," from the root חָדָה), [*Jahdiel*], pr. n. m. 1 Ch. 5:24.

יֶחְדְּיָהוּ ("whom Jehovah makes glad"), [from the root חָדָה]), [*Jedeiah*], pr. n. m.—(1) 1 Ch. 24:20.—(2) 1 Ch. 27:30.

יְחַוְאֵל ("whom God preserves alive," for יְחַוֶּה אֵל, from חָוָה No. 2 = חָיָה), [*Jehiel*], pr. n. m 2 Ch. 29:14.

יַחֲזִיאֵל ("who looks to God" ["whom God watches over"]), [*Jahaziel, Jahziel*], pr. n. of several men, 1 Ch. 12:4; 16:6; 23:19.

יַחְזְיָה ("who looks to Jehovah," ["whom Jehovah watches over"]), [*Jahaziah*], pr. n. m. Ezr. 10:15.

יְחֶזְקֵאל (for יְחַזְקֵאל, יְחַזֵּק אֵל, "whom God will strengthen," Pathach in the shortened syllable being changed into Segol, see Heb. Gramm. ed. 10, § 25, note 1, like אֶעֱלְךָ Ex. 33:3, for אֲכַלְּךָ), [*Ezekiel, Jehezekel*], pr. n. of a very celebrated prophet, whose writings stand third in order; he was the son of Buzi the priest. After he was carried away captive together with king Jechoniah, he lived in the Jewish colony on the river Chebar, and there prophesied until the sixteenth year after the destruction of Jerusalem by Nebuchadnezzar (see Eze. 29:17); Eze. 1:3; 24:24. The LXX. write this name Ἰεζεκιήλ and so Sir. 49:8 (10). Vulg. *Ezechiel* [which has been adopted in the English version] (compare חִזְקִיָּה, יְחִזְקִיָּה Ἐζεχίας, Ezechias), Luther has imitated the Greek, Hesekiel.

יְחִזְקִיָּה m. i. q. חִזְקִיָּה, which see.

יְחִזְקִיָּהוּ [*Hezekiah*], pr. n. m. 2 Ch. 28:12

יַחְזֵרָה ("whom God brings back," fut. Hiph. parag. from Ch. חֲזַר to return), [*Jahzerah*], pr. n. m. 1 Ch. 9:12. I should prefer to read יַחְזְיָה.

יְחִיאֵל (probably for יְחַיֶּה אֵל "whom God preserves alive," ["'God liveth,' according to Simonis"]), [*Jehiel*], pr. n. of several men, as of a son of Jehoshaphat, 1 Ch. 21:2. Patron. יְחִיאֵלִי 1 Chron. 26:21, 22.

יָחִיד m. יְחִידָה f. (from יָחַד).—(1) *only*, especially *only begotten, only child*, Gen. 22:2, 12, 16; Jer. 6:26; Zec. 12:10; Pro. 4:3; and fem. יְחִידָה Jud. 11:34.

(2) *solitary*; hence forsaken, wretched, Ps. 25:16; 68:7.

(3) f. יְחִידָה *only one*, hence that which is most dear, that which cannot be replaced, poet. for *life*, Ps. 22:21; 35:17; [does not this pervert both the passages?] comp. כָּבוֹד.

["יְחִיָּה ('Jehovah lives'), [*Jehiah*], pr. n. m 1 Ch. 15:24."]

יָחִיל m. *expecting, waiting, hoping*, Lam. 3:26 Root יָחַל.

יָחַל unused in Kal, i. q. חול No. 7, TO REMAIN, TO DELAY. Compare חול No. 7.

PIEL יִחֵל.—(1) causat. *to cause to hope* for something; followed by עַל Ps. 119:49; by a gerund, Eze. 13:6.

(2) *to expect, to hope, to wait*, absol. Job 6:11; 13:15; 14:14; 29:21; followed by לְ of the person or thing expected, Job 29:23; 30:26; followed by אֶל Isa. 51:5; Ps. 130:7; 131:3. There often occur יִחֵל לַיהוָֹה, לֵאלֹהִים, אֶל יְיָ Ps. 31:25; 33:22; 69:4; Ps. 130:7; 131:3.

HIPHIL הוֹחִיל i. q. Piel, *to expect, to wait for*, 1 Sa. 10:8; 13:8; 2 Sa. 18:14; followed by לְ Job 32:11; followed by לַיהוָֹה [it should have been said לֵאלֹהִים], Ps. 42:6.

NIPHAL נוֹחַל, fut. יִיָּחֵל i. q. Piel and Hiphil, but properly to be caused to hope, Gen. 8:12; Eze. 19:5.

Derived nouns, תּוֹחֶלֶת, יָחִיל [and in Thes. the following pr. n.].

יַחְלְאֵל (for יַחְלֶה אֵל "whom God has made sick" ["hoping in God"], [*Jahleel*], pr. n. of a son of Zebulun, Gen. 46:14. Patron. יַחְלְאֵלִי Nu. 26:26.

יָחַם unused in pret. (in which tense there is used the form חַם from חָמַם, compare טוֹב fut. יִיטַב, רַע fut. יֵרַע), fut. יֵחַם 1 Ki. 1:1, and יֵחַם (see the note), Deu. 19:6; Eze. 24:11; plur. יֵחָמוּ for יֵחַמוּ Genesis 30:39; 3 plural masc. יֵחַמְנָה (in the Chaldee and Arabic form for the common תֵּחַמְנָה, see Lehrgeb. p. 276) i. q. חָמַם *to be hot* (Arabic وحم to be hot, as the day; V. to be warm, of sexual desire in cattle). Eze. 24:11; specially with wrath, Deu. loc. cit., and with sexual desire, hence *to conceive* (speaking of sheep), Genesis 30:38, 39. [These two passages in Thes. are referred to חָמַם.] Impers. יֵחַם לוֹ Ecc. 4:11; and יֵחַם לוֹ 1 Ki. 1:1, to become hot. [See חָמַם.]

Note. Above at חָמַם I have followed the common arrangement, and referred the forms יֵחַם, יֵחַם to the root יָחַם; however, let grammarians inquire, whether they should not all be referred to חָמַם; compare the form יֵחַמּוּ Hosea 7:7.

PIEL יִחֵם I. יִחַם *to be warm*, with sexual desire, as cattle; *to have sexual intercourse*, Gen. 30:41; 31:10. Hence *to conceive*, used also of a woman. Psalm 51:7, וּבְחֵטְא יֶחֱמַתְנִי אִמִּי "and in sin did my mother conceive me." יֶחֱמַתְנִי for יִחֲמַתְנִי as אֶחֱרוּ for אִחֲרוּ, אֶחֱרוּ Jud. 5:28.

Hence חֵמָה for יְחֵמָה.

יַחְמוּר Deut. 14:5; 1 Ki. 5:3. Arabic يحمور a kind of deer, of a reddish colour (see the root חָמַר No. 2), with serrated horns, probably *cervus dama*. See Bochart, Hieroz. P. i. p. 913. (T. ii page 284, Leipsic edit.) Oedmann, Verm. Sammlungen, fasc. i. p. 30, seq.

יַחְמַי (for יַחְמְיָה "whom Jehovah guards"), [*Jahmai*], pr. n. m. 1 Ch. 7:2.

יָחַף an unused root, *to be barefoot*. (Arab. حفى id., Syr. ܚܦܝܐ unshod, ܐܬܚܦܝ to take one's shoes off. The stock lies in the syllable חף, and the primary idea is that of rubbing off, as if peeling, or barking, see the root חָפַף No. II. Hence حفى is also, to have the hoof worn down, speaking of cattle, to have the skin galled as a horse. IV. to shave the moustache, to trim the beard.)

יָחֵף m. *unshod, barefoot*, 2 Sam. 15:30; Isaiah 20:2, 3, 4; Jer. 2:25.

יַחְצְאֵל ("whom God allots"), [*Jahzeel*], pr. n. of a son of Naphtali. Gen. 46:24; in 1 Ch. 7:13 it is written יַחֲצִיאֵל. Gent. noun יַחְצְאֵלִי Nu. 26:48.

יָחַר i. q. אָחַר TO DELAY, TO TARRY. Found once 2 Sam. 20:5 כתיב, וייחר (read וַיִּיחַר). קרי, וַיּוֹחֶר is Hiph. in a Chaldee form from the root אָחַר.

[**יָחַשׂ** an unused root; see the following word.]

יַחַשׂ m. a word of the silver age, A RACE, A FAMILY. Found once Neh. 7:5, סֵפֶר הַיַּחַשׂ *pedigree, genealogy* (Chald. יַחַס is used in the Targums for Heb. מִשְׁפָּחָה and תּוֹלְדוֹת. Simonis also compares نحاس nature, origin; but this word properly signifies *brass*, i. q. נְחֹשֶׁת and the phrase كريم النحاس of a liberal and generous disposition, is figurative, and properly signifies *of fine brass*). Hence there is formed a denom. verb in—

HITHPAEL הִתְיַחֵשׂ *to cause one's name to be recorded in genealogical tables*, ἀπογράφεσθαι, *to be enrolled*, 1 Chron. 5:1, 7, 17; 9:1; Neh. 7:5. Inf. הִתְיַחֵשׂ is often used as a noun, and signifies *register, table of genealogy*, 1 Ch. 7:5, 7, 9, 40; 2 Ch. 31:16, 17; 2 Ch. 12:15, "the acts of Rehoboam—are recorded in the commentaries of Shemaiah—לְהִתְיַחֵשׂ so that the particulars are related in the manner of a genealogical table."

יַחַת (perhaps "union," contr. from יַחַדַת) [*Jahath*], pr. n. m. 1 Ch. 4:2; 6:5, 28 al.

יָטַב i. q. טוֹב, only used in the fut. יִיטַב, יֵיטַב (once תֵּיטְבִי Nah. 3:8; in pret. use is made of the verb טוֹב).

(1) *to be good*, Nah. 3:8. Mostly used impers.—(*a*) יִיטַב לִי "it will be well for me." Gen. 12:13; 40:14; Deu. 4:40.—(*b*) וַיִּיטַב בְּעֵינַי "it was good in my eyes," i. e. "I was pleased." Gen. 41:37; 45:16; Lev. 10:19, 20; more rarely followed by לִפְנֵי Est. 5:14; Neh. 2:5, 6; followed by לְ Ps. 69:32.

(2) *to be merry, joyful*, of the mind (לֵב). Jud. 19:6; Ruth 3:7; Ecc. 7:3.

Hiphil הֵיטִיב fut. יֵיטִיב, once יֵיטִיב.

(1) *to do well*, or *rightly* (any things which have been done), Deut. 5:25, הֵיטִיבוּ כָּל־אֲשֶׁר דִּבֵּרוּ "they have done well (as to) whatever they have said," i. e. they have well spoken. Deu. 18:17. Followed by a gerund. Jer. 1:12, הֵיטַבְתָּ לִרְאוֹת "thou hast seen rightly." 1 Sa. 16:17, מֵיטִיב לְנַגֵּן "who can play well," i. e. skilfully; without לְ poetically Isa. 23:16. Inf. absol. הֵיטֵב *in doing well*, or *rightly*, adv. *well, accurately, fitly*. Deu. 9:21; 13:15; 17:4; 19:18; 27:8. הֵיטִיב דְּרָכָיו Jer. 2:33; 7:3, 5; הֵ׳ מַעֲלָלִים Jer. 35:15, *to act*, or *live, well*, or *honestly*, without accus. elliptically, Jerem. 4:22, וּלְהֵיטִיב לֹא יָדָעוּ "they know not to do well." Jer. 13:23. Inf. adv. *honestly, rightly*. Jon. 4:9.

(2) *to do good* to any one, followed by a dat. Gen. 12:16; Ex. 1:20; followed by an acc. Deu. 8:16; 30:5; followed by עִם Gen. 32:10, 13; Nu. 10:32.

(3) *to make merry*, Jud. 19:22.

(4) *to fit, to adjust* (*to trim*), Germ. zurechtmachen (Syr. ܛܰܝܶܒ), as lamps, Ex. 30:7; to adorn the head, i. e. to put the locks in order, 2 Ki. 9:30.

(5) intrans. *to be good*, Mic. 2:7; hence followed by אֶל *to please*, as in Kal, 1 Sa. 20:13.

Hence מֵיטָב [and יָטְבָתָה].

יְטַב fut. יִיטַב Chald. id., followed by עַל *to seem good* to any one. Ezr. 7:18

יָטְבָתָה ("goodness," as if Agathopolis), [*Jotbath, Jotbathah*], Nu. 33:33; Deut. 10:7, pr. n. of a station of the Israelites in the wilderness, abounding with water. יָטְבָה [*Jotbah*], 2 Ki. 21:19, seems to be a different place.

יוּטָּה & יֻטָּה ("stretched out," or "inclined," verbal fut. Hoph. from נָטָה), [*Juttah*], pr. n. of a town in the tribe of Judah. Josh. 15:55; 21:16.

[Now Yŭtta, يطا Rob. ii. 190.]

יְטוּר (prob. i. q. טִירָה "an enclosure," "an encampment of Nomades," from the root טוּר of the form יָקוּם), pr. n. *Jetûr*, a son of Ishmael, Genesis 25:15; 1 Ch. 1:31; and his descendants the *Ituræans*, dwelling beyond Jordan, near the foot of Hermon, and on the eastern shore of the sea of Galilee, 1 Ch. 5:19, 20, the region which was afterwards the province of Ituræa (Luc. iii. 1; Relandi Palæstina, p. 106), at present the district of *Jeidûr* (جيدور, Burckhardt's Travels in Syria, p. 447). More has been said on this subject by Ilgen on the book of Job, p. 93, 94, and Fr. Münter in Progr. de Rebus Ituræorum ad Luc. iii. 1; Hafniæ, 1824, 4to.

יַיִן const. יֵין, once יֵין Cant. 8:2; with suff. יֵינִי m.

(1) *wine*, perhaps so called from bubbling up and fermenting, see יָוֵן, unless it be deemed better to regard it as a primitive. (Arab. وَيْن collect. clusters becoming black, with the noun of unity وَيْنَة, Æth. ወይን: a vineyard, wine, Greek οἶνος, Latin *vinum*, Armen. գինի *gini*). בֵּית הַיַּיִן house of wine, Cant. 2:4, poet. for בֵּית מִשְׁתֵּה הַיַּיִן Est. 7:8, convivial room, and the words in the cited place, הֱבִיאַנִי אֶל־בֵּית הַיָּיִן "he brought me to the house of wine," for he intoxicated me with love, μεθύσκομαι ἔρωτι. Vulg. *cella vinaria*. Others understand it to mean a vineyard, which in this context would be frigid.

(2) meton. effect of wine, *intoxication*, Gen. 9:24; 1 Sa. 1:14; 25:37.

יַךְ 1 Sa. 4:13 כתיב, by a manifest error of transcribers, for יַד (a side), which is in the קרי.

יָכַח unused in Kal, prob. i. q. נָכַח to be in the front, in the forepart; hence figuratively, *to be in the sunshine, to be clear, manifest, to appear*, like the Arab. وجح ["i. q. وضح"] IV. to make clear, to demonstrate, to prove, see Hiphil.

Hiphil הוֹכִיחַ—(1) *to argue, to shew, to prove* anything (beweisen). Job 13:15, אַךְ־דְּרָכַי אֶל־פָּנָיו אוֹכִיחַ "yet my ways I will argue before him:" I will declare, I will defend. Job 19:5, "prove against me my reproach," i. e. shew that I have acted basely.

(2) *to argue down* any one, *to confute, to convict*, Job 32:12. Followed by a dative, Pro. 9:7, 8, 15:12; 19:25; absol. Eze. 3:26; Pro. 25:12; Am. 5:10; Isa. 29:21. Especially with the idea of censure; hence *to reprove, to rebuke* any one (verweisen). Job 6:25, מַה־יּוֹכִיחַ הוֹכֵחַ מִכֶּם "what does your reproving prove?" i. e. your censure. Job 13:10; 40:2, מוֹכִיחַ אֱלוֹהַּ "reprover of God." Gen. 21:25, וְהוֹכִחַ אַבְרָהָם אֶת־אֲבִימֶלֶךְ "and Abraham reproved

Abimelech;" also, more strongly, *to upbraid*, 2 Ki. 19:4 Isa. 37:4; and thus—

(3) *to correct* by punishment, *to punish;* especially used of God dealing with men in discipline for their amendment, Job 5:17; Prov. 3:12; Psa. 6:2; 38:2; 94:10; 105:14; 141:5. In this sense it is often joined with יִסַּר.

(4) *to judge, to decide,* syn. שָׁפַט Isa. 11:3; followed by לְ Isa. 2:4; also, *to do justice* to any one (like שָׁפַט, דִּין), 11:4; followed by בֵּין: *to be arbiter* between—Gen. 31:37; Job 9:33; followed by a dat. *to adjudge for* any one, Gen. 24:14, 44.

(5) *to dispute, to altercate* with any one; prop. to argue down, to try to convince (compare נִשְׁפַּט, נָדוֹן, and Niphal); followed by an accus. Job 22:4; followed by אֶל Job 13:3; followed by לְ 16:21.

Hophal pass. of No. 3, Job 33:19.

Niphal נוֹכַח—(1) pass. of Hiph. No. 2, *to be argued down, to be convicted.* Gen. 20:16, וְנֹכָחַת "and she (Sarah) was convicted," she had nothing by which she could excuse herself.

(2) recipr. *to dispute* with any one, Job 23:7; Isa. 1:18.

Hithpael הִתְוַכַּח i. q. Niph. No. 2, Mic. 6:2.

Derived nouns, תּוֹכֵחָה, תּוֹכַחַת.

יְכִילְיָה [*Jecoliah*], 2 Ch. 26:3 כתיב for יְכָלְיָה.

יָכִין ("whom God strengthens," "founds"), [*Jachin*], pr. n.—(1) of a son of Simeon, Gen. 46:10; for which there is 1 Ch. 4:24, יָרִיב.

(2) of the right hand column before the porch of Solomon's temple, 1 Ki. 7:21. Patron. of No. 1 is יָכִינִי Nu. 26:12.

יָכֹל, rarely יָכוֹל 2 Chron. 7:7; 32:14; fut. יוּכַל (properly, fut. Hophal, *to be made able,* see Lehrg. page 460; for that this is not fut. Kal, as formerly was thought, and is still repeated, is clear from the fact, that the pr. n. יוּכַל Jer. 38:1, is also spelled יְהוּכַל 37:3), pl. יָכְלוּ, יוּכְלוּ, inf. const. יְכֹלֶת.

(1) TO BE ABLE, CAN. (A cognate root is כּוּל to take, to hold, to contain, to sustain, fassen, tragen können, comp. letter *a*.) Const. followed by an acc. Job 42:2; more frequently followed by a gerund (Germ. vermögen zu), Gen. 13:6, 16; 45:1, 3; Exod. 7:21, 24; by a naked inf. Exod. 2:3; 18:23; also by a finite verb, Est. 8:6, אֵיכָכָה אוּכַל וְרָאִיתִי "how shall I be able to see," etc. Specially it is—(*a*) *to be able to bear* (comp. כּוּל), Isa. 1:13; Psalm 101:5; more fully יָכֹל לָשֵׂאת Jer. 44:22; Pro. 30:21; or הָכִיל Am. 7:10.—(*b*) *to be able to bring oneself* to do anything. Gen. 37:4, "they could not (bring themselves to speak) friendly to him." Job 4:2. Hos. 8:5, ellipt. עַד־מָתַי לֹא יוּכְלוּ נִקָּיֹן "how long will not they be able (to practise) innocency?" i. e. are they not able to resolve to act uprightly?—(*c*) to be able lawfully, i. e. *to be lawful,* or *permitted* to any one. Gen. 43:32, "the Egyptians could not eat with the Hebrews," i. e. they could not lawfully, it was not permitted to them. Nu. 9:6; Deu. 12:17.

(2) *to be powerful, to prevail,* whether in fighting or in anything else, Hos. 12:5; Jer. 3:5; 20:7; 1 Ki. 22:22. Followed by לְ of the pers. to prevail over any one in fighting, Gen. 32:29. With a verbal suffix (whether it be taken as a dative or an accus.), Jer. 20:10; Psa. 13:5. With a dative of the thing, metaph. *to be master* of anything difficult, i. e. to comprehend it, Ps. 139:6.

Derived proper names, יְהוּכַל, יוּכַל, יְכָלְיָה.

יְכֵל, יְכִל Ch. fut. יִכֻּל Dan. 3:29; 5:16; and the Hebr. form יוּכַל 2:10—(1) *to be able, to be powerful,* followed by a gerund, Dan. 2:47; 3:17; 4:34.

(2) *to prevail, to overcome,* followed by a dat. of pers. Dan 7:21.

יְכָלְיָה & יְכָלְיָהוּ ("for whom Jehovah shews himself strong," ["strong by means of Jehovah"]), [*Jecoliah, Jecholiah*], pr. n. of the mother of king Uzziah, 2 Ki. 15:2, and 2 Ch. 26:3 קרי.

יְכָנְיָה see יְהוֹיָכִין.

יָלַד (Arabic وَلَدَ, Æth. ወለደ:), 1 pers. יָלַדְתִּי, but with suff. יְלִדְתִּיךָ Psa. 2:7, יְלִדְתַּנִי Jer. 15:10; יְלִדְתָּנוּ 2:27 (which some would take from يَلَدَ, יָלַד, without any need), inf. absol. יָלֹד constr. לֶדֶת (לָלֶדֶת) Isa. 37:3; מִלֵּדָה Hos. 9:11; לֶדֶת, once לַת 1 Sam. 4:19; with suff. לִדְתָּהּ, fut. יֵלֵד, part. יֹלֵד, fem. יֹלֶדֶת and יֹלַדְתְּ Gen. 16:11; Jud. 13:5, 7.

(1) *to bring forth, to bear,* as a mother, Genesis 4:1, 22; 16:1, 15, etc.; used of animals as well as persons, Gen. 30:39; also *to lay* eggs, as a bird, Jer. 17:11. Part. fem. יוֹלֶדֶת *one who brings forth,* poetically for *a mother,* Prov. 17:25; 23:25; Cant. 6:9. Sometimes the accusative *children* is omitted by ellipsis; Genesis 6:4, וְיָלְדוּ לָהֶם "and they bare (children) to them;" 16:1, וְשָׂרַי אֵשֶׁת אַבְרָם לֹא יָלְדָה לוֹ "and Sarai Abraham's wife bare him no (children);" 30:3 (comp. Niphal and Pual). Metaphorically, to bring forth fraud, iniquity (opp. to הָרָה to conceive, to plan), Job 15:35; Ps. 7:15; compare Isa. 33:11. by a similar metaphor, Pro. 27:1, "thou knowest not what a day may bring forth;" Zeph. 2:2.

(2) *to beget,* as a father (like the Greek τίκτειν

γεννᾷν, Lat. *parere*, used of either sex, whence *οἱ τεκόντες*, parentes), Gen. 4:18; 10:8, 13. Used of God, *to create.* Deu. 32:18, "thou hast forgotten the rock that begat (created) thee." Jerem. 2:27, "(idolaters) say to a stock, thou art my father, thou hast begotten (i. e. hast created) me." (Compare אָב No. 3.) Thus light will be thrown on the passage Ps. 2:7, where God says to the king (the son of God, comp. בֵּן No. 8, *b*), "thou art my son, this day have I begotten thee;" i. e. I have created or constituted thee king, giving thee the divine spirit. Those who maintain that this word must necessarily be taken in a physical sense, as implying generation, and that in this passage the eternal generation of Christ is taught, do not appear to have considered (besides the passages in Deut. and Jer.) the words of the apostle, 1 Cor. 4:15, *ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.* [Whatever difficulty might have been found in Psalm 2:7, it is all cleared away by the New Test.; where we learn, that it speaks of the resurrection of Christ, when He, the eternal son of God, became *the first begotten of the dead;* the passage 1 Cor. 4:15, refers to believers in the risen son of God, who are themselves "begotten again to a lively hope" by His resurrection, or, as is said in another place, "begotten by the word of truth."]

NIPHAL נוֹלַד *to be born.* Gen. 4:18, וַיִּוָּלֵד לַחֲנוֹךְ אֶת־עִירָד "and unto Enoch was born Irad;" 21:5; 46:20; Num. 26:60. Ellip. as in Kal No. 1. Gen. 17:17, הַלְּבֶן מֵאָה־שָׁנָה יִוָּלֵד "shall (a child) be born to him that is an hundred years old?" 1 Chr. 3:5; 20:8, for נוֹלְדוּ Lamed is doubled נוּלְּדוּ.

PIEL יִלֵּד *to aid a woman who brings forth,* Ex. 1:16. Part. f. מְיַלֶּדֶת *a midwife,* Exod. 1:15; Gen. 35:17.

PUAL יֻלַּד and יוּלַּד Jud. 18:29; Ruth 4:17—(1) *to be born,* i. q. Niphal, Gen. 4:26; 6:1. Impers. e.g. 10:21, וּלְשֵׁם יֻלַּד גַּם־הוּא "and to Shem even to him was born," i. e. children were born.

(2) *to be created,* Ps. 90:2.

HIPHIL הוֹלִיד—(1) *to cause a woman to bring forth* (spoken of God), Isa. 66:9; *to beget* children by any one, to impregnate a woman, 1 Chron. 2:18; 8:8; *to make* (the earth) *fruitful* (as showers), Isa. 55:10.

(2) *to beget,* as a father, i. q. Kal No. 2, Gen. 5:4, 7, 10, 13, seq; 11:11, seq. Metaphorically *to beget* wickedness, Isa. 59:4 (nor is it needful in this passage to ascribe to Hiphil the sense of bringing forth).

(3) *to create.* Job 38:28, מִי־הוֹלִיד אֶגְלֵי־טָל "who hath begotten (created) the storehouses of dew?"

HOPHAL, properly to be caused to be born, hence *to be born.* Inf. הֻלֶּדֶת Gen. 40:20, and הוּלֶּדֶת Eze 16:4, 5, *birth.* Genesis loc. cit., יוֹם הֻלֶּדֶת אֶת־פַּרְעֹה "Pharaoh's birth day," prop. the day of Pharaoh's being born. As to the use of accusatives with passive verbs, see my Grammar, edit. 9, p. 233 [§ 140, ed. 11]. Olshausen, Emendationen zum A. T. p. 24, 25.

HITHPAEL, *to declare one's self to be born,* to cause one's name to be inscribed in the genealogical tables, Nu. 1:18. In the books of a later age, the expression used is הִתְיַחֵשׂ.

Derivative nouns, besides those which immediately follow, וָלָד, וָלָד, תּוֹלֶדֶת, מוֹלֶדֶת, יָלִיד, and pr. n. מוֹלִיד, אֶלְתּוֹלַד, תּוֹלָד, מוֹלָדָה.

יֶלֶד m. plur. constr. יַלְדֵי and יִלְדֵי (Isa. 57:4)—

(1) *one born, a son,* poetically i. q. בֵּן. Hence יַלְדֵי נָכְרִים *sons of strangers,* poet. for strangers (compare בֵּן p. cxxv, B.), *sons of wickedness,* for the wicked, Isaiah 57:4. Used *κατ' ἐξοχήν,* of *the king's son* [rather, *the son of God,* himself *the mighty God*], Isa. 9:5. Plur. comm. *children,* i. q. בָּנִים 1 Sam. 1:2; Ezra 10:1; also of the young of animals, Isa. 11:7; Job 38:41.

(2) *a child,* sometimes one recently born, Genesis 21:8, seq.; Ex. 1:17; 2:3, seq.; sometimes one older, *a young man,* Gen. 4:23 (in the other hemistich אִישׁ). Ecc. 4:13; 1 Ki. 12:8 (opp. to זָקֵן).

יַלְדָּה [pl. יְלָדוֹת], f. *a girl,* Gen. 34:4; Joel 4:3; Zec. 8:5.

יַלְדוּת (denom. from יֶלֶד), f.—(1) *youth,* as a period of life, Ecc. 11:9, 10.

(2) *youth, young men,* Ps. 110:3.

יִלּוֹד verbal adj. *born,* i. q. יָלוּד, Ex. 1:22; Josh. 5:5; 2 Sa. 5:14.

יָלוֹן ("passing the night," "tarrying," from לוּן), [*Jalon*], pr. n. m. 1 Ch. 4:17.

יָלִיד—(1) verbal adj. *born,* especially in the phrase יְלִיד בַּיִת "(a slave) born in the house of his owner," *verna,* Arab. وَلِيدٌ, تَلِيدٌ id. Gen. 14:14; 17:12, 13, 23; Lev. 22:11.

(2) subst. *a son;* יְלִידֵי הָעֲנָק the sons of Anak, Nu. 13:22, 28; יְלִידֵי הָרָפָה 2 Sam. 21:16, 18, the sons of Raphah, i. q. רְפָאִים.

יָלַךְ TO GO, TO WALK; see הָלַךְ.

יָלַל an onomatopoetic root, unused in Kal, TO YELL, TO WAIL. See for similar words under אָבַל

page cccxxxix, B; also Arm. լալ *lal*, Germ. lullen, Low Saxon, *lilauen*.

Hiphil הֵילִיל, fut. יְהֵילִיל (Isa. 52:5), יְיֵלִיל (Lehrg. p. 389).

(1) *to cry out, to lament, to howl*, Isa. 13:6; 15:3; 23:1, 14; Jer. 25:34; Am. 8:3, הֵילִילוּ שִׁירוֹת הֵיכָל "the songs of palaces shall howl" (shall become sad, shall be mournful).

(2) Once used of the joyful voices of proud conquerors, Isa. 52:5; so ولولا of the sound of war, Barhebr. p. 411, 413, Gr. ὀλολύζειν of a joyful outcry, Æschyl. Septem ante Theb. 831; Agam. 281; and on the contrary ἀλαλάζειν for lamentation, Eurip. Phœn. 358. Also רִנֵּן ,הֵרִיעַ ,צָרַח are used for outcry of either kind.—There seems to be a trace of the form הוֹלִיל (compare وَلْوَل, and the noun תּוֹלָל), Ps. 78:63, where for הוּלָּלוּ the parallelism requires us to read הוֹלִילוּ (are lamented). [Few, I believe, will approve of any such alteration; the passage needs none.]

Derivatives, תּוֹלָל and—

יְלֵל m. *yelling* or *howling* of wild beasts, Deu. 32:10; comp. Arab. يباب yelling, for خراب يباب a desert where wild beasts yell (Willmet's Lex. Arab. s. v.), and Hebr. אִיִּים.

יְלָלָה const. state יִלְלַת f. *howling, yelling*, Isa. 15:8; Jer. 25:36; Zec. 11:3.

יָלַע i. q. לָעָה [i. q. לוּעַ Thes.], Arab. لغى to utter anything rashly (Syn. בָּטָא), Pro. 20:25. In Arabic the verb لغى is used of rash oaths, Kor. Sur. ii. 225. As to the power of the syllable לע see under לוּעַ.

[Hence תּוֹלָע and תּוֹלֵעָה in Thes.]

יָלַף an unused root. Arabic ولف Conj. III. to adhere firmly. Hence—

יַלֶּפֶת f. *a scab, an* itching *scab*, so called from sticking fast, Levit. 21:20; 22:22; LXX. λειχήν, Vulg. *impetigo*.

יָלַק an unused root, i. q. לָקַק *to lick, to lap*, to lick up, to browse upon, like cattle (comp. לָחַךְ Nu. 22:4). Hence—

יֶלֶק m. a species of *locust*, with wings (Nah. 3:16) and hairy (Jer. 51:27), Ps. 105:34; Joel 1:4; 2:25; see Bochart, Hieroz. P. ii. p. 443.

יַלְקוּט *a bag, a purse*, so called from collecting (root לָקַט), 1 Sa. 17:40

יָם const. יַם־, more rarely יָם־; with suff. יַמּוֹ Jer. 51:36; with ה parag. יָמָּה; pl. יַמִּים m.—

(1) the sea (Arab. يم, Syr. ܝܡܐ and ܝܡܬܐ but the latter word is generally used for a lake; Ægypt. ιου id. A derivation is scarcely to be sought; however it may be conjectured that it properly denotes, *the boiling, foaming* of the sea; compare יוֹם and יֵמִים; [referred in Thes. to the unused root יָמַם]). Used either of the ocean or any of its parts, or of inland lakes (Job 14:11, Syr. ܝܡܬܐ). So יָם־כִּנֶּרֶת the lake of Tiberias, Nu. 34:11; יָם־הַמֶּלַח Gen. 14:3 (the salt sea), יָם הָעֲרָבָה (sea of the desert) Deu. 4:49, יָם קַדְמֹנִי (eastern sea) Joel 2:20; Zec. 14:8, *lacus Asphaltites*, or the Dead Sea; יָם־סוּף (the weedy sea, see סוּף) and יָם־מִצְרַיִם Isa. 11:15, the Red Sea; הַיָּם הַגָּדוֹל the great sea, Nu. 34:6, 7, and הַיָּם הָאַחֲרוֹן the hinder, i. e. the western sea, Deu. 11:24, for the Mediterranean sea; הַיָּם with art. used (as shewn by the context) of the Mediterranean sea, Josh. 15:47; the sea of Galilee, Isa. 8:23; the Red Sea, Isa. 10:26; the Dead Sea, Isa. 16:8; הֲמוֹן יָם wealth of the sea, is the wealth of maritime and trans-marine nations (הָאִיִּים) procured by sea voyages; Isa. 60:5, i. q. שֶׁפַע יַמִּים Deu. 33:19; Job 7:12, הֲיָם אָנִי אִם תַּנִּין כִּי וגו׳ "am I a sea, or a seamonster, that," etc., i. e. am I untamed like the sea? Lam. 2:13, גָּדוֹל כַּיָּם שִׁבְרֵךְ "thy ruin is great like the sea." Plur. יַמִּים *seas*, poet. for the sing., e. g. for the prose חוֹל הַיָּם Gen. 32:13; 41:49; poet. is said חוֹל יַמִּים Gen. 49:13; Job 6:3; Jud. 5:17; Ps. 78:27. Figuratively and hyperbolically יָם־הַנְּחֹשֶׁת *the sea of brass* was the name of the great laver in the inner court of Solomon's temple, 2 Ki. 25:13; 1 Ch. 18:8. The name of *sea* is also applied to—

(2) *a great river*, as the Nile, Isa. 19:5; Nahum 3:8; the Euphrates, Isa. 27:1; Jer. 51:36; pl. of the arms of the Nile, Eze. 32:2. (So Arab. يمّ and بحر compare Diod. i. 12, 96. More instances have been given on Isa. 19:5.)

(3) *the west, the western quarter*, from the Mediterranean sea being situated to the west of Palestine; רוּחַ יָם the west wind, Exod. 10:19; פְּאַת־יָם the west side, Ex. 27:12; 38:12; יָמָּה westward, Gen. 28:14; Exod. 26:22 (also to the sea, Ex. 10:19, for which there is more frequently הַיָּמָּה); מִיָּם from the west, Gen. 12:8; מִיָּם לְ on the west of any place, Josh. 8: 9, 12, 13. Twice (Ps. 107:3; Isa. 49:12) יָם is joined with the north (צָפוֹן); and on this account some suppose it, at least in these places, to signify *the south*

but elsewhere, also quarters which are not opposite but near together are spoken of in the same connexion; compare Am. 8:12; Deu. 33:23.

יַם emphat. יַמָּא Ch. *the sea.* Dan. 7:2, 3.

יָמָה an unused root, which appears to have signified *heat, warmth;* kindred words are יָמִים, יוֹם, which itself follows the analogy of this root; יָמוּ = יוֹם, יָמִים, يمى, to be hot (as the day). See under יוֹם. [Hence the three following words—]

יְמוּאֵל ("the day of God," יְמוּ = יוֹם comp. שְׁמוּ i. q. שֵׁם, מְתוּ i. q. מַת a man), [*Jemuel*], pr. n. of a son of Simeon, Gen. 46:10, called erroneously נְמוּאֵל Nu. 26:12.

יָמוֹת pl. of the noun יוֹם, which see.

יָמִים id. see ibid.

יֵמִם m. pl. ἅπαξ λεγόμ. Gen. 36:24, prob. according to Vulg. *aquæ calidæ, thermæ, hot springs,* such as are actually found in the country spoken of in the passage, to the east of the Dead Sea. That which Jerome says in Quæst. ad loc. cit. "Nonnulli putant aquas calidas *juxta punicæ linguæ* viciniam, quæ hebrææ contermina est, hoc vocabulo significari," is not to be despised, nor is it devoid of etymological reasons; see those which have been given under יוֹם and יָמָה. In the Samaritan copy of the Pentateuch it is הָאֵימִים Emims or giants, and so it is understood by Onkelos and Pseudo-Jonathan. By a very unhappy conjecture made from the context, some Jewish writers and Luther [also the English version] understand it to mean *mules.*

יְמִימָה (i. q. يمامة "dove"), [*Jemimah*], pr. n. of a daughter of Job, Job 42:14.

יָמִין subst.—(1) m. ["com. but mostly fem."] *the right side,* the right quarter. (Arab. يمين). When put in the genitive after other nouns it has the force of the adj. *right* (יְמָנִי). שׁוֹק הַיָּמִין the thigh of the right side, i. e. the right thigh; עֵין יָמִין the right eye, 1 Sa. 11:2; יַד יְמִינוֹ Genesis 48:14; יַד יְמִינִי his, my right hand, Ps. 73:23; Jer. 22:24. (Compare Syr. ܐܺܝܕܳܐ ܝܰܡܺܝܢܳܐ the right hand). Also—(*a*) *on the right* is עַל יָמִין Job 30:12; מִיָּמִין 1 Kings 7:39, 49; יָמִין (acc.) Job 23:9.—(*b*) *on the right of any* person or thing is עַל יְמִין פ׳, דָּבָר Neh. 8:4; Zec. 4:11; אֶל יְמִין דָּבָר 1 Sa. 23:24; לִימִין פ׳ Ps. 109:31; Isaiah 63:12; מִימִין פ׳ Gen. 48:13; Ps. 16:8; Ezek. 10:3; Zec 4:3; מִימִין לְ׳ 2 Ki. 23:13; יְמִין פ׳ 2 Sa. 24:5.—(*c*) *on* or *at the right* (after verbs of motion) לְיָמִין Neh. 12:31; of some one לִימִין פ׳ Psalm 110:1. שֵׁב לִימִינִי "sit thou at my right hand."—(*d*) *towards the right* is אֶל הַיָּמִין עַל הַיָּמִין 2 Sa. 2:19; Isa. 9:19; Ezek. 1:10; הַיָּמִין Gen. 13:9, and יָמִין 1 Sam. 6:12; Nu. 20:17; 22:26; often in proverbial phrases, סוּר יָמִין אוֹ שְׂמֹאל to turn to the right or left, Deu. 2:27; 5:29; 17:20; Josh. 1:7, 23:6.—*To stand on the right hand* of any one is the same as *to aid* him, Ps. 16:8; 109:31; 110:5; 121:5; [The passages Ps. 109:6, Zec. 3:1, show that this cannot be always the meaning of the phrase; the *context* and *subject* must be carefully heeded.] Those on whom special honour is conferred are said *to sit on the right hand of a king,* as the queen, 1 Ki. 2:19; Ps. 45:10; the friend of the king, and minister of the kingdom, Ps. 110:1 (where see the interpreters); comp. Jos. Arch. vi. 11 § 9. [No one who believes in the divine authority of the N. Test. can doubt the application of Ps. 110:1 to Him, as risen from the dead, and ascended into the Father's presence, "from henceforth expecting till His enemies shall be made His footstool."]

(2) i. q. יַד יָמִין *the right* sc. hand, Gen. 48:18; Ex. 15:6; Ps. 21:9; 44:4, etc. In this signification, like יָד, it is joined with a feminine verb (Ps. 137:5), more rarely with a masculine (Prov. 27:16).—Psa. 80:18, אִישׁ יְמִינֶךָ "the man of thy right hand," i. e. whom thy right hand conducts, [rather, the man who is there seated, even Christ himself].

(3) *the southern quarter, the south,* compare the remarks on אָחוֹר No. 2. 1 Sa. 23:19, מִימִין הַיְשִׁימוֹן "from the south of the desert." Verse 24. 2 Sam. 24:5.

(4) The right hand in Hebrew, the same as in Greek, is connected with the idea of success, and thus denotes *prosperity,* like the Arab. يمن, see pr. n. בִּנְיָמִין Gen. 35:18. [It appears to be a mere assumption to assign this meaning or this idea to the Hebrew word.]

(5) [*Jamin*], pr. n. of a son of Simeon, Genesis 46:10 all.

Hence patron.—

יָמִינִי [*Jaminites*], Nu. 26:12.

יְמִינִי—(1) i. q. יְמָנִי *right* (opposite to left), only found 2 Ch. 3:17; Eze. 4:6 כתיב.

(2) בֶּן־יְמִינִי and ellipt. יְמִינִי *a Benjaminite,* Gentile noun from בִּנְיָמִין see page CXXVIII, B.

מְלָא & **יִמְלָה** ("whom he, sc. God, will fill up"), [*Imla, Imlah*], pr. n. of the father of Micaiah the prophet, 1 Ki. 22:8, 9.

יַמְלֵךְ ("whom God makes to reign"), [*Jamlech*], pr. n. of a leader of the tribe of Simeon. 1 Ch. 4:34.

יָמַם an unused root, see יְמִימָה. ["(1) i. q. הָמַם and הָמָה *to make a noise;* hence יָם sea.

(2) i. q. יוֹם, יָמָה *to be hot*, whence ܝܘܡܐ day, applied to love, whence יְמִימָה." Thes.]

יָמַן unused in Kal; ["kindred to אָמַן"].

Hiphil הֵימִין and הֵמִין 2 Sam. 14:19, denom. from יָמִין.

(1) *to go to the right, to turn to the right.* Gen. 13:9; Eze. 21:21. Comp. אָמַן No. II.

(2) *to use the right hand.* Part. מַיְמִינִים 1 Ch. 12:2.

Derived or cognate nouns, יְמִינִי, יָמִין No. 1, תֵּימָן and—

יִמְנָה ("prosperity," i. q. يمنة), [*Jimna, Imna*], pr. n. of a son of Asher, Gen. 46:17 all.

יְמָנִי m. יְמָנִית f. adj. *right* (opposite of left), Ex. 29:20; Levit. 8:23. Formed as from יָמָן, يمن the right side.

יִמְנָע ("whom God retains," i. e. preserves), [*Imnah*], pr. n. m. 1 Ch. 7:35.

יָמַר unused in Kal, i. q. מוּר to exchange. Hence—

Hiphil הֵימִיר *to change*, to exchange, Jer. 2:11.

Hithpael הִתְיַמֵּר *to exchange oneself* with any one, i. e. *to change places with any one* (compare Arab. بدل to change, to exchange, Conj. V. to take the place). Isa. 61:6, בִּכְבוֹדָם תִּתְיַמָּרוּ "for their brightness be ye substituted." So Saad. and Jarchi, Others, as Vulg., Chald., Syr., "in their brightness ye shall glory," as though it were the same as התאמר.

יִמְרָה ("stubborn," from מָרָה), [*Imrah*], pr. n. m., 1 Ch. 7:36.

יָמַשׁ i. q. מָשַׁשׁ, unused in Kal.

Hiphil, Jud. 16:26 in כתיב הימשני (הֲמִישֵׁנִי) *let me feel.*

יָנָה fut. יוֹנֶה.—(1) to act violently, to oppress. ["The primary idea is that of heat, kindred to יָחַם, also to יוֹם etc."] Part. Zeph. 3:1, הָעִיר הַיּוֹנָה "the oppressing city." In other passages it is used as an epithet for a sword. חֶרֶב הַיּוֹנָה the oppressing or violent sword, Jer. 46:16; 50:16: and without חֶרֶב probably id.; 25:38, חֲרוֹן הַיּוֹנֶה "the wrath of the oppressing," i. e. sword, as it has been well taken by Schnurrer, unless, perhaps, with LXX., Chald., and some MSS. we ought to read חֶרֶב הַיּוֹנָה. Psalm 74:8, נִינָם יָחַד "let us oppress (i. e. let us destroy them all."

Hiphil הוֹנָה fut. יוֹנֶה i. q. Kal, than which it is oftener used, specially of civil commotions, i. q. עָשַׁק Exod. 22:20; Levit. 19:33; Eze. 18:7, seq.; Isa. 49:26; used of fraud and cheating in buying and selling, Levit. 25:14, 17; followed by מִן *to cast out*, from possession, Ezek. 46:18. (Chaldee Aph. אוֹנִי id.) Compare יוֹנָה.

יָנוֹחַ ("rest"), [*Janoah*], pr. n. of a town on the borders of Ephraim and Manasseh, 2 Kings 15:29. With ה local יָנוֹחָה Josh. 16:6, 7.

יָנוּם ("sleep"), Josh. 15:53 כתיב, for which in קרי there is יָנוּס ("flight"), [*Janum*], pr. n. of a town in the tribe of Judah.

יָנַח an uncertain root, ["a spurious root"], whence the Hiphil הִנִּיחַ is commonly derived. But see for this form the root נוּחַ.

יְנִיקָה f. i. q. יוֹנֶקֶת *a sucker, a shoot*, Eze. 17:4. Properly, sucking, from the root יָנַק, pass. form, but with active power. To this word corresponds Ch. יָנִיק, יָנוּק, Syr. ܝܢܘܩܐ suckling.

יָנַק fut. יִינַק ["Ch. יְנַק, Syr. ܝܢܩ"] to suck, Job 3:12; properly a mother's breast, followed by acc., Cant. 8:1; Joel 2:16; but used also of other things, as Job 20:16, "he sucked the poison of asps." Figuratively Isaiah 60:16, "thou shalt also suck the milk of the Gentiles and the breasts of kings thou shalt suck," i. e. thou shalt be enriched with the wealth of nations and kings. Deu. 33:19, כִּי שֶׁפַע יַמִּים יִינָקוּ "for they shall suck the abundance of the seas," i. e. of transmarine nations; Isa. 66:11, 12. Part. יוֹנֵק—(*a*) *suckling*, Deu. 32:25; Ps. 8:3.—(*b*) *a shoot, a sucker*, see under the word יוֹנֵק.

Hiphil הֵינִיק *to give suck, to suckle*, as a mother a child, Genesis 21:7; Ex. 2:7, 9; 1 Sa. 1:23; also used of cattle, Gen. 32:16. Part. מֵינֶקֶת, with suffix מֵינִקְתּוֹ 2 Ki. 11:2. Plural מֵינִיקוֹת Isaiah 49:23 (a woman), *giving suck*, subst. *a nurse.* As things which are sweet and pleasant to the taste are sucked, hence *to cause to taste, to give to eat*, any thing sweet, Deu. 32:13.

Derivatives, יְנִיקָה, יוֹנֶקֶת, יוֹנֵק.

יַנְשׁוּף m. and once יַנְשׁוֹף (Isa. 34:11), an unclean bird, probably aquatic or living in marshes; Levit

11:17; Deut. 14:16, an inhabitant of deserts or marshes, Isa. loc. cit. LXX. and Vulgate render it *ibis*, i. e. the Egyptian heron. Chald., Syr., *noctua, ulula;* and so Bochart (Hieroz. P. II, p. 281, seq.), who supposes it to be so called from twilight (נֶשֶׁף). It seems to me to be a kind of *heron* or *crane*, such a one as utters a sound like the *blowing* of a horn, like the *ardea stellaris* (Rohrdommel), *ardea Agami* (der Trompetervogel), *grus vulgaris;* this opinion being in accordance with the etymology from נָשַׁף *to blow.* In the list of unclean birds, Levit. loc. cit. this bird is followed by תִּנְשֶׁמֶת, which is almost from the same root (נָשַׁף = נָשַׁם).

יָסַד [" Inf. with prefix לְיסוֹד Isa. 51:16; לִיסּוֹד (as if from a verb פ״ן), 2 Ch. 31:7. The primary and monosyllabic root is *sad*, Sanscrit to sit, Lat. *sedere*, Goth. *satjan*, to place; compare Eng. *to set*." See Thes.]—(1) TO FOUND (a building), ["*to place* a building, hence to found"], Ezra 3:12; Isa. 54:11. However, this proper and original signification is more frequent in Piel; in Kal commonly poetically used of God as founding the heaven or the earth, Psalm 24:2; 78:69; 89:12; 102:26; 104:5; Job 38:4; Am. 9:6. Also [" *to place*"] *to pile up* a heap, *appoint, ordain*, 2 Chr. 31:7.

(2) Metaphorically *to constitute, to establish*, as laws. Psa. 119:152; Hab. 1:12, לְהוֹכִיחַ יְסַדְתּוֹ "thou hast ordained it (the Chaldean people) for punishment," i. e. hast sent, hast called for it; in the other hemistich לְמִשְׁפָּט שַׂמְתּוֹ. Ps. 104:8, "unto the place which thou hast appointed for them," hast assigned. Isaiah 23:13, "behold the land of the Chaldees ... אַשּׁוּר יְסָדָהּ לְצִיִּים "Assyria appointed it for the inhabitants of the desert," i. e. for the Chaldees; compare my Commentary on the passage.

NIPHAL נוֹסַד—(1) *to be founded*, as a kingdom ["*to sit down, settle* as men in any country"], Ex. 9:18; Isa. 44:28.

(2) *to support oneself, to lean*, or *rest on one's arm;* used of men reclining on a couch or cushion, especially as deliberating and consulting together; hence *to take counsel together:* [This mode of arriving at this sense is rejected in Thes. Gesenius there takes up the idea of *to sit together in council*], Ps. 2:2; 31:14. Hence סוֹד for יְסוֹד prop. a cushion, a couch, [in Thes. a sitting together], hence a council; and, on the contrary, Arab. ديوان prop. deliberation, sitting together; hence a couch, on which those who consult recline.

PIEL יִסַּד—(1) i. q. Kal, *to found* (a building), ["*to place* a foundation stone"], with acc., Joshua 6:26; 1 Ki. 16:34; Zec. 4:9; Isa. 14:32; 28:16 Followed also by another acc. of the material. 1 Ki. 5:31, לְיַסֵּד הַבַּיִת אַבְנֵי גָזִית "to lay the foundation of the house with hewn stone." Figuratively, Ps. 8:3, יִסַּדְתָּ עֹז "thou hast founded glory" for thyself (comp. the usage of the Arabs, who compare glory to a firm and strong edifice; see Muntinghi on the passage).

(2) *to appoint, to ordain*, with an acc., 1 Ch. 9:22; followed by עַל Est. 1:8.

PUAL יֻסַּד *to be founded*, 1 Ki. 6:37; followed by an acc. of the material, 1 Ki. 7:10.

HOPHAL i. q. Pu. Inf. הוּסַד subst. *a foundation, being founded*, Ezr. 3:11; 2 Ch. 3:3. Part. מוּסָּד (with dag. forte euphon.) *founded*. Isai. 28:16, מוּסָד מוּסָּד *a founded foundation*, i. e. firm, comp חֵפֶשׂ מְחֻפָּשׂ Ps. 64:7; בָּשֵׁל מְבֻשָּׁל Ex. 12:9.

Derivatives besides those immediately following, יְסוֹד, מוּסָד, מוֹסָד, מוּסָדָה, מַסַּד, סוֹד [and pr. n. בְּסוֹדְיָה]

יְסֻד m. *foundation*, metaph. *beginning*. Ezr. 7:9.

יְסוֹד m. *a foundation, base*, as of the altar, Ex. 29:12; Levit. 4:7, seq.; of a building, Hab. 3:13. Pl. יְסוֹדִים Mic. 1:6, and יְסֹדוֹת Lam. 4:11. Metaph. used of princes (comp. שָׁתוֹת). Eze. 30:4.

יְסוּדָה f. *foundation*, Ps. 87:1.

יִסּוֹר m. *a corrector, a reprover*, verbal subst. of the form גִּבּוֹר from the root יָסַר. Job 40:2, הֲרֹב עִם־שַׁדַּי יִסּוֹר "shall the reprover (of God contend) in contending with the Almighty?" רֹב is inf. absol. from the root רִיב used instead of the finite verb, compare Jud. 11:25, הֲרוֹב רָב עִם יִשְׂרָאֵל where a finite verb is added. Various separate interpreters have rightly explained the single words of this verse (see as to יִסּוֹר Junius and Tremell., as to the form רֹב see Aben Ezra and Kimchi): but I have not found any who have rightly understood the whole. The interpretation which I have given above, was suggested in my larger lexicon [1810], and has been approved by Umbreit, Winer, de Wette, but neglected by Rosenmüller.

יָסוּר m. *drawing back, withdrawing*, verbal fut. from סוּר (as יָרִיב from רִיב). Jer. 17:13 כְּתִיב, יְסוּרַי "those who depart from me," for יְסוּרִים מִמֶּנִּי, as קָמַי for קָמִים עָלַי. סוּרַי קְרִי.

יָסַךְ an uncertain root, i. q. נָסַךְ *to pour out*, but intrans. *to be poured* (comp. שׂוּם and יָשַׂם). Once found Ex. 30:32, יִיסָךְ "shall be poured." But perhaps the reading should be יִסַּךְ. [This is not inserted as a root in Thes.]

יִסְכָּה ("one who beholds, looks out," from סָכָה), [*Iscah*], pr. n of the sister of Lot, Gen. 11:29.

יִסְמַכְיָהוּ ("whom Jehovah props up"), [*Ismachiah*], pr. n. m. 2 Ch. 31:13.

יָסַף in Kal and Hiph. fut. יוֹסִיף, apoc. יוֹסֵף, conv. וַיֹּסֶף (fut. Kal unused), inf. הוֹסִיף; part. יוֹסֵף for יוֹסִיף (Isa. 29:14; 38:5), and מוֹסִיף Neh. 13:18 (compare note).

(1) *to add*, (Syr. and Chald. Aph. אוֹסֵף, ܐܘܣܦ). Followed by an accus. of the thing added, and עַל of that to which it is added. Lev. 5:16, וְאֶת חֲמִישִׁתוֹ יוֹסֵף עָלָיו "and he shall add a fifth part thereto." Levit. 22:14; 27:13, seq.; Deu. 19:9; followed by אֶל 2 Sa. 24:3. The accusative of the thing to be added is however often omitted, Deu. 13:1, לֹא־תֹסֵף עָלָיו וְלֹא תִגְרַע מִמֶּנּוּ "neither add thereto nor take therefrom (any thing whatever)." Proverbs 30:6; Ecc. 3:14.

Hence—(2) *to add* (something) to—, i. e. *to increase* any thing, comp. the Fr. *ajouter à*, and Lat. *detrahere* (*aliquid*) *de laudibus alic.* Followed by עַל Ps. 71:14, וְהוֹסַפְתִּי עַל־כָּל־תְּהִלָּתֶךָ "and I will add to (increase) all thy praise." Ps. 115:14; Ezr. 10:10; followed by אֶל Eze. 23:14; followed by לְ Isai. 26:15; followed by an acc. Lev. 19:25. Job 42:10, וַיֹּסֶף יְהוָה אֶת־כָּל־אֲשֶׁר לְאִיּוֹב לְמִשְׁנֶה "and Jehovah increased twofold all things which Job had." Ecc. 1:18; Prov. 1:5; 9:9; 10:27; 16:21; 19:4; Job 17:9; Isa. 29:19. *To increase* any thing *to any one* sometimes means i. q. *to give more, plentifully.* Ps. 120:3, מַה־יִּתֵּן לְךָ וּמַה־יֹּסִיף לָךְ לָשׁוֹן רְמִיָּה "what shall one give to thee, or what shall one increase to thee, O deceitful tongue?" compare Lev. 26:21; Eze. 5:16. Elsewhere *to increase*, is i. q. to surpass. 2 Ch. 9:6, יָסַפְתָּ עַל הַשְּׁמוּעָה "thou hast increased the fame," i. e. thou hast surpassed the fame, comp. 1 Ki. 10:7.

(3) *To add to do anything*, followed by an inf. either naked or else with לְ prefixed, more rarely with a finite verb, (the copula either added or omitted, Prov. 23:35; Isa. 52:1; Hos. 1:6) is—(*a*) *to do again*, and in Latin [or other language which resembles it in this particular] it is commonly expressed by an adverb, *iterum*, *rursus*. Genesis 4:2, וַתֹּסֶף לָלֶדֶת "and she bare again." Gen. 8:10, 12; 18:29, וַיֹּסֶף עוֹד לְדַבֵּר "and he spoke yet again." Genesis 25:1; Exod. 10:28, 29.—(*b*) *to do something afterwards, to continue to do anything, to do it any longer.* Genesis 4:12, לֹא־תֹסֵף תֵּת־כֹּחָהּ לָךְ "(the earth) shall no more yield to thee her strength." Num. 32:15; Josh. 7:12; 1 Sam. 19:8; 27:4; Isa 47:1, 5.—(*c*) *to do more.* Genesis 37:5, וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ "and they hated him yet more;" 37:8 1 Sam. 18:29; 2 Sam. 3:34. – Sometimes the action which is either to be repeated or continued, is omitted, and is only to be gathered from what precedes. Job 20:9, עַיִן שְׁזָפַתּוּ וְלֹא תוֹסִיף "the eye has seen him, but it shall not add," sc. לְשׁוּף i. e. shall see no more. Job 34:32, "if I have sinned, I will not continue," sc. to sin. Job 38:11; 40:5, 32. Ex. 11:6, "such as never was before וְכָמֹהוּ לֹא־תֹסִיף (sc. לִהְיוֹת) neither afterwards will there be." Num. 11:25, "and when the Spirit came upon them they prophesied וְלֹא יָסָפוּ (sc. לְהִתְנַבֵּא) but (from that day) never any more," as is well rendered by the LXX. and Syr.

Note. In the future for יוֹסֵף there is sometimes written יֹאסֵף. Ex. 5:7; 1 Sa. 18:29; and on the contrary יוֹכֵף, יֹסֵף Ps. 104:29; 2 Sam. 6:1, for יֹאסֵף from אָסַף. For the imp. there occurs twice סְפוּ, but this is more correctly referred to the root סָפָה.

Niphal נוֹסַף—(1) *to be added*, followed by עַל Nu. 36:3, 4, reflect. *to join one's self*, Ex. 1:10.

(2) *to be increased*, sc. in wealth. Prov. 11:24. Part. נוֹסָפוֹת Isa. 15:9, *additions, increases*, sc. of calamities, i. e. new calamities.

Derived pr. n. יוֹסִפְיָה, יְהוֹסֵף, יוֹסֵף.

יְסַף Ch. unused in Kal.

Hophal (as in Hebrew) הוּסַף *to be added*, Dan. 4:33.

יָסַר rarely occurring in Kal, fut. אֶסֳּרֵם Hos. 10:10; Isa. 8:11 [This passage is omitted in Thes.]; part. יֹסֵר Pro. 9:7; Ps. 94:10. Elsewhere in—

Piel יִסֵּר, fut. יְיַסֵּר, inf. also יַסְּרָה Lev. 26:18, יַסֹּר Ps. 118:18.

(1) to correct by blows or stripes, to chastise, Deu. 22:18. 1 Ki. 12:11, 14, "my father chastised you with whips;" especially used of children who are corrected by their parents, Prov. 19:18; 29:17; of men corrected by God, Levit. 26:18, 28; Psa. 6:2; 38:2; 39:12; 118:18; Jer. 2:19; 10:24. (Æth. ገሠጸ: to correct, to reprove, to instruct; the palatal י being changed into the harsher ג.)

(2) *to correct* by words; hence—(*a*) *to admonish, to exhort*, Prov. 9:7; Job 4:3 (comp. Hos. 7:15). Ps. 16:7, אַף־לֵילוֹת יִסְּרוּנִי כִלְיוֹתָי "also by night my reins admonish me," to praise God. Followed by מִן *to dissuade from* anything, Isa. 8:11. Often used of the discipline which children receive from their parents, Deu. 21:18; or men from God, Deu. 4:36 8:5; Psa. 94:12.—(*b*) *to instruct, to teach.* Isa

28:26, יִסְּרוֹ לַמִּשְׁפָּט אֱלֹהָיו יוֹרֶנּוּ "he will instruct him according to the right, his God will teach him." Followed by two acc. Pro. 31:1.—Often joined with the synonymous word הוֹכִיחַ, which differs from this verb in applying primarily to the milder discipline of admonition and reproof, and being thence transferred to the more severe as that of stripes and punishment;—this verb, on the other hand, properly signifies the more severe discipline, and is transferred to that which is milder. Like the former is Gr. παιδεύειν, Germ. züchtigen (from Zucht, ziehen, erziehen), like the latter is Heb. לִמֵּד.

["Hiphil i. q. Kal and Piel. Once אַיְסִירֵם Hos. 7:12."]

Niphal נוֹסַר *to be corrected, to be admonished, to receive discipline*, Ps. 2:10; Jer. 6:8; Pro. 29:19; Eze. 23:48.—נִוַּסְּרוּ Eze. loc. cit. is Nithpael (see Lehrg. p. 249) for נִתְוַסְּרוּ. The common analogy is however preserved, if the word be written with other vowels, נוֹסְרוּ.

Derivatives, מֹסֵר, מוּסָר, יָסוּר.

יָע [pl. יָעִים] m. *a shovel* for taking away ashes, from the root יָעָה to take away, Exod. 27:3; 38:3; Nu. 4:14; 1 Ki. 7:40, 45. Vulg. *forceps*. (In Arabic many nouns derived from the root وعى signify a vessel, but in this root the Arabic appears to differ from the Hebrew.)

יַעְבֵּץ [*Jabez*], pr. n.—(1) of a man, 1 Chr. 4:9, 10; where it is so stated as if it were put for יַעְצֵב (he causes pains).

(2) of a town of the tribe of Judah, 1 Ch. 2:55.

יָעַד fut. יִיעַד—(1) TO POINT OUT, TO DEFINE, TO APPOINT, especially a place, Jer. 47:7, and time, 2 Sa. 20:5; also, a punishment, Mic. 6:9.

(2) *to espouse*, a wife or concubine, Ex. 21:8, 9. (Arab. وعد to point out anything before, especially good; but also sometimes, to threaten some harm. III. to appoint a time or place.—Apparently cognate is הוֹדִיעַ to cause to know, to point out.)

Niphal נוֹעַד—(1) *to meet with any one at an appointed place, to come with him to such a place;* followed by לְ Ex. 25:22; 29:42, 43; 30:6, 36; followed by אֶל Nu. 10:4.

(2) recipr. *to come together at an appointed time* or *place*, Neh. 6:2, 10; Job 2:11; Am. 3:3; also generally, *to come together*, Josh. 11:5; 1 Ki. 8:5; followed by עַל against any one, speaking of confederates, Nu. 14:35; 16:11; 27:3.

Hiphil הוֹעִיד *to appoint any one to meet* at a certain time or place, specially for judgment; *to summon to a court, to call on to plead.* Job 9:19, מִי יוֹעִידֵנִי "who shall cite me?" Jer. 49:19, 50:44.

Hophal—(1) *to be appointed, set*, Jer. 24:1.

(2) *to be turned*, as the face, Eze. 21:21.

Derivatives, עֵדָה, מוֹעֵד, מוֹעָד, מוּעָדָה, and pr. n. נוֹעַדְיָה.

יֶעְדּוֹ [*Iddo*], m. 2 Chron. 9:29 in קרי (for which יֶעְדִּי כתיב), pr. n. m.; elsewhere עִדּוֹ, which see.

יָעָה a root, ἅπαξ λεγόμ. Isaiah 28:17, ["TO SNATCH AWAY"], TO REMOVE, TO TAKE AWAY. Arab. وعى = אָסַף to gather, IV. to lay up; perhaps, to take away, to snatch away; whence יָע a shovel, and—

יְעוּאֵל & **יְעִיאֵל** (perhaps "treasure of God"), [*Jeuel, Jeiel, Jehiel*], pr. n. of several men—(1) of the captain of the Reubenites, 1 Ch. 5:7.—(2) of the builder of the city of Gibeon, 1 Chr. 9:35.—(3) of the scribe of king Uzziah, 2 Ch. 26:11, all.

יְעוּץ ("counsellor," part. fut. from עוּץ), [*Jeus*], pr. n. m. 1 Ch. 8:10.

יְעוֹרִים pl. *woods*, i. q. יְעָרִים Eze. 34:25 כתיב.

יְעוּשׁ (verbal, from fut. of the verb עוּשׁ, "whom God hastens"), [*Jeush, Jehush*], pr. n.—(1) of a son of Esau, Gen. 36:18; for which there is יְעִישׁ, verse 5, 14 כתיב.—(2) of a son of Rehoboam, 2 Chr. 11:19, also of others.

יָעַז unused in Kal, prob. i. q. עָזַז to be hard, firm, robust.

Niphal, Isa. 33:19, עַם נוֹעָז "a hard (or obstinate) people;" or, as well rendered by Jerome, *impudens*. Symm. ἀναιδής.

יַעֲזִיאֵל ("whom God comforts," from the root عزى to comfort), [*Jaaziel*], pr. n. m. 1 Ch. 15:18; for which there is, verse 20, עֲזִיאֵל.

יַעֲזִיָּהוּ ("which Jehovah comforts"), [*Jaaziah*], pr. n. m. 1 Ch. 24:26, 27.

יַעְזֵר & **יַעֲזֵיר** ("which Jehovah aids"), [*Jaazer*, [*Jazer*], pr. n. of a town in the tribe of Gad, near the land of the Ammonites, long subjected to the rule of the Moabites; its site was in the spot where now are the ruins called *Sâr*. As to *the sea of Jazer* (יָם יַעְזֵר Jer. 48:32), which is of very doubtful authority, see my observations on Isa. 16:8.—Nu. 21:32; 32:1. Greek Ἰαζήρ, 1 Macc. 5:8. Compare Eusebius, De Locis Heb. v. Ἰαζήρ.

יָעַט a root, ἅπαξ λεγόμ. i. q. עָטָה TO CLOTHE, Isa. 61:10.

יְעַט Chald. i. q. Hebr. יָעַץ TO COUNSEL. Part. יָעֵט (for יָעֵט), A COUNSELLOR of a king, Ezra 7:14, 15.
ITHPAEL, *to consult* together, Dan. 6:8.
Derivative, עֵטָא.

יְעִיאֵל [*Jeiel, Jehiel*], see יְעוּאֵל. [Also used when not in כתיב as 1 Ch. 5:7; 15:18, 21.]

יָעִיר ("whom God stirs up"), [*Jair*], pr. n. of a man, 1 Ch. 20:5 קרי, in כתיב there is יָעוּר. In the parallel place, 2 Sa. 21:19, there is instead of it יַעְרֵי אֹרְגִים, but אֹרְגִים appears to be a spurious reading taken by mistake from the following מְנוֹר אֹרְגִים.

יַעְכָּן ("troubled," see עָכַן), [*Jachan*], pr. n. m., 1 Ch. 5:13.

יָעַל unused in Kal—(1) TO ASCEND ON HIGH, TO RISE ABOVE; kindred to עָלָה. (Arab. وعل to rise above. V. *to ascend* a mountain, to stand on the summit, وعل, a noble, a prince.) Hence יָעֵל ibex.

(2) *to excel, to be useful*, compare יַעַל in the compound word בְּלִיַּעַל.

HIPHIL הוֹעִיל—(1) *to be useful, to profit, to aid*, absol. Pro. 10:2; 11:4; Jerem. 2:8, אַחֲרֵי לֹא־יוֹעִלוּ הָלָכוּ "they follow those who profit (or are worth) nothing," (i. e. false gods). Followed by dat. of pers. Isa. 30:5; Jer. 23:32; or of the thing. Job 30:13, לְהַוָּתִי יֹעִילוּ "they help my fall;" with suff. יוֹעִילוּךְ Isa. 57:12.

(2) intrans. *to be benefited*, to receive help from any thing. Job 21:15, מַה־נּוֹעִיל "what should we be benefited (in this thing)?" 15:3, "words לֹא יוֹעִיל בָּם in which there is no profit;" 35:3; Isa. 47:12; 48:17. Hence—

יָעֵל m. pl. יְעֵלִים const. יַעֲלֵי—(1) *the ibex*, perhaps also *the chamois*. Arab. وعل and وعل, Ps. 104:18; Job 39:1. Comp. Bochart, Hieroz. P. I, p. 915, seq. צוּרֵי הַיְּעֵלִים the rocks of the wild goats, near the desert of Engedi, 1 Sa. 24:3.

(2) [*Jael*], pr. n.—(*a*) of a judge [?] or heroic person of Israel, before the time of Deborah, Jud. 5:6. [This is surely the same as the next.]—(*b*) of a resolute woman, the wife of Heber the Kenite, Jud. 4:17, 18; 5:24. Some understand the same to be spoken of 5:6 [of course they are the same.]

יַעֲלָה—(1) f. of the preceding, *the female ibex*, or *chamois*. Pro. 5:19, יַעֲלַת חֵן "the graceful chamois;" an epithet applied to a beautiful woman. The Arabs say proverbially ازكى من الوعل more beautiful than an ibex; Bochart, i. 899

(2) [*Jaalah, Jahala*], pr. n. m., Ezra 2:56; Neh. 7:58. [יַעֲלָא].

יַעְלָם ("whom God hides"), [*Jaalam*], pr. n. of a son of Esau, Gen. 36:5, 14.

יָעַן an unused root. Syriac Ethpa. ܐܬܝܥܢ to be greedy, voracious, ܝܥܢܐ greedy, voracious. Hence probably יָעֵן and יַעֲנָה the ostrich, so called from its greediness.

יַעַן (for יַעֲנָה) prop. subst. purpose, intent (from the root עָנָה, عنى to propose any thing by words, to signify), always used as a particle:—

(1) as a prep. *on account of*, Eze. 5:9; Hag. 1:9; followed by an inf., Isa. 37:29.

(2) as a conj., *because, in that*, Nu. 20:12; 1 Ki. 20:42; 2 Ki. 22:19; more fully יַעַן אֲשֶׁר Gen. 22:16; 1 Sa. 30:22; 1 Ki. 3:11, etc.; more rarely יַעַן כִּי Nu. 11:20; Isa. 7:5; each followed by a pret. Followed by a fut. יַעַן אֲשֶׁר it is, *that*, Eze. 12:12. It is three times emphatically doubled יַעַן וּבְיַעַן *because and because*, because that (dieweil), Levit. 26:43; Eze. 13:10; and without the copulative יַעַן בְּיַעַן ibid., 36:3. Compare מַעַן.

יָעֵן *an ostrich*, so called from its greediness and gluttony; see the root יָעַן. Once found in plur. יְעֵנִים Lam. 4:3 in קרי; and there it is used ἐπικοίνως, of the female ostrich, for בְּנוֹת יַעֲנָה. LXX. ὡς στρουθίον. Vulg. *sicut struthio*. (As to the sense compare Job 39:17). Of much more frequent use is—

יַעֲנָה f. of the preceding (as to the form compare יָעֵל fem. יַעֲלָה, not יְעֵלָה), everywhere joined with בַּת: בַּת־הַיַּעֲנָה the daughter of the female ostrich, i. e. the female ostrich herself; according to Bochart, Hieroz. ii. 230, opp. to תַּחְמָס the male ostrich, Levit. 11:16; Deut. 14:15. In the plural, however, בְּנוֹת יַעֲנָה is, without doubt, used for either sex, Isa. 13:21; 34:13; Mic. 1:8; Job 30:29 (in these passages they are said to inhabit the deserts, and to utter a doleful cry). The Arabs, at least, call an ostrich without any distinction of sex نعام (a word which I judge kindred to the Hebrew), نعامة, بنت نعامة. Others have badly rendered יַעֲנָה *an owl*, from עָנָה *to cry out* (?)

in opposition to the context and the authority of the ancient interpreters.

יַעְנַי ["whom Jehovah answers"], [*Jaanai*], pr.n. m., 1 Ch. 5:12.

יָעַף fut. יִיעַף—(1) i. q. Arab. وغف, *to go swiftly, to run.* See Hophal, and the derived nouns יְעָף and תּוֹעָפוֹת.

(2) *to be fatigued, wearied out* (compare עָיֵף), whether in running, Jerem. 2:24, מְבַקְשֶׁיהָ לֹא יִיעָפוּ "those who seek her will not be weary." Luth. die sie suchen, dürfen nicht weit laufen. Isa. 40:30, 31; or with heavy labour, Isa. 40:28; 44:12; Hab. 2:13; or with grief, Isa. 50:4. [But this is the next word, the derivative יָעֵף.]

Hophal, part. *wearied.* Daniel 9:21, מֻעָף בִּיעָף "wearied in flight." LXX. τάχει φερόμενος. Others, following Theod., Vulg., Syr., take מוּעָף from the root עוּף, and translate it *flying*, but this is unsuitable to that which follows בִּיעָף.

Derivatives, תּוֹעָפוֹת and the following words.

יָעֵף m. *fatigued, wearied,* tired, Isa. 40:29 ["of a people"]; 50:4.

יְעָף masc. *a swift course,* ["*weariness,* arising from swiftness of course"], Dan. 9:21.

יָעַץ fut. יִיעַץ, for imp. there is twice עֻצוּ (from the root עוּץ) [perhaps primarily *to command.* See Thes. as to this, and also as to the cognate roots], Jud. 19:30; Isa. 8:10.—(1) to give counsel, 2 Sam. 17:11, 15; more fully יָעַץ עֵצָה 16:23; 17:7. Followed by dat. of pers., Job 26:3, by a suff., Exod. 18:19; 1 Kings 1:12; 12:8, 13. Part. יוֹעֵץ subst. *a counsellor, adviser,* Prov. 11:14; 24:6; especially *the counsellor,* or *minister* of a king, 1 Ch. 27:32, 33; Ezra 7:28; 8:25, (compare 7:24, 25). Plural יוֹעֲצִים *chiefs, leaders,* of a land and state, Job 3:14; 12:17; Isa. 1:26.

(2) *to take counsel, to decree,* followed by a gerund. Psa. 62:5, מִשְּׂאֵתוֹ יָעֲצוּ לְהַדִּיחַ "they have decreed to cast (him) down from his height;" followed by עַל against any one, Isa. 7:5; 19:17; 23:8; followed by אֶל Jer. 49:20. יָעַץ זִמּוֹת to devise evil counsels, Isa. 32:7.

(3) *to consult for any one,* i. e. *to provide for.* With suff. Ps. 16:7; 32:8, אִיעֲצָה עָלֶיךָ עֵינִי, pregn. for אִיעָצְךָ וְאָשִׂימָה עָלֶיךָ עֵינִי "I will care for thee, and will set my eye upon thee," i. e. I will favour thee. יוֹעֵץ one who consults, i. e. cares for, protects, Isa. 9:5. [The part. in all its other occurrences means a giver of counsel; why should it not be the same here? So Thes.]

(4) i. q. Arab. وعظ, *to predict, to declare future* things, Nu. 24:14; Isa. 41:28.

Niphal נוֹעַץ—(1) reflect. *to let oneself be counselled, to receive advice,* Pro. 13:10.

(2) recipr. *to consult one another,* i. e. *to hold a consultation, to deliberate,* Ps. 71:10; 83:6; followed by עִם 1 Ch. 13:1; or אֶת Isa. 40:14; 1 Ki. 12:6, 8, to deliberate *with any one.*

(3) *to consider with oneself;* also *to decree, command,* or *advise, as the result of deliberation.* Followed by אֶל 2 Ki. 6:8, וַיִּוָּעַץ אֶל עֲבָדָיו לֵאמֹר "and he commanded his servants, saying." 2 Chr. 20:21; 1 Ki. 12:6, 9, מָה אַתֶּם נוֹעָצִים "what do ye advise?"

Hithpael, i. q. Niphal No. 2, Ps. 83:4.

Derivatives, מוֹעֵצָה, עֵצָה.

יַעֲקֹב ("taking hold of the heel, supplanter, layer of snares," comp. Gen. 25:26; 27:36; Hosea 12:4), pr.n. *Jacob,* the younger of the twin sons of Isaac; also called *Israel* (יִשְׂרָאֵל); the ancestor of the nation of Israel, Gen. 25—50. אֱלֹהֵי יַעֲקֹב the God of Jacob, i. e. Jehovah, Isaiah 2:3; Psa. 20:2. בֵּית יַעֲקֹב and simply יַעֲקֹב the house or family of *Jacob;* poetically used of the people of Israel, i. q. בְּנֵי יִשְׂרָאֵל, יִשְׂרָאֵל, compare עֵשָׂו. Used of the *land of Israel,* Gen. 49:7; elsewhere used of the whole people regarded as one person, e. g. Isa. 41, 43, 44, 45, etc.; rarely used of the kingdom of Ephraim, Hos. 12:3; Mic. 1:5; Isa. 17:4; or even, as also Israel is used in the later books, of the kingdom of Judah, Obad. 18; Nah. 2:3.

יַעֲקֹבָה [*Jaakobah*], (id.), pr. n., 1 Ch. 4:36.

יַעֲקָן see עֲקָן.

יער an unused root, i. q. Arab. وعر, prop. *to boil, to boil up, to boil over;* the idea of which is applied to any sort of redundancy or abundance, as the luxuriant growth of plants. Hence the following words.

יַעַר [with suff. יַעְרוֹ] masc.—(1) *redundancy* of honey; honey spontaneously and freely flowing from the combs, which was called by the Greeks and Romans ἄκητον μέλι, *mel acetum* (Plin. N. H. xv. 11). Cant. 5:1; more fully יַעֲרַת הַדְּבַשׁ 1 Sam. 14:27. Some have carelessly and inaccurately rendered this *favus mellis,* meaning the cells of wax, the comb in which the honey is contained, and out of which the purest honey oozes, (see Ovid, Fast., iv. 152, *expressis mella liquata favis*). It is rather i. q. נֹפֶת צוּפִים the dropping of honey combs, the German Honigseim, Psalm 19:11. This very German word, of frequent occurrence in Luther's translation of the Bible, is

erroneously explained by some to mean the honeycomb (Honigzelle, Honigscheibe), while it rather signifies liquid honey, as if *saliva mellis* (Seim, i. q. Schleim, *saliva*).

(2) *a thicket of trees*, so called from the luxuriant growth of trees and shrubs, see the root (Syr. ܥܒܐ thicket of briers. Arab. وعر rugged place, whence the verb وعر to be rugged, difficult of passage, spoken of a region), Isaiah 21:13; Eze. 21:2, 3; hence any *wood* or *forest*, Deu. 19:5; Josh. 17:15, 18. בֵּית הַיַּעַר the house of the forest, Isa. 22:8; fully בֵּית יַעַר הַלְּבָנוֹן the house of the forest of Lebanon, 1 Ki. 7:2; 10:17; it was the armoury of king Solomon, elsewhere (Neh. 3:19) called נֶשֶׁק, its name arose from the cedar wood, of which it was built. Used of *a rugged rough country* (see Syr.), Hosea 2:14. Metaph. of a troop of enemies, Isa. 32:19; comp. 10:18, 19, 34.

(3) pr. n. probably i. q. קִרְיַת יְעָרִים Ps. 132:6.

יַעְרָה [*Jarah*], pr. n. m., 1 Chr. 9:42; probably a wrong reading, see יְהוֹעַדָּה.

יַעְרָה see יַעַר No. 1.

יַעְרֵי אֹרְגִים see יָעִיר.

יַעֲרֶשְׁיָה ("whom Jehovah nourishes," from the unused root עָרַשׁ, Syr. ܥܪܫ to fatten), [*Jaresiah*], pr. n. m., 1 Ch. 8:27.

יַעֲשַׂי (abbreviated from יַעֲשִׂיָּה "whom Jehovah made"), pr. n. masc., Ezra 10:37 יַעֲשׂוּ קרי, כתיב. [*Jaasau*].

יַעֲשִׂיאֵל ("whom God made"), [*Jaasiel, Jasiel*], pr. n. of one of David's captains, 1 Ch. 11:47; compare 27:21.

יִפְדְיָה ("whom Jehovah frees"), [*Iphedeiah*], pr. n. m., 1 Ch. 8:25.

יָפָה fut. יִיפֶה, וַיִּיף—

(1) properly TO SHINE, TO BE BRIGHT, cogn. root יָפַע, compare יָנַע, وجع, and יָנָה. Hence יֳפִי No. 1, and מוֹפֵת an illustrious deed, a miracle.

(2) *to be beautiful*, used of a woman, Cant. 4:10; 7:2, 7; Eze. 16:13; of a tree, 31:7.

PIEL, *to make beautiful, to adorn, to deck* (with gold), Jer. 10:4.

PUAL, with the two first radicals doubled יָפְיָפָה *to be very beautiful*, Psalm 45:3. But this form is altogether without analogy, nor is there any example found of first radicals which are doubled; examples of doubling the latter radicals, such as סְחַרְחַר, can hardly be compared with this, since this latter usage, instead of increasing the signification, diminishes it. To give my own opinion, I think that an error may exist in this word, and that the letters יפ at the beginning may be spurious, as having arisen from the practice of copyists; of this, which has been a constant source of errors, I have treated in Thes. i. p. 64; Anecdd. Orient. i. 68.

HITHPAEL, *to adorn oneself* (of a woman), Jer. 4:30.

Derivatives, besides those which follow next, יְפִי, יָפִי, and probably מוֹפֵת.

יָפֶה adj. m., constr. יְפֵה; f. יָפָה constr. יְפַת—

(1) *fair, beautiful*, used of persons, both men and women, Gen. 12:14; 2 Sa. 13:1; 14:25; Cant. 1:8; 5:9; often with the addition of מַרְאֶה 1 Sa. 17:42; or תֹּאַר Gen. 29:17; also used of animals, 41:2, seq.; of pleasant countries, Psalm 48:3; of a pleasant tuneful voice, Eze. 33:32.

(2) *good, excellent*, καλός. Ecc. 3:11, "God made all things beautiful;" καλῶς, 5:17.

יְפֵה־פִיָּה adj f., Jer. 46:20, *fairish;* from masc. יְפֵהפֶה (of the form קְטַלְטַל, Lehrg. 497), the letter ה quiescing in the middle of the word (Lehrg. p. 48). In consequence of this word appearing to be too discrepant from ordinary usage, in very many MSS. and editions it is found divided into two.

יָפוֹ ("beauty"), [*Japho, Joppa*], Jon. 1:3; Josh. 19:46; 2 Ch. 2:15, and יָפוֹא Ezr. 3:7; pr. n. Gr. Ἰόππη, a maritime city of the Danites with a celebrated port on the Mediterranean; now called *Jâfa* (يافا), and noted for its port. Relandi Palæstina, p. 864.

יָפַח i. q. פּוּחַ, נָפַח TO BLOW, TO BREATHE, TO PUFF, unused in Kal.

HITHPAEL, *to pant, to sigh deeply*, Jer. 4:31. Hence—

יָפֵחַ adj. *breathing out;* Ps. 27:12, וִיפֵחַ חָמָס "and breathing out wickedness;" compare הֵפִיחַ.

יֳפִי Eze. 28:7, and יְפִי in pause יֹפִי; with suff. יָפְיוֹ m.

(1) *splendour, brightness* (see the root No. 1), of a king, Isa. 33:17; of a city, Psalm 50:2; Ezek. 27:3, 4, 11.

(2) *beauty, gracefulness*, of a woman, Ps. 45:12; Isa. 3:24; Eze. 16:25.

יָפִיעַ ("splendid"), [*Japhia*], pr. n.—(1) of a town in the tribe of Zebulon, Josh. 19:12.

(2) Of several men.—(*a*) of a king of the city of Lachish, Josh. 10:3.—(*b*) of a son of David, 2 Sam. 5:15.

יַפְלֵט ("whom God frees"), [*Japhlet*], pr. n. m. 1 Ch. 7:32, 33. Patron. with the addition of the syllable ־ִי, Josh. 16:3.

יְפֻנֶּה (perhaps "for whom a way is prepared"), pr. n. m.—(1) the father of Caleb, Nu. 13:6; 14:6. —(2) 1 Ch. 7:38.

יָפַע unused in Kal, TO SHINE, TO BE BRIGHT, cognate root יָפָה.

HIPHIL הוֹפִיעַ.—(1) *to cause to shine*, used of God, Job 37:15.

(2) *to give light, to be bright*, (prop. to scatter, or bestow light, like הֵאִיר), Job 3:4; 10:3; especially used of Jehovah as appearing in very bright light, Deu. 33:2; Ps. 50:2; 80:2; 94:1.

Derivatives, the pr. n. יָפִיעַ, מֵיפַעַת and—

יִפְעָה fem. *beauty, splendour* of a city, Ezek. 28:7, 17.

יָפַת a spurious root, which some have invented on account of the noun מוֹפֵת. But this comes from יָפָה.

יֶפֶת pr. n. *Japheth*, the second [query eldest] son of Noah (Gen. 5:32; 7:13; 9:18, seq.), whose descendants (Gen. 10:2—5) are stated to have especially occupied the western and northern regions of the earth; this accords well enough with the etymology of the name, which has the sense of *widely-extending*, from the root פָּתָה; see Gen. 9:27, LXX. Ἰάφεθ.

יִפְתָּח (prob. "whom, or what God sets free," see the root פָּתַח Isa. 14:17), pr. n.—(1) [*Jiphtah*], a town in the tribe of Judah, Joshua 15:43.—(2) [*Jephthah*], a judge of Israel, celebrated for having, in compliance with a vow, sacrificed his daughter, Jud. 11:12; 1 Sa. 12:11; Greek Ἰεφθα, Ἰεφθάε, Vulg *Jephte*.

יִפְתַּח־אֵל ("which God opens"), [*Jiphthah-el*], pr. n. of a valley in the tribes of Zebulon and Asher, Josh. 19:14, 27.

יָצָא pret. once without א: יָצָתִי Job 1:21; fut. יֵצֵא, imp. צֵא, with ה parag. צְאָה Jud. 9:29; pl. once ἀνώμαλως צְאֶינָה Cant. 3:11; inf. absol. יָצֹא, const. צֵאת, part. יוֹצֵא, f. יֹצֵא for יֹצְאָה, יֹצֵאת and without א: יֹצֵת Deu. 28:57; Ps. 144:14.

To GO OUT, TO GO FORTH (Æth. ወፅአ: id. In Syriac and Chaldee the word which radically corresponds ܝܥܐ יְעָא to germinate, to expand, as a plant, they use in the sense of going out, when speaking of men and other things ܢܦܩ, נְפַק as the Arabs do خرج).

Const. followed by מִן of the place, whence any one goes out, Gen. 8:19; Job 3:11; also followed by an accus. like the Latin *egredi urbem*; Gen. 44:4, הֵם יָצְאוּ אֶת־הָעִיר "*hi egressi erant urbem;*" Ex. 9:29, 33; Job 29:7; Deu. 14:22, יֹצֵא הַשָּׂדֶה "that which goes out from the field," its produce; Jerem. 10:20, בָּנַי יְצָאֻנִי "my children have gone out from me," i. e. have forsaken me; Am. 4:3, פְּרָצִים תֵּצֶאנָה "go out through the breaches." Part. יוֹצְאֵי [שַׁעַר־]הָעִיר; Gen. 34:24, compared with 9:10. Once with accus. of that which goes out in great plenty, or pours itself out (comp. Heb. Gramm. ed. 10, § 135, 1, note 2, and the verbs עָלָה Pro. 24:31; יָרַד Lam. 3:48; Am. 5:3, הָעִיר הַיֹּצֵאת אֶלֶף "the city which poured forth thousands;" מִן is prefixed to the gate by which one goes out, Jud. 11:31; and בְּ Jer. 17:19; Neh. 2:13.

Specially *to go out, to go forth*, is used—(*a*) of soldiers—(*α*) to war, 1 Sa. 8:20; Job 39:21; Isa. 42:13; Zechariah 14:3 (and similarly shepherds against wild beasts, 1 Sa. 17:35).—(*β*) out of a city in order to surrender it, Isa. 36:16.—(*b*) merchants and sailors for purposes of trade, Deut. 33:18.—(*c*) slaves manumitted by their owners, Ex. 21:3, 4, 11; Lev. 25:41, 54; more fully in this sense יָצָא חָפְשִׁי Ex. 21:5; and יֵצֵא לַחָפְשִׁי verse 2, to go out as free, manumitted (figuratively applied to estates which were to be delivered gratuitously to the original possessor in the year of jubilee, Lev. 25:28, 30).—(*d*) children, descendants are said to come forth from their father, or the ancestor of the race; Gen. 17:6, מְלָכִים מִמְּךָ יֵצֵאוּ "kings shall come forth from thee," shall be amongst thy descendants. More fully יָצָא מִבֶּטֶן, מִיָּרֵךְ פ׳ to come forth from the womb, from the loins of any one, Job 1:21; Gen. 46:26.—(*e*) those who are delivered from danger are said *to come forth*; followed by an accus. Ecc. 7:18, יְרֵא אֱלֹהִים יֵצֵא אֶת־כֻּלָּם "he who fears God shall come forth from all these" (similarly of any one who escapes being taken by lot, opp. to נִלְכַּד 1 Sa. 14:41).

It is applied to inanimate things. So—(*f*) the sun is said *to go forth*, i. e. *to rise*, Gen. 19:23; Ps. 19:6; the stars, Neh. 4:15; the morning, Hos. 6:5—(*g*) to plants which spring forth, 1 Ki. 5:13; Isa. 11:1; flowers, Job 14:2; compare Syr. ܝܥܐ to shoot

ap, and the noun צֶאֱצָאִים.—(h) water flowing, gushing forth from a fountain, Gen. 2:10; Deut. 8:7; מוֹצָא מַיִם Isa. 41:18. It is used also—(i) of a boundary, terminus, *running on, running through*, Josh. 15:3, 4, 9, 11.—(k) of money which is *laid out, expended*, 2 Ki. 12:13 (like the synonyms in Syriac, Arabic, and Æthiopic).—(l) of things which go forth to the people, *are promulgated;* of an edict, Hab. 1:4; of the sentence of a judge, Ps. 17:2; compare Gen. 24:50.—(m) of *the outgoing*, i. e. the end of a period of time; Exod. 23:16, בְּצֵאת הַשָּׁנָה "at the end of the year," Ezek. 7:10; hence of the end, the destruction of a city, Eze. 26:18.

Hiphil הוֹצִיא causat. *to cause to go out*, or *come forth*, hence of animate beings; *to lead out*, e. g. the people from Egypt, Ex. 12:51; 16:6; of inanimate beings, *to carry out*, Gen. 14:18; *to draw out, to take out*, Ex. 4:6, 7; Job 28:11; *to take out* as from a case, Gen. 24:53. Specially it is—(a) causat. of Kal, letter *g*, *to put forth* plants (as the earth), Gen. 1:12, 24; Isa. 61:11.—(b) causat. of Kal letter *k*, *to cause to lay out, to exact* money, followed by עַל; to lay on a tribute, 2 Ki. 15:20 (comp. Arab. خَرْج, خَرَاج tribute).—(c) causat. of Kal letter *l*, *to publish* a report, followed by עַל of the pers. concerning whom the report is spread, Nu. 14:37; Deu. 22:14, 19; *to report* words, followed by לְ of the pers. to whom they are brought, Neh. 6:19; *to promulgate* doctrine, Isa. 42:1, מִשְׁפָּט לַגּוֹיִם יוֹצִיא "he shall promulgate a law to the Gentiles" [far better literally, "he shall bring forth judgment to the Gentiles"]; Isa. 42:3.—(d) *to produce* as an artisan, Isa. 54:16.—(e) *to lead forth*, i. e. to separate, Jer. 15:19.

Hophal, *to be brought forth, to be taken out*, Eze. 38:8; 47:8.

Derivatives, צֶאֱצָאִים, תּוֹצָאוֹת, מוֹצָאָה, מוֹצָא, יָצִיא, צֵאָה, צוֹאָה [and in Thes. צוֹא].

יְצָא Ch. unused in Kal.

Shaphel שֵׁיצָא and שֵׁיצִי in the Targums is, *to bring something to an end, to finish*.

Hence in the Scripture שֵׁיצִיא *finished*, Ezr. 6:15.

יָצַב [unused in Kal] to set, to put, to place, i. q. נָצַב, from which Niphal, Hiphil, and Hophal, and also many derivative nouns are formed.

Hithpael—(1) *to set oneself, to take a stand* (sich hinstellen, hintreten), Ex. 2:4; 19:17; 34:5; Nu. 11:16; 22:22; 1 Sa. 17:16, "and took his stand (for the fight) forty days." Job 33:5, followed by לִפְנֵי Ex. 8:16 and עַל of pers. הִתְיַצֵּב עַל יְהוָֹה used of the angels as presenting themselves before God, Gr. παραστῆναι, Luke 1:19. Job 1:6, Zec. 6:5, comp. Prov. 22:29. The same phrase in a hostile sense, *to stand up against* God, Ps. 2:2.

(2) *to stand* (stehn, dastehn), followed by לִפְנֵי before any one, i. e. to minister to him, Prov. 22:29; *to stand firm* before any one (bestehn vor jem.), whether a victor before an enemy, followed by לִפְנֵי Deu. 9:2: Job 41:2; בִּפְנֵי Deu. 7:24; 11:25; Josh. 1:5; עִם 2 Ch. 20:6; or a just person before a judge, followed by לְנֶגֶד בְּעֵינֵי Ps. 5:6. Absol. 2 Sa. 21:5.

(3) *to stand up for, to stand by* any one (beistehn), followed by לְ of pers. Ps. 94:16.—Ex. 2:4, תֵּתַצַּב ἀνωμάλως, for תִּתְיַצֵּב, see Lehrg. p. 386.

יְצַב Ch. unused in Pe. to be firm, sure.

Pael, *to speak that which is true, certain*, Dan. 7:19; comp. 16. Hence adj. יַצִּיב.

יָצַג unused in Kal, but cogn. to the roots יָצַב, נָצַב, יָצַע, and יָצַק Hiphil.

Hiphil הִצִּיג (in the manner of verbs פּן) pr. *to make to stand*, hence—

(1) *to place, to set* (hinstellen) persons, Gen. 43:9; 47:2; Judges 7:5; Jer. 51:34; Job 17:6; things, Gen. 30:38; Deu. 28:56. Trop. *to establish*, Am. 5:15, "establish right in the gate."

(2) *to put, to place*, Jud. 6:37.

(3) *to leave, to let stay* (stehn lassen) Gen. 33:15.

Hophal הֻצַּג pass. of Hiph. No. 3. Ex. 10:24.

יִצְהָר (from the root צָהַר to shine, compare זָהָב No. 2), m.

(1) *oil*, especially fresh and new, Nu. 18:12, Deu. 12:17; 14:23; 2 Ki. 18:32. It is often joined with תִּירוֹשׁ must, and it appears to differ from שֶׁמֶן, as תִּירוֹשׁ does from יַיִן. בְּנֵי הַיִּצְהָר *sons of oil*, i. e. anointed ones, Zec. 4:14. Hence denom. הִצְהִיר [see צָהַר].

(2) [*Izhar*], pr. n. of a son of Kohath, Ex. 6:18; Nu. 3:19. Patron. ends in ־ִי, Nu. 3:27.

[**יָצוּעַ** subst. see יָצַע part. Paül.]

יִצְחָק ("sporting," as if it were part. fut. from the root צָחַק, to which etymology allusion is made, Gen. 17:17, 19; 18:12, seq.; 21:6; 26:8), pr. n. *Isaac* (LXX. Ἰσαάκ), a patriarch, the son of Abraham and Sarah, Gen. 21—28. In the poetical books it is sometimes written יִשְׂחָק (Syr. ܐܝܣܚܩ, Arab. إِسْحَق) Ps. 105:9; Jer. 33:26; Am. 7:9, 16; and in Am. loc. cit. poetically used for the nation of Israel i. q. יִשְׂרָאֵל.

יִצְהָר see צֹהַר No. 3.

יָצִיא m. verbal adj. pass. (but of active signification), from the root יָצָא; *gone forth, come out*, 2 Ch. 32:21.

יַצִּיב m. Ch. adj.—(1) *established, firm, valid.* Dan. 6:13.

(2) *true*, trustworthy. Dan. 2:45; 3:24. מִן יַצִּיב adv. *certainly*, Dan. 2:8.

יָצַע TO SPREAD OUT. (Arab. وضع *to place*, to spread out. Cognate roots are יָצַק ,יָצַג ,יָצַב.) Part. pass. יָצוּעַ subst. [simply taken as such in Thes.]

(1) *a bed, a couch*, Psalm 63:7; 132:3; Job 17:13; used of a marriage bed, Gen. 49:4.

(2) *a story, floor.* Vulg. *tabulatum.* 1 Kings 6:5, 6, 10 (יָצִיעַ קרי). Const. fem. verse 6 (*ter*) and masc. verse 10. In the temple of Solomon, loc. cit., this name was given to the three stories of side chambers (צְלָעוֹת) on three of the sides of the temple, five cubits in height one above another; יָצוּעַ fem. Verse 6 is used of the single stories; in verses 5, 10 (where it is masculine) it is used collectively of the whole of this part of the temple. Aug. Hirt (der Tempel Salomo's, p. 24, 25), makes these three stories to have risen to the full height of the temple; in this he follows Josephus, but it is in contradiction to the express words of the Hebrew text, verse 18, וַיִּבֶן אֶת־הַיָּצוּעַ עַל־כָּל־הַבַּיִת חָמֵשׁ אַמּוֹת קוֹמָתוֹ.

HIPHIL הִצִּיעַ *to spread out, to spread under.* Ps. 139:8, וְאַצִּיעָה שְּׁאוֹל "and (if) I spread out Hades beneath me," i. e. make (it) my bed, Isaiah 58:5.

HOPHAL, pass. Isa. 14:11, תַּחְתֶּיךָ יֻצַּע רִמָּה "the worms are spread under thee," are for thy bed, Est. 4:3; compare Isa. 14:11.

Derivative מַצָּע.

יָצַק fut. יִצֹק, pl. יִצְקוּ (once fut. E. וַיִּצֶק 1 Ki. 22:35 [in some copies], and there intransitive), imp. צַק 2 Ki. 4:41, and יְצֹק Eze. 24:3; inf. צֶקֶת.

(1) TO POUR, TO POUR OUT, liquids, Gen. 28:18; 35:14; Ex. 29:7; 2 Ki. 4:4; to cast metal, such as brass, Exod. 25:12; 26:37; 36:36. Part. pass. יָצוּק *cast*, 1 Kings 7:24, 30; hence *hard, firm*, like cast metal, Job 41:15, 16. Metaph. Ps. 41:9, דְּבַר בְּלִיַּעַל יָצוּק בּוֹ "a wicked purpose is poured out upon him."

(2) *to pour self out, to flow out*, 1 Ki. 22:35; Job 38:38, בְּצֶקֶת עָפָר לַמּוּצָק "where dust flows into a molten mass," i. e. it becomes wet with rain water, like a molten mass.

PIEL, *to pour out.* Part. מְיַצֶּקֶת 2 Ki. 4:5 כתיב.

HIPHIL הוֹצִיק id. 2 Ki. loc. cit. קרי, but in another form—

HIPHIL הִצִּיק is *to place, to set*, i. q. הִצִּיג (the ideas of pouring, casting, placing, being connected), Josh. 7:23; 2 Sa. 15:24.

HOPHAL הוּצַק.—(1) *to be poured out*, Lev. 21:10; Ps. 45:3.

(2) *to be cast from metal*, 1 Ki. 7:23, 33; Job 37:18. Metaph. מֻצָּק *firm, fearless*, Job 11:15.

Derivatives, מוּצָק ,מוּצָקָה [מַצֶּקֶת], and—

יְצֻקָה f. *a casting* (of metals), 1 Ki. 7:24

I. **יָצַר** fut. וַיִּיצֶר ,יִצֹּר, also יִצַּר Isa. 44:12 (so also Isa. 42:6; 49:8; אֶצָּרְךָ which, in my Commentary, I have with others incorrectly derived from נָצַר); see No. 2.

(1) TO FORM, TO FASHION, as a potter, clay (see יוֹצֵר a potter), Gen. 2:7, 8, 19; an artist, statues, Isa. 44:9, 10, 12; arms, Isa. 54:17. Often used of God as the Creator, Ps. 94:9, יֹצֵר עַיִן "he who formed the eye," Ps. 33:15; 74:17; 95:5; Isa. 45:7, 18, in which sense it is often joined with בָּרָא. Part. יוֹצֵר as a subst. is—(*a*) *a potter*, Ps. 94:9, 20; whence כְּלִי יוֹצֵר a vessel of earthenware, Ps. 2:9; 2 Sa. 17:28. —(*b*) *an artist*, a maker of statues, Isa. 44:9.—(*c*) *creator*, Isa. 43:1; 44:2, 24. As to the word יוֹצֵר Zec. 11:13, see p. CCCXLIII, B. [The use made of the passage in the New Test. proves that the word here simply means *the potter*.]

(2) Followed by לְ to form for any thing, *to destine* for any thing; Isa. 44:21, יְצַרְתִּיךָ לְעֶבֶד לִי "I have formed thee, that thou mayest be my servant;" Isa. 42:6, אֶצָּרְךָ וְאֶתֶּנְךָ לִבְרִית עָם "I have formed thee, and made thee the author of a covenant of the people;" Isa. 49:5, 8; 45:18 (fin.). Often used of things predestined, predetermined by God, (opp. to their event, result), Isaiah 22:11; 37:26; 43:7; 46:11.

(3) *to form in the mind, to devise, to plan*, 2 Ki. 19:25; עַל against any one, Jer. 18:11; Ps. 94:20; Jer. 1:5 (קרי).

NIPHAL, pass. of Kal No. 1, *to be formed, created*, Isa. 43:10.

PUAL יֻצַּר pass. of Kal No. 3, *to be predestined*, Ps. 139:16.

HOPHAL, i. q. Niphal, Isa. 54:17.

Derivatives, יֵצֶר, יְצֻרִים.

[In Thes. this root is not divided into two parts.]

II. **יָצַר** i. q. צוּר, but intrans. TO BE STRAITENED TO BE NARROW, (comp. Gramm. § 76, I, Lehrg. § 112)

Only found in fut. יֵצֶר, pl. יֵצְרוּ Pro. 4:12; Isa. 49:19; Job 18:7. Elsewhere impers. וַיֵּצֶר לוֹ *it was narrow to him* (in pret. צַר לוֹ), i.e.—(*a*) to be in distress, Judges 2:15; 10:9; Job 20:22.—(*b*) *to be in perplexity*, Gen. 32:8 (and so in f. וַתֵּצֶר לוֹ 1 Sa. 30:6).—(*c*) *to be grieved* (er nahm es sich nahe), 2 Sam. 13:12.

יֵצֶר m. with suff. יִצְרוֹ.—(1) *frame, formation;* Ps. 103:14, כִּי־הוּא יָדַע יִצְרֵנוּ "for he knoweth our frame," i.e. knows how or whence we have been formed; hence, *a thing framed*, as *earthenware*, Isa. 29:16; specially *an idol*, Hab. 2:18.

(2) Metaph. *a meditation, thought*, more fully יֵצֶר לֵב Gen. 8:21; 6:5; Deu. 31:21; יֵצֶר סָמוּךְ "a firm mind," a firm soul, i.e. a man of firm mind, Isa. 26:3 (comp. Ps. 112:8).

(3) [*Jezer*], pr. n. of a son of Naphtali, Genesis 46:24. Patron. יִצְרִי Nu. 26:49; which latter word is also pr. n. of another man, 1 Ch. 25:11 (for which there is in verse 3 צְרִי).

יְצֻרִים m. pl. Job 17:7; prop. *things formed*, poet. for *members;* as it is well rendered by the Vulg. Others take it for the features of the face.

יָצַת only found in the fut. יִצַּת; pl. in pause יִצָּתוּ for יִצְּתוּ.

(1) TO SET ON FIRE, TO KINDLE, followed by בְּ Isa. 9:17.

(2) pass. *to be set on fire, to be burned*, i.q. Niph. Isa. 33:12; Jer. 49:2; 51:58.

NIPHAL, pret. נִצַּת.—(1) *to be burned, to be destroyed by fire*, Nehem. 1:3; 2:17; Jer. 2:15; 9:9, 11.

(2) *to kindle* (as anger), followed by בְּ against any one, 2 Ki. 22:13, 17.

HIPHIL הוֹצִית 2 Sam. 14:30 כתיב; elsewhere הִצִּית i.q. No. 1, *to set on fire*, Jer. 51:30; with the addition of בָּאֵשׁ Josh. 8:19; Jer. 32:29; הִצִּית אֵשׁ בְּ to kindle a fire in any thing, Jer. 17:27; 21:14; followed by עַל Jer. 11:16.

יָקַב an unused root, *to make hollow*, like قاب Med. Waw; whence وَقْبٌ a cave in a rock. Cognate roots are נָקַב to bore, קְבַב Ch. to make hollow, and others which are to be found under the root כָּפַף.

יֶקֶב with suff. יִקְבְךָ (without dagesh lene), Deut. 15:14; 16:13; pl. const. יִקְבֵי Zec. 14:10, m.

(1) *the vat of the wine press*, ὑπολήνιον, the reservoir into which the must squeezed out in the press (נַת) flows, Joel 2:24, Pro. 3:10. It was commonly dug into the earth, or else cut out in the rock.

(2) *the wine press* itself, Job 24:11; 2 Ki. 6:27.

יְקַבְצְאֵל ("what God gathers"), [*Jekabzeel*], Neh. 11:25, and קַבְצְאֵל [*Kabzeel*], Josh. 15:21; 2 Sa. 23:20, pr. n. of a town in the south of Judea.

יָקַד fut. יֵקַד Isa. 10:16, and יֵקַד Deu. 32:22, TO BURN, TO SET ON FIRE, Isa. 65:5 (Arab. وقد id., Syr. ܝܩܕ). Part. pass. יָקוּד "that which is kindled," i.e. the fuel burning on the hearth, Isa. 30:14.

HOPHAL הוּקַד *to be kindled*, to burn, Lev. 6:2, 5, 6; trop. of anger, Jer. 15:14; 17:4.

Derivatives, יְקוֹד, מוֹקֵד.

יְקַד Ch. id. Part. fem. יָקִדְתָּא and יָקִידְתָּא *burning*, Dan. 3:6, 11, 23, 26.

יְקֵדָא f. Ch. *a burning*, Dan. 7:11.

יָקְדְעָם ("burning of the people;" [In Thes. "possessed by the people, from the root קָדָה"]), [*Jokdeam*], pr. n. of a town in the mountains of Judah, Josh. 15:56.

יָקָה an unused root. Arabic وقى V. to reverence; VIII. to fear God, to be pious.

[Hence pr. n. יָקֶה, יְקוּתִיאֵל.]

יָקֶה ("pious"), [*Jakeh*], pr. n. m. Prov. 30:1; compare יְקוּתִיאֵל.

יָקָה an unused root. Arab. وَقَهَ *to obey*. Hence—

יְקָהָה fem. only const. st. יִקְּהַת (with Dagesh forte euphon.), *obedience, submission*, Gen. 49:10; Pro. 30:17.

יְקוֹד m. *a burning*, Isa. 10:16.

יְקוּם m. *whatever lives* (in the earth), from the root קוּם in the signification of living, in which it is used in the Samaritan, Gen. 7:4, 23; Deu. 11:6.

יָקוֹשׁ Hos. 9:8, and **יָקוּשׁ** Psal. 91:3; Prov. 6:5. Pl. יְקוּשִׁים Jer. 5:26, m. *a fowler*. Root יָקשׁ. Of these forms, the former is properly intransitive; the other of a passive but intransitive power.

יְקוּתִיאֵל (perhaps, "the fear of God," from the subst. יְקוּת, from the root יָקָה, ־ִי of junction, and אֵל), [*Jekuthiel*], pr. n. m. 1 Ch. 4:18.

יָקְטָן ("small"), [*Joktan*], pr. n. of one of the descendants of Shem, a son of Heber, Gen. 10:25, 26; to whom many of the tribes of southern Arabia refer their origin. In the Arabian genealogies he is

also called قحطان *Kahtân.* See Bochart, Phaleg. iii. chap. 15; Pococke, Spec. Hist. Arab. page 3, 38; A. Schultens, Histor. Imperii Joctanidarum in Arabia Felice, Harderov. 1786, 4to.

יָקִים ("whom God sets up"), [*Jakim*], pr. n. m. —(1) 1 Ch. 8:19.—(2) 1 Ch. 24:12.

יַקִּיר adj. *dear*, Jer. 31:20. Root יָקַר.

יַקִּיר adj. Chald.—(1) *heavy, hard, difficult*, Dan. 2:11.

(2) *honoured, mighty, powerful*, Ezr. 4:10.

יְקַמְיָה (for יָקֻמָּה יָהּ, "whom Jehovah gathers"), [*Jekamiah*], pr. n. m.—(1) 1 Ch. 2:41.—(2) 1 Ch. 3:18.

יְקַמְעָם ("who gathers the people together," for יָקֻמָּה עָם), [*Jekameam*], pr. n. m. 1 Chr. 23:19; 24:23.

יָקְמְעָם ("gathered by the people," root קָמָה), [*Jokmeam*], pr. n. of a Levitical town in the tribe of Ephraim, 1 Ki. 4:12; 1 Chron. 6:53. For this in Josh. 21:22, there is קִבְצַיִם, of nearly the same signification.

יָקְנְעָם ("possessed by the people," for יָקְנֶה עָם), [*Jokneam*], pr. name of a town in the tribe of Zebulon, Josh. 12:22; 19:11; 21:34.

יָקַע only in fut. יֵקַע i. q. נָקַע TO BE TORN OFF, TO BE TORN AWAY; hence—

(1) *to be dislocated*, as a limb, Gen. 32:26.

(2) metaph. *to be alienated* from any one, Jer. 6:8; Eze. 23:17, 18; followed by מִן and מֵעַל.

HIPHIL הוֹקִיעַ *to hang* upon a stake, *to fix to a stake*, a punishment by which the limbs were dislocated: [Perhaps simply *to hang*, in which the neck is dislocated], Nu. 25:4; 2 Sa. 21:6, 9.

HOPHAL pass. 2 Sa. 21:13.

יָקַץ used only in fut. יִיקַץ, יִקַץ, once וַיִּקֶץ Gen. 9:24; TO AWAKE, TO BE AROUSED, Gen. 28:16; 41:4, 7. For the preterite is used the form הֵקִיץ Hiphil, from קוּץ. (Arab. يقظ id.)

יָקַר fut. יֵיקַר 2 Ki. 1:13; יֵיקַר Ps. 72:14, and יֵקַר Ps. 49:9.

(1) TO BE HEAVY. (Syriac ܝܩܪ, Arabic وقر, id.) Metaph. *to be hard* to be understood, Psal. 139:17, compare Dan. 2:11.

(2) *to be precious, dear*, Ps. 49:9. Followed by לְ and בְּעֵינֵי to be precious or dear to any one, 1 Sa. 26:21, אֲשֶׁר יָקְרָה נַפְשִׁי בְּעֵינֶיךָ "because my life was precious to thee," because thou hast spared it. 2 Ki. 1:13, 14; Psa. 72:14; also, followed by מֵעַל *to be highly estimated by any one* (compare צָדַק מִן, רָשַׁע מִן). Zec. 11:13, "a goodly price, אֲשֶׁר יָקַרְתִּי מֵעֲלֵיהֶם at which I was estimated by them," i. e. reckoned worth.

(3) *to be heavy*, i. e. *honoured*, 1 Sam. 18:30. Compare כָּבֵד.

HIPHIL הוֹקִיר *to make rare* (compare adj. No. 5), Isa. 13:12; Pro. 25:17.

Derivative, besides those which follow immediately, יַקִּיר.

יָקָר m. יְקָרָה fem. adj. prop. *heavy*, see the verb; hence—

(1) *precious.* אֶבֶן יְקָרָה collect. *precious stones, gems*, 1 Ki. 10:2, 10, 11; also, of the better kinds of stone used in building houses, as of marble, of stones cut square, 2 Ch. 3:6; plur. אֲבָנִים יְקָרוֹת 1 Ki. 5:31; 7:9, seq. Metaph. Psal. 36:8, מַה־יָּקָר חַסְדְּךָ אֱלֹהִים "how precious is thy lovingkindness, O God!" Ps. 116:15, compared with 72:14.

(2) *dear.* Psa. 45:10, "the daughters of kings are amongst thy dear ones," i. e. amongst thy damsels. בְּיִקְּרוֹתֶיךָ by a Syriacism for בִּיקָרוֹתֶיךָ, with Dag. forte euphon.

(3) *heavy*, i. e. *honoured*, Ecc. 10:1.

(4) *magnificent, splendid*, Job 31:26. Subst. magnificence, beauty. Psa. 37:20, כִּיקַר כָּרִים "like the beauty of the pastures," i. e. grass.

(5) *rare*, 1 Sa. 3:1.

(6) Prov. 17:27, יְקַר־רוּחַ in קרי, perhaps "with a quiet spirit," compared with Arab. وقر to be quiet, meek. In כתיב it is וְקַר רוּחַ.

יְקָר m. (with Kametz impure).—(1) *preciousness, costliness.* כְּלִי יְקָר *a precious vessel*, Pro. 20:15. Concr. כָּל־יְקָר whatever is precious, Job 28:10; Jer. 20:5.

(2) *honour*, dignity, Ps. 49:13, 21; Est. 1:20.

(3) *magnificence*, Est. 1:4.

(4) *price* (Preis), Zec. 11:13.

יְקָר m. Chald.—(1) *precious things*, Dan. 2:6; compare with Isa. 3:17; 10:3. Targum.

(2) *honour, dignity*, Dan. 2:37; 4:27, 33.

יָקֹשׁ (*yâkōsh*) 1 pers. יָקֹשְׁתִּי i. q. נָקַשׁ and קוּשׁ (which see), TO LAY SNARES, TO BE A BIRDCATCHER Part. יוֹקֵשׁ a fowler, 124:7. Followed by לְ of pers., Jer. 50:24; and more fully יָקֹשׁ פַּח לְ to lay snares for, i. e. to plot against any one. (Fut. יְקֹשׁוּן Isa. 29:21, is from קוּשׁ.)

Niphal נוֹקַשׁ, *to be snared, to be taken in a noose*, Isa. 8:15; 28:13; Pro. 6:2. Metaphorically to be snared, or seduced by avarice, Deu. 7:25.

Pual, part. יוּקָשִׁים for מְיוּקָּשִׁים Ecc. 9:12.

Derivatives, יָקוּשׁ, מוֹקֵשׁ, and—

יָקְשָׁן ("fowler"), [*Jokshan*], pr. n. of the second son of Abraham and Keturah, ancestor of the Sabæans and Dedanites, Gen. 25:2, 3.

יָקְתְאֵל ("subdued by God," for יָקְתָה אֵל from the root קָתָה = قتا to serve), [*Joktheel*], pr. n.—(1) of a town of the tribe of Judah, Josh. 15:38.—(2) the name which king Amaziah gave to Sela the metropolis of Arabia Petræa, which he took, 2 Ki. 14:7.

יָרֵא pret. pl. יְרֵאתֶם Deut. 5:5, and יְרֵאתֶם Josh. 4:14; fut. יִירָא, יִרָא, וַיִּירָא, וַיִּרָא; plur. יִירְאוּ and יִרְאוּ, 2 Ki. 17:28; imp. יְרָא, plur. יְראוּ, by a Syriacism for יִרְאוּ, Lehrg. p. 417. 1 Sam. 12:24; Psa. 34:10; inf. יְרֹא Josh. 22:25; with pref. לְרֹא for לִירֹא 1 Sam. 18:29; elsewhere fem. יִרְאָה, prop. to tremble. For this root is softened from יָרַע, وري, ورع to tremble, comp. זָרַע Aramæan זְרָא to sow, גָּמַע and גָּמָא to swallow greedily, خبع and خبأ to hide. Hence—

(1) *to fear, to be afraid*. It is construed—(*a*) absol. Gen. 3:10; 18:15. אַל־תִּירָא, אַל־תִּירְאִי, *fear not*, Gen. 15:1; 21:17; 26:24; and often elsewhere. —(*b*) followed by an acc. of pers. or thing, that we fear, Num. 14:9; 21:34; Job 9:35; also מִן and מִפְּנֵי Deut. 1:29; 5:5; Psa. 3:7; 27:1; Josh. 11:6 (prop. to fear *from* [or *before*] some person, or thing, in the same manner as verbs of fleeing; compare מִן No. 2, *a*).—(*c*) followed by לְ to fear for any person or thing. Josh. 9:24, וַנִּירָא מְאֹד לְנַפְשֹׁתֵינוּ מִפְּנֵיכֶם "and we feared greatly for our lives because of you;" Pro. 31:21.—(*d*) followed by לְ and מִן with an inf. *to fear* (to hesitate) to do any thing. Genesis 19:30, כִּי יָרֵא לָשֶׁבֶת בְּצוֹעַר "for he feared to dwell in Zoar;" 46:3; Ex. 3:6; 34:30.—(*e*) followed by פֶּן to fear lest any thing may be done, like δείδω μή, Gen. 31:31; 32:8.

(2) *to fear, to reverence*, as one's parents, Lev. 19:3; a leader, Josh. 4:14; the sanctuary, Levit. 19:30; an oath, 1 Sa. 14:26.

Specially יָרֵא אֶת־אֱלֹהִים—(*a*) to fear God, prop. Ex. 14:31; 1 Sam. 12:18.—(*b*) to reverence him, as the avenger of wrong; hence *to be godly, upright*, e g Lev. 19:14, 32; 25:17; Exod. 1:17; Pro. 3:7, "fear God, and fly from evil;" Job 1:19. Followed by מִלִּפְנֵי Ecc. 8:12, 13. Once without the name of God, Jer. 44:10. In like manner in Syr. and Arab. verbs of fearing are applied to religion and piety; as وقى, رهب, ورع, حشى Conj. III.

(3) *to tremble* for joy, like the synonym. פָּחַד. Isa. 60:5, where the more correct copies have תִּרְאִי i. q. תִּירְאִי, not תִּרְאִי. [In Thes. this meaning is expressly repudiated; and in Isaiah 60:5, the reading תִּרְאִי is preferred; so LXX., Vulg., Targ., Syr., Saad.]

Niphal נוֹרָא *to be feared*, Psa. 130:4. Part. נוֹרָא δεινός.

(1) *terrible, dreadful*, used of the desert, Deu. 1:19; 8:15; of the day of judgment, Joel 2:11; 3:4.

(2) *venerable, august*, Gen. 28:17; Psa. 99:3; Job 37:22; Eze. 1:22.

(3) *stupendous, admirable*, Psa. 66:3, 5; Ex. 15:11. Plural נוֹרָאוֹת *wonderful*, or *illustrious deeds*, of men, Ps. 45:5. [But *the man* here spoken of is "God with us"], especially the deeds of God [*always*], Deu. 10:21; 2 Sam. 7:23; adv. *in a wonderful manner, wonderfully*, Ps. 65:6; 139:14 (like נִפְלָאוֹת).

Piel יֵרֵא *to terrify, to put in fear*, 2 Sa. 14:15; 2 Ch. 32:18; Neh. 6:9, 14.

Derivatives the following words, and מוֹרָא.

יָרֵא m. constr. יְרֵא fem. יְרֵאָה constr. יִרְאַת (Prov. 31:30); verbal adj.—

(1) *fearing, reverencing*; with personal pronouns it forms a periphrasis for the finite verb, as יָרֵא אָנֹכִי I fear, Gen. 32:12; יָרֵא אַתָּה thou fearest, Jud. 7:10; אֲנַחְנוּ יְרֵאִים we fear, 1 Sa. 23:3; אֵינֶנּוּ יָרֵא he does not fear, Ecc. 8:13. Followed by the case of the verb יָרֵא אֶת־יְהוָֹה fearing God, 2 Ki. 4:1; elsewhere followed by a genitive, יְרֵא אֱלֹהִים *religious, pious* [one who fears God], (*timidus Deorum*, Ovid.); Gen. 22:12; Job 1:1, 8; 2:3.

(2) *fearful*, Deu. 20:8.

יִרְאָה f.—(1) prop. inf. of the verb יָרֵא *to fear, to reverence*. Neh. 1:11, לְיִרְאָה אֶת־שְׁמֶךָ "to fear thy name." 2 Sa. 3:11, מִיִּרְאָתוֹ אֹתוֹ "because he feared him;" Deu. 4:10; 5:26; 6:24; 10:12; 14:23.

(2) subst. *fear, terror*. Jon. 1:10, וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה "and the men were seized with great fear." Followed by a genitive of the subject, i. e. of him who fears, Ps. 55:6; Job 4:6; and of the object, i. e. of that which is feared, (compare as the double sense of the phrase *metus hostium*, Gell. N. Att. ix. 10). Hence יִרְאָתְךָ thy fear. Deu. 2:25; Isaiah 7:25, יִרְאַת שָׁמִיר וָשָׁיִת "fear of thorns and briers." Compare Eze. 1:18, יִרְאָה לָהֶם "terror (was) in them;" i. e they caused terror.

(3) *reverence, holy fear*, Ps. 2:11; 5:8. יִרְאַת יְהוָֹה reverence towards God, *piety*. Pro. 1:7, יִרְאַת יְהוָֹה רֵאשִׁית דַּעַת, Job 28:28; Isa. 11:2; Psa. 34:12; 111:10; meton. the precepts of religion or piety [rather the revealed will of God], Ps. 19:10; without יְהוָֹה Job 4:6; 15:4.

יִרְאוֹן ("timid," "pious" ["piety?"]), [*Iron*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

יִרְאִיָּה ("whom Jehovah looks on"), [*Irijah*], pr. n. m. Jer. 37:13, 14.

יָרֵב Hosea 5:13; 10:6; commonly taken as a substantive, see under the root ריב [מֶלֶךְ יָרֵב an adverse king].

יְרֻבַּעַל m. (contr. from יָרֵב בַּעַל "with whom Baal contends," see Jud. 6:32), a cognomen of Gideon, the judge of the Israelites, for which there is יְרֻבֶּשֶׁת [*Jerubbesheth*], ("with whom the idol contends"), 2 Sa. 11:21. LXX. Ἰεροβάαλ. Compare אִישׁ־בֹּשֶׁת and אֶשְׁבַּעַל.

יָרָבְעָם ("whose people are many"), *Yarobeam* (for so it should be pronounced, not *Yorobeam*), [*Jeroboam*], pr. n. of two kings of the ten tribes, the former of whom, the son of Nebat, was the founder of the kingdom of Ephraim and of Moscholatry; he reigned 975—54, B. C., 1 Ki. 12—14; the other was the son of Jehoaz, 825—784. 2 Ki. 14:23—29.

יָרַד fut. יֵרֵד, וַיֵּרֶד, in pause וַיֵּרַד, imp. רֵד, רְדָה, once יְרַד (Jud. 5:13), inf. absol. יָרֹד (Gen. 43:20), const. רֶדֶת, with suff. רִדְתִּי, once רְדָה Gen. 46:3.

(1) TO GO DOWN, TO DESCEND. (["Æth. ወረደ:"] In Arabic the word which literally corresponds to this is ورد to go for drink, for water, so used because one goes down to the spring: the word in common use is نزل). One is said to descend, not only in going down from a mountain (Ex. 34:29), but generally whoever goes from a loftier place or region to one less elevated, specially those who go to a *spring* or *river*, Genesis 24:16, 45; Exod. 2:5; Josh. 17:9; 1 Ki. 18:44; to the *sea*, Isa. 42:10; Ps. 107:23 (as the land is elevated above the surface of the water), those who disembark from a ship, Eze. 27:29; those who go out from a city, (cities, for the sake of strength, being mostly built on mountains), Ruth 3:3, 6; 1 Sa. 9:27; 2 Ki. 6:18; those who go from a mountainous and lofty country to one more flat, as from Jerusalem [the land of Canaan rather] into Egypt, Gen. 12:10; 26:2, seq.; 46:3; into Philistia and the sea coast (שְׁפֵלָה) Gen. 38: ; 1 Sa. 13:20; 23:6, 8, 11; into Samaria 1 Kings 22:2; 2 Ki. 8:29; 10:13; those who go into southern countries (as the ancients supposed the northern regions of the earth to be the more lofty, see Intpp. ad Virg. Georg. i. 240—43. Herod. i. 95. 1 Macc. 3:37; 2 Macc. 9:23), 1 Sam. 25:1; 26:2. Compare Chr. B. Michaëlis Diss. de Notione Superi et Inferi, reprinted in Commentt. Theol. a Velthusenio aliisque editis, v. p. 397, seq.

The place whither one goes down has prefixed to it the particle אֶל 2 Sa. 11:9, 10; לְ Cant. 6:2; or is put in the accusative (ָה paragogic either added or omitted). Ps. 55:16, יֵרְדוּ שְׁאוֹל חַיִּים "let them go down alive into Hades." Job 7:9; 17:16; 33:24. Part. יֹרְדֵי־בוֹר those who go down to the grave. Prov. 1:12.

It is often used also of inanimate things, as of a river flowing downwards, Deut. 9:21; of showers, Ps. 72:6; of a way and of boundaries which are in a direction downwards, or to the south, Nu. 34:11, 12; Josh. 18:13, seq.; of the day closing in, Jud. 19:11.

Like other verbs of flowing (see Hebr. Gramm. § 135, 1, note 2, ed. 10.), poet. it takes an accus. of the thing which is sent down in great abundance; and thus has the transitive signification of sending down, *to let fall down*. Lam. 3:48, פַּלְגֵי מַיִם תֵּרַד עֵינִי "my eye pours down rivers of waters." Lam 1:16; Jer. 9:17; 13:17; 14:17; Psalm 119:136 The same phrase is commonly used in Arabic لعين وردت البكا, my eye pours out weeping (in great abundance), see Schult. Origg. Hebr. p. 99. There is a different turn of expression, Isa. 15:3, יֹרֵד בַּבֶּכִי "(weeping) to flow down with weeping."

(2) *to be cast down, to fall* (as if to go down against one's will, compare יָצָא, נָפַל), used of men or beasts slain (fallen), Isa. 34:7; of those who from prosperity and affluence are cast down into poverty, Deu. 28:43; also of inanimate things, as of a wall, Deu. 28:52; of a wood cut down, Isa. 32:19; Zec. 11:2; of a city destroyed, Deu. 20:20.

HIPHIL הוֹרִיד to make some person or thing come down, in whatever way, Genesis 42:38; 44:29, 31; hence—

(1) when relating to persons, *to bring down* (hin-abführen, —bringen), Gen. 44:21; Jud. 7:4; *to let down*, as by a rope, Josh. 2:15, 18; *to send down* (to Hades), 1 Sa. 2:6; Eze. 26:20: and when done violently, *to cast down*, e. g. of God casting down a people, Ps. 56:8; *to pull down* (kings from their thrones), Isa. 10:13, compare Obad. 3, 4; *to subdue* (nations), 2 Sa. 22:48.

(2) when relating to things, *to carry down*, Gen.

37:25; 43:11, 22; *to send down* (herunter nehmen), Gen. 24:18, 46; Nu. 4:5; *to cause to flow down*, 1 Sa. 21:14; Joel 2:23; and, when connected with force, *to cast down*, Hos. 7:12; Prov. 21:22.

Hophal הוּרַד pass. of Hiph. Gen. 39:1; Isa 14:11, seq.

Derivatives, the following nouns and מוֹרָד.

יֶרֶד ("descent"), [*Jared*], pr. n. m.—(1) Gen. 5:15. Gr. Ἰαρέδ, Luke 3:37.—(2) 1 Ch. 4:18.

יַרְדֵּן in prose always with the art. הַיַּרְדֵּן (as an appellative, river, so called from descending, flowing down; like the Germ. Rhyn, Rhein, from the verb rinnen, compare يَرْدَن a lake, sea). *Jordan*, Gr. ὁ Ἰορδάνης, the largest river of Palestine, rising at the foot of Antilibanus, and flowing into the Dead Sea, where it is lost, Gen. 13:10, 11; 32:11; 50:10. Arab. الاردن *el-Urdun*, and also now it is called الشريعة *esh-Sheri'ah*, i. e. *the ford* (as having been of old crossed by the Israelites), [or rather, *the watering place*]. אֶרֶץ יַרְדֵּן the country near Jordan, Ps. 42:7.—Job 40:23, Jordan is put for any large river [?] (like Cicero, *a Cicero*, for a great orator); and this marks a writer as belonging to Palestine: [not necessarily, any more than such a use of the name Cicero would mark a writer to be a Roman].

יָרָה inf. יְרֹה, יְרוֹת, and יְרוֹא 2 Chron. 26:15, imp. יְרֵה, fut. יִירֶה [1 pers. pl. with suff. נִירָם].

(1) TO CAST, Ex. 15:4; e.g. a lot, Josh. 18:6; an arrow, 1 Sa. 20:36, 37; Ps. 11:2; 64:5; Num. 21:30. Part. יוֹרֶה an archer, 1 Ch. 10:3.

(2) *to lay foundations* (compare Gr. βάλλεσθαι ἄστυ, for to lay the foundations of a city; Syr. ܐܫܬܐ to cast, to place a foundation), *to found*. Job 38:6, "who laid (or founded, or placed) its corner stone." Gen. 31:51, "behold the pillar אֲשֶׁר יָרִיתִי which I have founded," i. e. placed, or raised.

(3) *to sprinkle, to water* (pr. to throw water, to scatter drops, compare זָרַק), Hos. 6:3. Hence part. יוֹרֶה the former rain, see above, page CCCXLIII, B.

Niphal, pass. of No. 1, *to be shot through with darts* or *arrows*. Fut. יִיָּרֶה Ex. 19:13.

Hiphil הוֹרָה, fut. יוֹרֶה, with Vav convers. וַיּוֹר.

(1) i.q. Kal, *to cast*, Job 30:19; specially arrows, 1 Sa. 20:20, 36. Fut. apoc. וַיּוֹר 2 Ki. 13:17. Part. מוֹרֶה *an archer*, 1 Sam. 31:3. Written by an Aramæism in the manner of verbs לא, 2 Sam. 11:24, וַיֹּרְאוּ הַמּוֹרְאִים "and the archers shot," comp. 2 Ch. 26:15.

(2) *to sprinkle, to water*. Part. מוֹרֶה i. q. יוֹרֶה "the former rain," Joel 2:23; Ps. 84:7.

(3) *to send out the hand* (like שָׁלַח יָד), especially for pointing out. Hence *to show, to indicate*, Gen. 46:28. Prov. 6:13, מֹרֶה בְּאֶצְבְּעֹתָיו "showing (i.e. giving signals) with his fingers;" followed by two accusatives, of the person and of the thing, Ex. 15:25.

From pointing out or shewing it is—(4) *to teach, to instruct* (comp. Gr. δεικνύω, ἀναφαίνω), Ex. 35:34; Mic. 3:11; followed by an acc. of pers. *to instruct* any one, Job 6:24; 8:10; 12:7, 8; followed by an acc. of the thing, Isa. 9:14; Hab. 2:18. Hence followed by two accusatives, of the person and of the thing, Ps. 27:11; 86:11; 119:33; followed by בְּ of the thing (properly to instruct in something), Job 27:11; Psa. 25:8, 12; 32:8; more rarely followed by אֶל (prop. to teach or conform *to* something) 2 Ch. 6:27; or מִן (to instruct *concerning*) Isa. 2:3; Mic. 4:2. Followed by a dative of pers. and acc. of the thing, Deu. 33:10; Hos. 10:12

Derived nouns, מוֹרֶה, יוֹרֶה, תּוֹרָה [also יוֹרֶה, יוֹרַי, יְרִיָּה, יְרִיאֵל, יְרוּשָׁלַיִם, יְרוּאֵל].

יָרָה ἅπαξ λεγόμ., in my judgment, kindred to the roots יָרַע, יָרֵא, pr. TO TREMBLE; hence *to be frightened*, like the Arabic وَرَهَ. Hence תִּרְהוּ (2 Codd. תִּירְהוּ), Isa. 44:8, i. q. תִּשְׁתּוּ. LXX. μὴ πλανᾶσθε. All the other versions express the signification of fearing, as though it were the same as תִּירְאוּ.

יְרוּאֵל ("people," or "habitation of God," see יְרוּשָׁלַיִם ["founded by God"]), [*Jeruel*], pr. n. ["of a town and"] desert, 2 Ch. 20:16.

יָרוֹחַ (i. q. יָרֵחַ "moon"), [*Jaroah*], pr. name, m 1 Ch. 5:14.

יָרוֹק m. *that which is green*, Job 39:8. Root יָרַק.

יְרוּשָׁא & **יְרוּשָׁה** ("possessed, sc. by a husband"), [*Jerusha*], pr. n. of the mother of king Jotham, 2 Ki. 15:33; 2 Ch. 27:1.

יְרוּשָׁלַיִם (as found sometimes, though rarely, in the books of Chronicles, 1 Ch. 3:5; also on some of the coins of the Maccabees, although others of them have the name spelled defectively, see Eckhel, Doctr. Numm. Vett. iii. page 466, seq.), commonly יְרוּשָׁלַםִ, anciently (Gen. 14:18) and poet. (Psal. 76:3) שָׁלֵם pr. n. *Jerusalem* (Gr. Ἱερουσαλήμ and Ἱεροσόλυμα), a royal city of the Canaanites (Josh. 10:1, 5; 15:8), and from the time of David and onward the me

tropolis of the Hebrews, and the royal city of the house of David; situated on the borders of the tribes of Judah and Benjamin.

Interpreters differ as to the etymology and orthography. As to the first of its compounded parts, Reland (Palæstina, p. 832, seq.), and lately, Ewald (Heb. Gramm. p. 332), consider that יְרוּשָׁלַם stands for יְרוּשׁ־שָׁלַיִם *the possession of peace*, one ש being excluded; but this does not agree well with analogy: for, in Hebrew, the former of doubled letters is not in such a case usually excluded, but is commonly compensated with Dagesh forte; as in יְרֻבַּעַל for יְרֻב בַּעַל; besides the form יְרוּשׁ with the meaning of *possession* (=יְרֻשָּׁה) neither occurs separately nor yet in composition. I prefer regarding יְרוּ as a segolate noun (of the form מְתוּ, רְעוּ), i. q. Arabic وَرِى *men*, and יְרוּשָׁלַם *men* or *people of peace*; or perhaps, *house* or *habitation of peace*; just as, on the contrary, اهل and بيت are transferred from the house to the inhabitants. The same word is found in the pr. n. of a desert, יְרוּאֵל, which may be more suitably rendered *house of God* than *people of God*; and the same interpretation of this name is found in Saadiah, who translates دار السلام and مدينة السلام house of peace, city of peace: [In Thes. Gesenius takes the former part of this name יְרוּ from the root יָרָה, signifying *foundation*, and thus ירושלם *the foundation of peace*]. As to the latter of the compound parts of this name, some suppose שָׁלֵם and שָׁלַיִם to be the dual of שָׁלָה *quiet*, and they think that a city in two parts was designated by this name, referring to 2 Sam. 5:9 (Ewald, loc. cit.): but no mention is made in the cited passage of a double city; and it may be pretty certainly concluded that ם in this word is originally radical, not servile; as shewn by the forms שָׁלֵם, Arab. شَلَم, شَلِم, Chald. יְרוּשְׁלֶם, Gr. Σόλυμα, Ἱεροσόλυμα. It appears to me that whenever it is written defectively יְרוּשָׁלַם, it should be pronounced יְרוּשָׁלֵם *the dwelling of peace*: and at length the later writers regarded ־ַם as an ancient form of the Dual, and on this account every where have read יְרוּשָׁלַיִם, even in those places where it is written defectively in the text; [It is written with the Yod in very few places]. In like manner, Samaria was called in Hebrew and anciently, שֹׁמְרוֹן, Ch. שָׁמְרַיִן, and hence as if it were a dual, שָׁמְרָיִן; compare Lehrg. page 538.

יְרוּשְׁלֶם & יְרוּשְׁלֵם Chald. id. Dan. 5:2; 6:11; Ezr. 4:8.

[" יָרַח an unused root, probably (as noticed by Maurer), i. q. יָרַק *to be yellow*; ח and ק being interchanged." Hence]—

יָרֵחַ m. THE MOON; a word prob. primitive [but see above], Gen. 37:9; Deu. 4:19; Josh. 10:12, 13; Ps. 72:5, לִפְנֵי יָרֵחַ "before the moon," i. e. as long as the moon shall shine.

יֶרַח m. (comp. Lehrg. p. 512, note 11); pl. יְרָחִים const. יַרְחֵי.

(1) *a month*, which amongst the Hebrews was lunar, (compare Germ. Mond and Monat, Gr. μήνη and μήν, a month), i. q. חֹדֶשׁ, but a rarer word, and one used by the older writers (Ex. 2:2), and by poets (Deut. 33:14; Job 3:6; 7:3; 29:2; 39:2; Zech. 11:8); see however 1 Ki. 6:37, 38; 8:2.

(2) [*Jerah*], a people and region of Arabia, of the race of the Joktanites, Gen. 10:26; Bochart (Phaleg. ii. 19) remarks, not unsuitably, that this name is Hebrew, but a translation from an Arabic name of the same signification. On this assumed ground he understands this people to be the *Alilæi*, living near the Red Sea in a district where gold is found (Agatharchides c. 49, Strabo xvi. p. 277); their true name he conjectures to have been بنى هلال children of the moon, so called from the worship of the moon, or Alilat (Herodot. iii. 8). As to a tribe bearing this name, near Mecca, see Niebuhr in Descr. of Arabia, p. 270. A more probable opinion, however, is that of J. D. Michaëlis in Spicileg. ii. p. 60, understanding this to be *the coast of the moon* (غب القمر) *and the mountain of the moon* (جبل القمر), near Hadramaut; for יֶרַח Gen. loc. cit. is joined with the country of Hadramaut.

יְרַח Chald. *the moon* [*a month*, so expressly corrected in Thes.], Ezr. 6:15.

יְרֵחוֹ Num. 22:1; also יְרִיחוֹ Josh. 2:1, 2, 3, and יְרִיחֹה 1 Ki. 16:34; *Jericho*, a well known city of Palestine, situated in the neighbourhood of the Jordan and the Dead Sea, in the territory of Benjamin, in a very fertile district; LXX. Ἱεριχώ, Strabo Ἱερικοῦς, xvi. 2, § 41, Arabic ريحا, ريحى, *Rîha*, see Relandi Palæstina, p. 383, and 829, seq. (If the primary form be יְרֵחוֹ, it may be rendered *city of the moon*, from יָרֵחַ and וֹ, ה=וֹן, as in the words עִבּוֹ, שְׁלֹמֹה, שִׁילוֹ; if יְרִיחוֹ, it signifies *a fragrant place*, from the root רִיחַ.)

יְרֹחָם ("who is loved" [" who will find mercy"]), [*Jeroham*], pr. n. m.—(1) 1 Sa. 1:1.—(2) 1 Chron

0:12.—(3) 1 Ch. 27:22.—(4) 2 Ch. 23:1.—(5) Neh. 11:12 all.

יְרַחְמְאֵל ("whom God loves"), [*Jerahmeel*], pr. n. m.—(1) 1 Ch. 2:9, 25, 26, 42.—(2) 1 Chron. 24:29.—(3) Jer. 36:26; From No. 1, there is patron. in ־ִי [*Jerahmeelites*], 1 Sa. 27:10.

יַרְחָע [*Jarha*], pr. n. of an Egyptian slave, 1 Ch. 2:34, 35. ["As to the etymology I can say nothing."]

יָרַט fut. יִרַט.—(1) TO THROW any one HEADLONG, TO PRECIPITATE, TO CAST DOWN (Arabic ورط II. id. ورطة, a precipice, destruction). Job 16:11, עַל־יְדֵי רְשָׁעִים יִרְטֵנִי "he has cast me into the hands of the wicked." Well rendered by the Vulg. *manibus impiorum me tradidit*, LXX. ἔῤῥιψε. יִרְטֵנִי (to be marked with the line Metheg) for יִרְטֵנִי. [Taken as Piel in Thes.]

(2) Intrans. *to be destructive, perverse*, Num. 22:32. In the Samaritan Pentateuch there is given an interpretation הרע (הֵרַע).

[PIEL, Job 16:11; see above.]

Derivative מוֹרָט [in Thes. referred to מָרַט].

יְרִיאֵל ("people of God"=יְרוּאֵל ["founded, i.e. constituted by God"]), [*Jeriel*], pr. n. m. 1 Chron. 7:2.

יָרִיב—(1) m. *an adversary*, from the root רִיב, Ps. 35:1; Jer. 18:19; Isa. 49:25.

(2) [*Jarib*], pr. n. m.—(*a*) see יָכִין No. 1.—(*b*) Ezr. 8:16.

יְרִיבַי (from יָרִיב with the adj. termination ־ַי), [*Jeribai*], pr. n. m. 1 Ch. 11:46.

יְרִיָּה & **יְרִיָּהוּ** "people of Jehovah;" see יְרוּאֵל ["either 'founded by God,' (or else,) i.q. יְרָאִיָּהוּ 'whom Jehovah regards'"]), [*Jerijah*], pr.n. m. 1 Ch. 23:19; 24:23; 26:31.

יְרִיחוֹ; see יְרֵחוֹ.

יְרִימוֹת [*Jerimoth*]; see יְרֵמוֹת.

יְרִימוֹת ("heights"), [*Jeremoth*], pr. n. m. 1 Ch. 7:8.

יְרִיעָה f. *a veil, curtain*, so called from tremulous motion (see the root יָרַע No. 1); specially of a tent, Isa. 54:2; Jer. 4:20; 49:29; of the holy tabernacle, Ex. 26:1, seq.; 36:8, seq.; of the palace of Solomon, Cant. 1:5. (Syr. ܝܪܝܥܬܐ the curtain of a tent, and the tent itself).

יְרִיעוֹת ("curtains"), [*Jerioth*] pr. n. f. 1 Ch 2:18.

יָרַךְ an unused root, perhaps of the same or a similar meaning as the cognate root רָכַךְ *to be soft, tender*. Hence—

יָרֵךְ const. יֶרֶךְ, with suff. יְרֵכִי f. (Nu. 5:21); dual יְרֵכַיִם.

(1) *the thigh*, perhaps so called from softness (see the root), Gr. μηρός. (Arab. وَرِكٌ, *thigh, haunch, buttocks.*) Wherein it differs from מָתְנַיִם *the loins*, ὀσφύς, is seen both from the words, Ex. 28:42, "make for them linen breeches to cover their nakedness מִמָּתְנַיִם וְעַד יְרֵכַיִם from the loins even to the thighs," and also from the general use of the word. For thus מָתְנַיִם signifies the lower part of the back, יָרֵךְ dual יְרֵכַיִם the double thick and fleshy member extending from the bottom of the spine to the legs (שׁוֹקַיִם) i.e. the two thighs with the buttocks. כַּף הַיָּרֵךְ the socket of the thigh, where the thigh is joined to the pelvis, Gen. 32:26, 33. On the thigh (עַל יָרֵךְ) soldiers wore their swords, Exod. 32:27; Jud. 3:16, 21; Ps. 45:4; men smote their thigh in mourning and indignation, Jer. 31:19; Eze. 21:17 (compare Iliad xii. 162; xv. 397; Od. xiii. 198; Cic. cl. Orat. 80; Quinctil. xi. 3), those who swore put the hand under the thigh; Gen. 24:2, 9; 47:29; to have come forth from the thigh of any one, is to be descended from him, Gen 46:26; Ex. 1:5; Jud. 8:30 (comp. Kor. Sur. iv. 27; vi. 98). The buttocks are to be understood, Num. 5:21, 27; in animals, the thigh, the haunch (Keule, Schinken), Eze. 24:4.

(2) Figuratively applied to inanimate things (in which sense however the feminine form יְרֵכָה is more used; [query, the existence of such a form, see Thes.]), it is—(*a*) *that part* of the holy candlestick *in which the shaft* (קָנֶה) *divided into three branches*, Ex. 25:31; 37:17.—(*b*) *the side* of a tent, Ex. 40:22, 24; of the altar, Lev. 1:11; 2 Ki. 16:14.

Dual יְרֵכַיִם *both thighs*, Ex. 28:42 (see above), Cant. 7:2.

יַרְכָה [יְרֵכָה Thes.] f. i. q. יָרֵךְ No. 2, *the hinder part*, or *side* (of a country), Gen. 49:13. Compare שְׁכֶם, כָּתֵף.

Dual יַרְכָתַיִם constr. יַרְכְּתֵי, properly *both sides, the haunches, the buttocks*, but always used of inanimate things—

(1) *the hinder part, the back, the rear*, Exod. 26:23; of the temple, 1 Ki. 6:16; Eze. 46:19.

(2) in the interior area, *the parts farthest in, the extremities, inmost recesses*, as of a house,

Ps. 128:3, of a ship, Jon. 1:5; of a cave, 1 Sam. 24:4; of a sepulchre, Isa. 14:15; Eze. 32:23 Hence יַרְכְּתֵי לְבָנוֹן the recesses of Lebanon, i. e. the extreme and inaccessible parts of that wood. Isa. 37:24; and Jud. 19:1, 18, יַרְכְּתֵי הַר־אֶפְרָיִם "the inner recesses of the mountains of Ephraim." Hence—

(3) *the most remote regions.* [Is not this meaning wholly needless?] יַרְכְּתֵי צָפוֹן the extreme regions of the north, Isa. 14:13. [But see Ps. 48:3, where the same phrase is applied to Jerusalem, and belongs to the description of its site; although Gesenius contradicts this in Thes., applying it to some other place.] יַרְכְּתֵי אֶרֶץ the extreme regions of the earth, Jer. 6:22; 25:32 (comp. כַּנְפוֹת הָאָרֶץ).

יַרְכָה f. Chald. *the thigh, the haunch*, Dan. 2:32.

יָרַם an unused root, probably i. q. רוּם, ورم and אָרַם *to be high, lofty.* Hence—

יַרְמוּת ("high"), [*Jarmuth*], pr. n. of a town in the plain country of the tribe of Judah; formerly a royal city of the Canaanites, Josh. 10:3; 12:11; 15:35; Neh. 11:29. [Prob. now Yarmûk, يرموك Rob. ii. 344.]

יְרֵמוֹת ("high places"), [*Jeremoth*], pr. n. m. —(1) 1 Chron. 8:14.—(2) Ezra 10:26.—(3) Ezra 10:27.—(4) 1 Ch. 23:23; for which there is יְרִימוֹת 24:30.—(5) 25:22; for יְרִימוֹת verse 4.—(6) Ezra 10:29 רָמוֹת קרי, כתיב.

יְרֵמַי ("dwelling in high places"), pr. n. m., Ezr. 10:33.

יִרְמְיָה & **יִרְמְיָהוּ** (יְרָמֶה יָהוּ probably "whom Jehovah has appointed," from רמה in the Chald. usage), *Jeremiah.* LXX. Ἱερεμίας, pr. n.—(1) of a very celebrated prophet, son of Hilkiah the priest, Jer. 1:1; 27:1; Dan. 9:2, etc.—(2) 1 Chr. 12:13. —(3) 2 Ki. 23:31; comp. Jer. 35:3.—(4) 1 Ch. 5:24. —(5) 12:4.—(6) 12:10.—(7) Neh. 10:3; 12:1.

יָרַע—(1) properly TO TREMBLE. (This signification lies in the primary syllable רע, compare the roots רָעַד, רָעַל, רָעַם, רָעַשׁ, and the remarks made under the root רָעַד). Once, thus, in the verb, Isaiah 15:4, נַפְשׁוֹ יָרְעָה לוֹ "his soul trembles for him (Moab)," for fear, terror. (The same signification of fearing, being terrified, belongs to the Arabic ورع, يرع. In the same sense in Hebrew יָרֵא is commonly used, which is formed from this root, the letter ע being somewhat softened. Compare also יָרָה).

(2) i. q. רָעַע *to be evil* (prop. *to rage, to make a noise, to be tumultuous,* see the root רָעַע). It occurs only in fut. יֵרַע (the other forms, as pret. רַע, Hiphil הֵרַע are from רָעַע, from which also the fut. itself of יֵרַע may be taken, as יֵמַר from מָרַר, יֵקַל from קָלַל; but comp. pret. טוֹב fut. יִיטַב). [The fut. is taken from רָעַע expressly in Thes.] These phrases are especially to be observed—(*a*) יֵרַע לִי it will be ill for me, will go ill, Psa. 106:32.—(*b*) וַיֵּרַע בְּעֵינֵי and it displeased me, Gen. 21:11; 38:10; 48:17; 1 Sa. 8:6; also followed by לְ Neh. 13:8; and with the addition of רָעָה גְדוֹלָה, to increase the force of the sentence, Neh. 2:10; Jon. 4:1. Impers. used 1 Ch. 21:7, וַיֵּרַע בְּעֵינֵי הָאֱלֹהִים עַל הַדָּבָר הַזֶּה "and God was displeased because of this thing." Farther, *to be evil* is also i. q. *to be injurious,* 2 Sa. 20:6, followed by לְ; used of the eye, i. q. *to be envious, malignant,* Deu. 28:54; of the face, i. q. *to be sad, morose,* Neh. 2:3; of the heart, id. 1 Sa. 1:8; Deut. 15:10, לֹא־יֵרַע לְבָבְךָ בְּתִתְּךָ לוֹ "let it not go ill with thee (be grievous to thee) to give to him."

יִרְפְּאֵל ("which Jehovah heals"), [*Irpeel*], pr. n. of a town of the Benjamites, Josh. 18:27.

I. **יָרַק**—(1) TO SPIT, i. q. רָקַק. (Ch. רוּק, Æth. ወረቀ: id.). Pret. Num. 12:14; Deut. 25:9. Inf. absol. Nu. loc. cit. The fut. is taken from רָקַק.

II. **יָרַק** an unused root; *to be green,* as an herb, a plant. Arab. ورق to come into leaf, as a tree. IV. to shoot forth; both ideas arising from that of verdure. Hence the following words [also יָרוֹק].

יָרָק masc. adj. *green,* neutr. *that which is green, verdure,* 2 Ki. 19:26; Isaiah 37:27. Specially *an herb.* גַּן הַיָּרָק a garden of herbs, Deu. 11:10; 1 Ki. 21:2. אֲרֻחַת יָרָק a portion of vegetables, Pro. 15:17. (Syr. ܝܘܪܩܐ, ܝܪܩܐ herb.)

יֶרֶק m. *greenness.* כָּל־יֶרֶק עֵשֶׂב all greenness of herb, Gen. 1:30; 9:3. יֶרֶק דֶּשֶׁא greenness of grass, i. e. green grass, Psa. 37:2. Elsewhere concr. *anything green* (das Grüne), of the fields and trees, Ex. 10:15; Nu. 22:4; Isa. 15:6.

יֵרָקוֹן m. χλωρότης, ὠχρότης—

(1) of persons, *paleness* of face; that lurid greenish colour in the countenance of men when smitten with great terror, Jer. 30:6.

(2) of grain, *yellowness, paleness, mildew,* Deu. 28:22; 1 Ki. 8:37; Am. 4:9. (Arab. يرقان id.)

["**יָרְקְעָם** ("paleness of the people?"), *Jorkeam,* pr. n. of a town of Judæa, 1 Ch. 2:44."]

יְרַקְרַק plur. fem. יְרַקְרַקּוֹת—(1) adj. *greenish, yellowish*, χλωρίζων, used of the colour of leprosy seen in garments, Lev. 13:49; 14:37.

(2) subst. *yellowness, paleness, tawniness* (of gold), Psa. 68:14. (Æth. ወርቅ: denotes *gold* itself. Arab. وَرِق money, coins.)

יָרַשׁ (Jer. 49:1) & **יָרֵשׁ** fut. יִירַשׁ imp. רַשׁ Deu. 1:21; רֵשׁ ib., 2:24, 31; and fully יְרַשׁ with ה parag. יְרָשָׁה 33:23; inf. רֶשֶׁת suff. רִשְׁתּוֹ.

(1) TO TAKE, TO TAKE POSSESSION OF, TO OCCUPY, especially by *force*, 1 Ki. 21:16. (This, and not *to inherit*, is shewn to be the primary signification, by the derivatives רֶשֶׁת a net, so called from taking or catching; and תִּירוֹשׁ must, new wine, from its affecting (taking possession of) the head. This root is kindred to other verbs of seizing, ending in רם, רץ, such as הָרַם which see. In Arabic and Syriac there is a secondary sense of inheriting in the verbs وَرِث, ܝܪܬ; and perhaps the Lat. *heres, heredis*, is of the same stock, unless, indeed, it be from αἱρέω, capio). Constr.—(*a*) followed by an acc. of thing, and used most commonly of the occupation of the Holy Land, Lev. 20:24; Deut. 1:8; 3:18, 20; Psa. 44:4; 83:13.—(*b*) followed by an acc. *to take possession of any one*, i. e. to take possession of his goods; *to expel, to drive him out* from the possession, to succeed in his place. Deu. 2:12, וּבְנֵי עֵשָׂו יִירָשׁוּם וַיַּשְׁמִידוּם מִפְּנֵיהֶם "and the Edomites expelled them (the Horites) and destroyed them before them." Verses 21, 22. 9:1; 11:23; 12:2, 29; 18:14; 19:1; 31:3; Pro. 30:23, "a handmaid when she expels her mistress," succeeds in her place; Isaiah 54:3; Jer. 49:2. The following passages exhibit the proper force of this verb, Deu. 31:3, "the Lord will destroy those nations before thee, וִירִשְׁתָּם and thou shalt occupy their possession." Jud. 11:23, "Jehovah drove out the Amorites before his people, וְאַתָּה תִּירָשֶׁנּוּ and wilt thou occupy their land?"

(2) *to possess*, Lev. 25:46; Deu. 19:14; 21:1; and frequently. The phrase is of very frequent occurrence, יָרַשׁ אֶרֶץ to possess the (holy) land, spoken of a quiet occupancy in that land, which had been promised of old to the Israelites, and was regarded as the highest happiness of life, Ps. 25:13; 37:9, 11, 22, 29 (Matt. 5:5).

(3) Specially *to receive an inheritance*, with an acc. of the thing, Num. 27:11; 36:8; also with acc. of pers. (compare No. 2), *to inherit any one's goods*, Gen. 15:3, 4. Absol. Gen. 21:10, "the son of the bond-woman shall not inherit with my son, even with Isaac." Part. יוֹרֵשׁ *an heir*, Jer. 49:1.

NIPHAL, *to be dispossessed of one's possessions* (pass. of Kal No. 1, *b*); *reduced to poverty*, Gen. 45:11; Pro. 20:13. In this signification it is kindred to רוּשׁ to be poor.

PIEL יֵרֵשׁ i. q. Kal No. 1, with an acc. of the thing Deu. 28:42; with an acc. of the pers. i. q. to cast out of possession, *to make poor*. Jud. 14:15, where there is יָרְשֵׁנוּ which I prefer placing here rather than under Kal. Inf. Kal would be לְרִשְׁתֵּנוּ.

HIPHIL הוֹרִישׁ—(1) *to give the possession of any thing to any one*, followed by two acc. Jud. 11:24; 2 Chr. 20:11; Job 13:26, וְתוֹרִישֵׁנִי עֲוֹנוֹת נְעוּרָי "and makest me to possess the sins of my youth," i. e. now imputest them to me. Followed by לְ of the pers. Ezr. 9:12.

(2) i. q. Kal No. 1, *to occupy*—(*a*) followed by an acc. of the thing, e. g. land, Nu. 14:24; a city, Josh. 8:7; 17:12; mountain-land, Jud. 1:19.—(*b*) followed by an acc. of pers. to possess the property of any one, i. e. "to expel him from possession." Ex. 34:24; Nu. 32:21; 33:52; Deu. 4:38. Figuratively applied also to inanimate things, Job 20:15, "God shall drive them out from his belly" (the riches swallowed up). Hence *to dispossess of goods*, to reduce to poverty; 1 Sa. 2:7. Comp. Niph.

(3) *to blot out, to destroy*, Nu. 14:12.

Derivatives, תִּירוֹשׁ, מוֹרָשָׁה, מוֹרָשׁ, רֶשֶׁת, יְרֻשָּׁה, יְרֵשָׁה, and pr. n. יְרוּשָׁא or יְרוּשָׁה [מֹרֶשֶׁת].

יְרֵשָׁה f. Nu. 24:18, and—

יְרֻשָּׁה f. *a possession*, Deut. 2:5, 9, 19; Joshua 12:6, 7.

["(2) *inheritance*, Jer. 32:8."]

יִשְׂחָק see יִצְחָק.

יְשִׂימִאֵל ("whom God makes," i.e. creates), [*Jesimiel*], pr. n. m. 1 Ch. 4:36.

יָשַׂם—(1) i. q. שׂוּם TO SET, or PLACE. Hence כתיב וָאִישְׂמָה Jud. 12:3.

(2) intrans. *to be set, placed* (compare יָצַר and צוּר). Fut. וַיִּישָׂם Genesis 50:26, and 24:33 כתיב, where the קרי is וַיּוּשַׂם, Hoph. from שׂוּם.

יִשְׂרָאֵל ("contender," "soldier of God," from שָׂרָה to fight, and אֵל, Gen. 32:29; 35:10; comp. Ho. 12:4), *Israel*, pr. n. given by God to Jacob the patriarch (Gen. locc. citt.), but used more frequently of his descendants, i. e. of the Israelitish nation (comp. יַעֲקֹב).—יִשְׂרָאֵל or בְּנֵי יִשְׂרָאֵל signifies—

(1) *all the descendants of Israel, or Israelites*

Gen. 34:7; 49:7. אֶרֶץ יִשְׂרָאֵל 1 Sa. 13:19; 2 Kings 6:23; Eze. 27:17; and יִשְׂרָאֵל f. Isa. 19:24, the land of Israel, i. e. Palestine. Emphatically יִשְׂרָאֵל is sometimes used of those really worthy of the name of Israelites (ἀληθῶς Ἰσραηλῖται, John 1:48), as being righteous, Isa. 49:3; Ps. 73:1; according to Romans 9:6, οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ; also lovingly, as elsewhere יְשֻׁרוּן (which see). Hos. 8:2, יְדַעֲנוּךָ יִשְׂרָאֵל "we know thee, we (are thy) Israel," compare Ps. 24:6.

(2) From the time of the dissensions, after the death of Saul, between the ten tribes and Judah, the ten tribes, following Ephraim as their leader, took to themselves this honourable name of the whole nation (2 Sa. 2:9, 10, 17, 28; 3:10, 17; 19:40—43; 1 Ki. 12:1); and this after the death of Solomon was applied *to the kingdom founded by Jeroboam*, so that from that time the kings of the ten tribes were called מַלְכֵי יִשְׂרָאֵל, while David's posterity, who ruled Judah and Benjamin, were called מַלְכֵי יְהוּדָה. Other names of the ten tribes were אֶפְרַיִם (which see), taken from the more powerful tribe, and שֹׁמְרוֹן (which see), from the capital city. The prophets of that period, principally of Judah, occasionally use both names, Judah and Israel, in poetical parallelism of the kingdom of Judah [?], see Isa. 1:3; 4:2; 5:7; 10:20; Mic. 1:14.

(3) After the Babylonish exile, the whole people, although chiefly consisting of the remains of Judah and Benjamin, again took the name most delighted in by the nation when flourishing, (1 Macc. 3:35; 4:11, 30, 31; and on the coins of the Maccabees, which are inscribed שקל ישראל): whence it is, that in the Chronicles יִשְׂרָאֵל is even used of the kingdom of Judah, 2 Chron. 12:1; 15:17; 19:8; 21:2, 4; 23:2; 24:5.

The Gentile noun is יִשְׂרְאֵלִי 2 Sam. 17:25; fem. יִשְׂרְאֵלִית Lev. 24:10. *Israelite.*

[**יְשַׂרְאֵלָה** pr. n. m. 1 Ch. 25:14, see יְשׁ׳.]

יִשָּׂשכָר [*Issachar*], pr. name of the fifth son of Jacob by Leah, Genesis 30:18; whose descendants (בני יששכר) dwelt in the region near the sea of Galilee, Josh. 19:17—23.—This name, as it now stands in the editions (like יְהוָֹה, יְרוּשָׁלַםִ, etc., see Simonis, Analys. Lect. Masoreth. in Pref.), takes the vowels belonging to a continual קרי, יִשָּׂכָר (bought with wages or price, see Gen. 30:16). The more full reading in כתיב may be read in two ways, either יֵשׁ שָׂכָר *he is wages*, or יִשָּׂשכָר (for יִשָּׂא שָׂכָר) *he brings wages*, er bringt den Lohn.

יֵשׁ followed by a Makkaph, יֶשׁ־,—(1) prop. subst. *esse, being, existence* (see יֵשָׁה); whence *that which is present, ready; οὐσία*, wealth (compare עֲתִידוֹת). So prob. Prov. 8:21, לְהַנְחִיל אֹהֲבַי יֵשׁ "to cause those who love me to inherit substance."

(2) By far the most common use of the word is its being put for *the verb substantive*, without distinction of number or tense (Aram. ܐܝܬ, אִיתַי, which see, id.; Arab. أيس. Opposed to אַיִן, אֵין, there is not). Specially, therefore, with a sing. *is, was, will be, may be.* Gen. 28:16, יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה "Jehovah is in this place." 2 Ki. 10:15, יֵשׁ וָיֵשׁ "truly it is so." Nu. 22:29; Jer. 31:6. With plur. *are, were, will be*, 2 Ki. 2:16; Ezr. 10:44; 2 Chron. 16:9. יֵשׁ אֲשֶׁר *there are those who, there will be those who* (Syr. ܐܝܬ ܕ), Neh. 5:2, 3, 4. יֵשׁ לִי there is to me, *I have*, Genesis 43:7; 44:20; hence כָּל־אֲשֶׁר יֶשׁ־לוֹ whatsoever he had, Gen. 39:5.

(3) especially, *to be present, ready, to exist*, Ru. 3:12; Jer 5:1. Ecc. 1:10, יֵשׁ דָּבָר שֶׁיֹּאמַר "there is anything of which it may be said." Ecc. 2:21; 7:15; 8:14. Pro. 13:7, יֵשׁ מִתְעַשֵּׁר "there are those (who) feign themselves rich." Pro. 11:24; 18:24. Comp. Num. 9:20, יֵשׁ אֲשֶׁר יִהְיֶה "there was, when there was," etc., i. e. there was sometimes, like Ch. אית דהוי.

If the subject be contained in a personal pronoun, this is expressed by a suffix, as יֶשְׁךָ thou art, Jud. 6:36; יֶשְׁכֶם ye are, Gen. 24:49; יֶשְׁנוֹ he is, Deut. 29:14. The verb substantive, when thus expressed, stands often in conjunction with a participle for the finite verb, Jud. 6:36, אִם יֶשְׁךָ מוֹשִׁיעַ "if thou savest." Gen. 24:42, 49.

יָשַׁב fut. יֵשֵׁב, inf. abs. יָשׁוֹב (1 Sa. 20:5), constr. שֶׁבֶת, with suff. שִׁבְתִּי, imp. שֵׁב, שְׁבָה.

(1) TO SIT, TO SIT DOWN; absol. Gen. 27:19; followed by לְ of place, Ps. 9:5; Pro. 9:14; Job 2:13; and with a dative pleon. Gen. 21:16, וַתֵּשֶׁב לָהּ "and she sat down." Also, *to be seated, to be sitting*, followed by בְּ (Gen. 19:1; 2 Sa. 7:1); עַל (1 Ki. 2:19), and poet. also with an acc. of the place on which any one sits. Ps. 80:2, יֹשֵׁב הַכְּרֻבִים "he who sits upon the cherubim," i. q. sits on a throne upborne by cherubim. Ps. 99:1; Isa. 37:16. Psa. 122:5, כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט "for there they (judges) sit on for judging;" commonly, but incorrectly, taken as, *there sit*, i. e. are placed, *thrones*; (Aram. יְתַב, ܝܬܒ id. Arab. verb وثب, has the signification of *sitting* only in the dialect of the Himyarites; see the amusing story in Pococke, in Spec. Hist. Arab. page 15, edit

White; but this sense is found in the substantives ثَبَات a sitting down, habitations, places, ثَابَ a throne, a bed. In the vulgar Arabic the verb is commonly used in the sense of lying in wait, springing on the prey, and leaping in general).

Specially, to sit is used of—(*a*) judges, where they sit to give judgment, Ps. 9:5; kings sitting on their thrones, Psa. 9:8; 55:20. Hence, Isa. 10:13, יוֹשְׁבִים "those who sit on (thrones)," i. e. kings.—(*b*) of those who *lie in wait for* others, Psal. 10:8; 17:12; Job 38:40. Followed by לְ Jer. 3:2. Comp. Gr. λόχος, ambush; λοχεύω, λοχίζω, to lie in ambush, from λέγω, to sit down; ſich legen, and Arabic وَثَبَ, (see above).—(*c*) of an army, which sits down in a place, and holds possession of it (einen Ort beſeßt haben), 1 Sa. 13:16.—(*d*) of mourners, Isa. 47:5; Job 2:13. (*e*) of those who sit down idly, do nothing, are slothful, Isa. 30:7; Jer. 8:14.—(*f*) *To sit with any one*, followed by עִם is to associate with him, Ps. 26:4, 5; compare Psal. 1:1, and הָלַךְ עִם, בּוֹא עִם.—As to the phrase, "to sit at the king's right hand," see above, page CCCLI, B [and see the note added there].

(2) *to remain, abide*, Gen. 24:55; 29:19. Followed by an accus. of place, Gen. 25:27, יֹשֵׁב אֹהָלִים "remaining in the tents," i. e. staying at home. With a dative pleonast. Gen. 22:5, שְׁבוּ לָכֶם פֹּה "remain here." Followed by a dat. of pers. *to remain for some one*, i. q. to expect him, Ex. 24:14. Also used of inanimate things, Gen. 49:24, וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ "but his bow remained strong."

(3) *to dwell, to dwell in, to inhabit*, Gen. 13:6, 7, 12; 19:29; followed by בְּ Deut. 17:14, and עַל of the place or land which one inhabits, Levit. 25:18; also followed by an acc. Gen. 4:20. Poet. Ps. 22:4, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל "dwelling amongst the praises of Israel," in the temple, where the hymns of Israel from around sound in thy ears. Ps. 107:10. Part. יוֹשֵׁב *an inhabitant, a dweller*, Gen. 19:25; Jud. 1:21; 3:3. But יָשַׁב followed by an accus. is also to dwell *near, by* anything, to be neighbour (comp. גּוּר). יוֹשְׁבֶיהָ those who dwell near her, sc. the city, Eze. 26:17. Gen. 4:20, יֹשֵׁב אֹהֶל וּמִקְנֶה "those who dwell in tents and amongst flocks."

(4) pass. *to be inhabited*, as a place, city, country, Isa. 13:20; Jer. 17:6, 25; Ezek. 26:20. In like manner שָׁכַן and Greek ναίω, ναιετάω, signify both *to inhabit* and *to be inhabited*.

Niphal נוֹשַׁב *to be inhabited*, Exod. 16:35, and often in other places.

Piel יִשֵּׁב *to place, to make to sit down*, Ezek. 25:4.

Hiphil הוֹשִׁיב—(1) causat. of Kal No. 1, *to cause to sit down*, 1 Sa. 2:8; 1 Ki. 21:9.

(2) causat. of Kal No. 3, *to cause to inhabit*, Psal. 68:7; 113:8; followed by בְּ of place, Gen. 47:6; 2 Ki. 17:26. Also, *to cause* a woman *to dwell with one*, i.e. to take in marriage (compare Kal, Hos. 3:3; Æthiop. ወሰበ: Conj. IV. to take a wife), Ezr. 10:2, 10, 14, 17, 18; Neh. 13:27.

(3) causat. of Kal No. 4, *to cause* a land *to be inhabited*, Eze. 36:33; Isa. 54:3.

Hophal.—(1) *to be made to dwell*, Isa. 5:8.

(2) *to be inhabited*, Isa. 44:26.

Derivatives, שִׁיבָה (for יְשִׁיבָה), מוֹשָׁב, תּוֹשָׁב, and the pr. names which follow.

יֹשֵׁב בַּשֶּׁבֶת ("dwelling tranquilly" ["sitting on the seat"]), pr. n. of one of David's captains, 2 Sa. 23:8; in the parallel passages יָשָׁבְעָם.

יֶשֶׁבְאָב ("father's seat"), [*Jeshebeab*], pr. n. m. 1 Ch. 24:13.

יִשְׁבָּח ("praising"), [*Ishbah*], pr. n. m. 1 Ch. 4:17.

יִשְׁבּוֹ בְנֹב ("his seat is at Nob"), pr. n. m. 2 Sam. 21:16 כתיב; קרי, יִשְׁבִּי בְּנֹב ("my seat is at Nob"), [*Ishbi-benob*].

יָשֻׁבִי לֶחֶם [*Jashubi-lehem*], pr. n. m. 1 Ch. 4:22.

יָשָׁבְעָם l. *Yashov'am*, like יָרָבְעָם ("to whom the people turn"), [*Jashobeam*], pr. n. m. 1 Ch. 11:11; 27:2.

יִשְׁבָּק ("leaving behind"), [*Ishbak*], pr. n. of a son of Abraham and Keturah, Gen. 25:2.

יָשְׁבְּקָשָׁה ("a seat in a hard place"), [*Joshbekashah*], pr. n. m. 1 Ch. 25:4, 24.

ישה a root unused in Hebrew, but found very widely spread through ancient languages, whence the noun יֵשׁ *esse, being*, and תּוּשִׁיָּה *a setting upright* (aid), *uprightness*, truth. Prop. *to stand, to stand out, to stand upright;* hence *to be*. (With this agree Sanscr. *as*, to be, Pers. هستن, Latin *esse*.) Kindred in signification is כּוּן to stand, whence كان *to be* Other traces of this root are found in the pr. names יִשַׁי, יוֹשָׁה.

יָשׁוּב ("turning oneself"), [*Jashub*], pr. n.—(1) of a son of Issachar, Nu. 26:24.—(2) Ezr. 10:29. From No. 1 is the patron. יָשֻׁבִי Nu. loc. cit.

יִשְׁוָה ("even," "level"), [*Ishua, Isua*], pr. n. of a son of Asher, Gen. 46:17.

יִשְׁוִי (id.), [*Isui, Ishui, Jesui*], pr.n.—(1) of a son of Asher, Gen. 46:17.—(2) of a son of Saul, 1 Sa. 14:49.

יְשׁוֹחָיָה ("whom Jehovah casts down"), [*Jeshohaiah*], pr. n. m. 1 Ch. 4:36.

יֵשׁוּעַ [*Jeshua*], a contracted form of the pr. n. יְהוֹשֻׁעַ used in the later Hebrew, Gr. Ἰησοῦς.—(1) of Joshua, the leader of the Israelites, Neh. 8:17.—(2) of a high priest of the same name; see יְהוֹשֻׁעַ No. 2, Ezr. 2:2; 3:2; Neh. 7:7.—(3) pr. n. of other men, mentioned in the books of Chronicles, Ezra, and Nehemiah.

["(4) a city of Judah, Neh. 11:26."]

יְשׁוּעָה f. with ה parag. poet. יְשׁוּעָתָה Ps. 3:3; 80:3 (from the root יָשַׁע).

(1) Verbal adj. f. *that which is delivered, safe*, Isa. 26:1, 18.

(2) Subst.—(*a*) *deliverance, help;* יְשׁוּעַת יְהוָה "aid vouchsafed by God," Ex. 14:13.—(*b*) *welfare*, Job 30:15.—(*c*) *victory*, 1 Sa. 14:45; 2 Ch. 20:17; Hab. 3:8.

יָשַׁח an unused root. Arab. transp. وحش *to be void, empty*, used of a desert and desolated region, and of a famishing belly. Conj. IV. to be famished, hungry, وحشا fasting, having taken no food. Hence—

יֶשַׁח m. found once Micah 6:14; *hunger*, prop. emptiness of stomach.

יָשַׁט only found in Hiphil הוֹשִׁיט TO STRETCH OUT, Est. 4:11; 5:2; 8:4. (Syr. and Ch. אוֹשֵׁט, ܐܘܫܛ, ܡܘܫܛ id.)

יִשַׁי (perhaps "wealthy," see יֵשׁ No. 1). pr. n. *Jesse*, a shepherd of Bethlehem, the father of King David, who, as being of humble birth, was called contemptuously by his enemies בֶּן־יִשַׁי 1 Sa. 20:27, 30, 31; 22:7, 8; 2 Sam. 20:1; 1 Ki. 12:16 (1 Sam. 16:1, seq.); *the stem of Jesse*, Isa. 11:1; poet. used of the family of David, and *the root*, i. e. the shoot of Jesse, ib. ver. 10, used of the Messiah. [Compare Rev. 22:16, "I am the root and offspring of David;" *root* can never be put for *shoot* as suggested by Gesenius, but the Lord Jesus Christ, son of God and son of David, was *both*.] LXX. Ἰεσσαί.

יִשִּׁיָּה ("whom Jehovah lends"), [*Ishijah, Ishaiah*], pr. n.—(1) 1 Ch. 7:3.—(2) Ezr. 10:31; also the name of several Levites.

יִשִּׁיָּהוּ (id.), [*Jesaiah*], pr. n. m. 1 Ch. 12:6

יְשִׁימוֹן m. *a waste, a desert*, Ps. 68:8; 78:40; 106:14. Root יָשַׁם.

יְשִׁימוֹת pl. f. *desolations, destruction*, Psalm 55:16 כתיב. Root יָשַׁם; compare pr. n. of the town בֵּית־הַיְשִׁימוֹת p. cxvii, B.

יָשִׁישׁ m. *an old man*, properly hoary, (from the root יָשַׁשׁ); a word altogether poetic, Job 12:12; 15:10; 29:8; 32:6. In the cognate languages these correspond to this ܩܫܝܫܐ, قسيس, the letter ' being changed into the hardest of the palatals (see under the letter כ).

יְשִׁישַׁי ("descended from an old man"), [*Jeshishai*], pr. n. m. 1 Ch. 5:14.

יָשַׁם i. q. שָׁמֵם TO BE LAID WASTE, DESOLATED. Hence fut. תֵּשַׁם Genesis 47:19; Ezek. 12:19; 19:7 (which however may come from שָׁמֵם itself, like יֵקַל from קָלַל, see Hebrew Grammar § 66, note 3); plur. תֵּישַׁמְנָה Eze. 6:6.

Derived nouns, יְשִׁימוֹן, יְשִׁימוֹת and—

יִשְׁמָא ("wasteness"), [*Ishma*], pr. n. m. 1 Ch. 4:3.

יִשְׁמָעֵאל ("whom God hears"), *Ishmael*, pr. n. borne by—(1) the son of Abraham, by Hagar his concubine, the ancestor of many Arabian tribes, Gen. 25:12—18. Hence patron. יִשְׁמְעֵאלִי 1 Chron. 2:17; 27:30; pl. ־ִים Arabs descended from Ishmael, trading with Egypt (Gen. 37:25, 27; 39:1), wandering as nomades from the east of the Hebrews, and from Egypt as far as the Persian gulf and Assyria (i. e. Babylonia), Gen. 25:18, which same limits are elsewhere (1 Sa. 15:7) assigned to the Amalekites, Jud. 8:24 (compare verse 22); Ps. 83:7.—(2) the killer of Gedaliah, Jerem. 40 and 41.—(3) several others, 1 Ch. 8:38; 2 Ch. 23:1; Ezr. 10:22.

יִשְׁמַעְיָה ("whom Jehovah hears"), [*Ismaiah*], pr. n. m. 1 Ch. 12:4. A different person is יִשְׁמַעְיָהוּ 1 Ch. 27:19.

יִשְׁמְרַי (for יִשְׁמְרְיָה, "whom Jehovah keeps"), [*Ishmerai*], pr. n. m. 1 Ch. 8:18.

יָשֵׁן & יָשַׁן fut. יִישַׁן, inf. יְשׁוֹן Ecc. 5:11, pr. TO BE LANGUID, WEARY (schlaff, müde seyn), hence—

(1) of persons, *to fall asleep*, Gen. 2:21; 41:5; Ps. 4:9; *to sleep, to be sleeping*, Isa. 5:27; 1 Ki. 19:5. (Arab. وسن to begin to sleep, to slumber, schlummern; سِنَةٌ the beginning of sleep. As to sleep

itself, they commonly use the verb نام, which on the contrary is used in Hebrew of slumbering, see נום). Persons are said, poetically, to sleep who are—(*a*) idle, doing nothing, whence ἀνθρωπομόρφως, Psalm 44:24, "why sleepest thou, O Jehovah?" Psalm 78:65.—(*b*) dead. Job 3:13; concerning whom the idea is more fully expressed with an accus. following, יָשֵׁן שְׁנַת עוֹלָם Jer. 51:39, 57, and יָשֵׁן מָוֶת Ps. 13:4.

(2) used of inanimate things, *to be flaccid, dried*, hence *to be old* (opp. to fresh or new), compare נָבֵל, נְבֵלָה. So adj. יָשָׁן, and—

Niphal נוֹשָׁן—(1) *to be dry*, used of old [last year's] corn, opp. to what is fresh. Lev. 26:10.

(2) *to be old, inveterate*, of leprosy, Lev. 13:11; of a person who has long dwelt in any country, Deu. 4:25.

Piel, causat. of Kal No. 1, *to cause to sleep*, Jud. 16:19.

Derivatives, שֵׁנָה, שֵׁנָת and those which follow immediately.

יָשָׁן m. יְשָׁנָה f. adj. *old*, opp. to recent, fresh, used of corn of the past year, Levit. 25:22; Cant. 7:14. (Luth. firne), of an old gate (opp. to a new), Neh. 3:6; 12:39; of the old pool, Isa. 22:11.

יָשֵׁן f. יְשֵׁנָה. Pl. const. יְשֵׁנֵי Dan. 12:2.—(1) part. and verbal adj. *sleeping*, 1 Sa. 26:7; Ps. 78:65. It serves in the same manner as participles in periphrastic expressions for the finite verb. 1 Ki. 3:20, אֲמָתְךָ יְשֵׁנָה "thy handmaid was sleeping." Cant. 5:2.

(2) [*Jashen*], pr. n. m. 2 Sa. 23:32; for which 1 Ch. 11:34, there is הָשֵׁם.

יְשָׁנָה ("old"), [*Jeshanah*], pr. n. of a town of the tribe of Judah, [in the kingdom of Samaria rather]. 2 Ch. 13:19.

יָשַׁע unused in Kal, Arab. وسع, TO BE SPACIOUS, AMPLE, BROAD, figuratively *to be opulent*, kindred to שׁוּעַ. See Jeuhari in A. Schultens, Origg. Heb. tom. i. p. 20. The signification of *ample space* is in Hebrew applied to liberty, deliverance from dangers and distresses (compare רָוַח, רָחַב), as on the other hand narrowness of space is frequently used of distresses and dangers (comp. צָרָה, צוּר). Hence—

Hiphil הוֹשִׁיעַ fut. יוֹשִׁיעַ, the ה rarely retained יְהוֹשִׁיעַ Ps. 116:6, apoc. יוֹשַׁע, וַיּוֹשַׁע.

(1) *to set free, to preserve*, followed by מִן Ps. 7:2; 34:7 44:8; מִיַּד Jud. 2:16, 18; 3:31; 6:14, 15, 31, 36

(2) *to aid, to succour*. Const. absol. Isa. 45:20; followed by an acc. Ex. 2:17; 2 Sam. 10:19; and לְ Josh. 10:6; Eze. 34:22; most commonly used of God giving help to men, followed by an acc. Ps. 3:8; 6:5; 31:17; by a dative, Ps. 72:4; 86:16; 116:6. As victory depends on the aid of God, it is i. q. *to give victory*, followed by a dat. Deu. 20:4; Josh. 22:22; 2 Sa. 8:6, 14.—A phrase frequently used is, הוֹשִׁיעָה לִּי יָדִי "my own hand has helped me," [saved me] or, הוֹשִׁיעָה לִּי זְרֹעִי "my own arm has helped me," i.e. "by my own valour (without the aid of any one) have I gained the victory." Jud. 7:2; Job 40:14; Ps. 98:1.—Ps. 44:4; Isa. 59:16; 63:5. In another sense and construction, 1 Sa. 25:26, הוֹשֵׁעַ יָדְךָ לָךְ "to help thyself with thy own hand," i.e. to take private vengeance, 1 Sa. 25:33. יָדְךָ and יָדִי 1 Sa. 25:33, is the accusative of instrument which is also elsewhere coupled with this verb (Psalm 108:7); with regard to which see Heb. Gramm. ed. 10, § 135, 1, note 3.

Niphal—(1) *to be freed, preserved*, followed by מִן Nu. 10:9; Ps. 33:16.

(2) *to be helped*, Isa. 30:15; 45:17; *to be safe*, Ps. 80:4, 8; also *to conquer*, [Is it not *saved* in the alleged passage?] Deu. 33:29. Part. נוֹשָׁע *conqueror*, Zec. 9:9 [In this passage of course it refers to Christ as *bestowing salvation*]; Ps. 33:16.

Derivatives, besides those which immediately follow, מוֹשָׁעוֹת, יְשׁוּעָה, and the pr. n. אֱלִישׁוּעַ, הוֹשֵׁעַ, הוֹשַׁעְיָה, יְהוֹשֻׁעַ, יֵשׁוּעַ [also מֵישַׁע and מֵישָׁע].

יֵשַׁע & **יֶשַׁע** with suff. יִשְׁעִי, יֶשְׁעֲךָ Ps. 85:8.

(1) *deliverance, aid*, [*salvation*], Ps. 12:6; 50:23. Used like verbals with the case of the finite verb, Hab. 3:13, לְיֵשַׁע אֶת־מְשִׁיחֶךָ "to deliver thine anointed." אֱלֹהֵי יִשְׁעִי God of my help [*salvation*], i. e. my helper [*saviour*]. Ps. 18:47; 25:5; 27:9; Mic. 7:7; Isa. 17:10.

(2) *safety, welfare*, Job 5:4, 11; Ps. 132:16; Isa. 61:10 [in these two last cited passages, *salvation*].

יִשְׁעִי ("salutary"), [*Ishi*], pr. n. m.—(1) 1 Ch. 2:31.—(2) 1 Ch. 5:24.—(3) 1 Ch. 4:20, 42.

יְשַׁעְיָהוּ ("the salvation of Jehovah"), *Isaiah*, [*Jeshaiah*], LXX. Ἡσαΐας, Vulg. *Isaias*, pr. n. borne by—(1) a very celebrated prophet who flourished, and had great influence among the people, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, see Isaiah 1:1; 6:1, seq.; 7:1, seq.; 20:1, seq.; 22:15, seq.; chaps. 36—39.—(2) 1 Chron. 25:3, 15. —(3) 1 Ch. 26:25.

יְשַׁעְיָה (id.) [*Jeshaiah, Jesaiah*], pr. n. m.—(1) 1 Ch. 3:21.—(2) Ezr. 8:7.—(3) Ezr. 8:19.—(4) Neh. 11:7.

[" **יָשַׁף** an unused root, kindred to the roots שָׁפָה to make smooth, and צָפָה, صفى to shine, to be bright, which appears also to have been the signification of this root. Hence may be derived"—]

יָשְׁפֵה (read Yah-sh'pheh), Ex. 28:20; 39:13, and—

יָשְׁפֵה Eze. 28:13, *a jasper*, a precious stone of different colours. (Arab. يشف, يشم, يشب, also يصب, يصف, id.) If an etymology is to be sought in Hebrew, it may be from the root שָׁפָה to be smooth [but see יָשַׁף above]. But the form of the word appears strange, as if it were foreign.

יִשְׁפָּה (perhaps "bald," from שָׁפָה), [*Ispah*], pr. n. m., 1 Ch. 8:16.

יִשְׁפָּן (prob. id.), [*Ishpan*], pr. n. m., 1 Ch. 8:22.

יָשַׁר fut. יִישַׁר (once יִשַּׁר 1 Sa. 6:12).

(1) i. q. אָשַׁר (kindred roots are עָשַׁר, כָּשַׁר) TO BE STRAIGHT, especially of a way, 1 Sa. 6:12, וַיִּשַּׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ prop. "and the kine were straight in the way," i. e. they went in a straight, direct way. (As to the grammatical form, see Gramm. § 47, note 3.) Metaphorically in this one phrase, יָשַׁר בְּעֵינַי *to be straight in my eyes*, i. e. "it is pleasing to me," I approve it, Nu. 23:27; Jud. 14:3, 7; 1 Sa. 18:20, 26; 2 Sa. 17:4; 1 Ki. 9:12.

(2) *to be even, level*, metaphorically used of an even mind, i. e. tranquil (compare שִׁוָּה Isa. 38:13), or composed, opp. to inflated, proud, Hab. 2:4, הִנֵּה עֻפְּלָה לֹא־יָשְׁרָה נַפְשׁוֹ בּוֹ "behold the puffed up, his soul is not tranquil in him."

Piel—(1) *to make* a way *straight*, Pro. 9:15, "those who make their ways straight," i. e. those who go on in a straight way, the upright. יִשֵּׁר לָלֶכֶת to go straight forward. Prov. 15:21, "God makes straight the ways of any one," i. e. causes that his affairs may prosper; Prov. 3:6; 11:5. Hence *to direct*, as a water course, 2 Chr. 32:30; poetically applied to thunder, Job 37:3.

(2) *to esteem as right, to approve*, Ps. 119:128.

(3) causat. of Kal No. 2, *to make even, level*, as a way, Isa. 40:3; 45:13; followed by לְ for any one.

Pual, pass. of Piel No. 3. Part. זָהָב מְיֻשָּׁר *gold made even, spread out*, 1 Ki. 6:35.

Hiphil הֵישִׁיר and הוֹשִׁיר (Ps. 5:9; Isa. 45:2 כתיב)—(1) *to make* a way *straight*. Ellipt. Pro. 4:25, "let thy eyelids יַיְשִׁרוּ נֶגְדֶּךָ make straight (sc. a way) before thee," i. e. let them look straight.

(2) *to make* a way *even*, Ps. 5:9; high places, Isa. 45:2.

Derived nouns, מֵישָׁר, מִישׁוֹר, pr. n. שָׁרוֹן and those which immediately follow.

יָשָׁר adj. f. יְשָׁרָה—(1) *straight*. Eze. 1:7, 23; Job 33:27, יָשָׁר הֶעֱוֵיתִי "I have made the straight crooked;" I have acted perversely. Figuratively יָשָׁר בְּעֵינַי that which is right in my eyes, i. e. what pleases me, what I approve. Jud. 17:6, "every one did הַיָּשָׁר בְּעֵינָיו what was right in his own eyes," what was pleasing to himself. Deu. 12:25, 28, הַיָּשָׁר בְּעֵינֵי יְהוָה "that which is pleasing to God." Followed by לִפְנֵי id., Pro. 14:12; 16:25. Often used of persons—(*a*) *upright, righteous*, Job 1:1, 8; Ps. 11:7. More fully expressed יִשְׁרֵי לֵב Ps. 7:11, and יִשְׁרֵי דֶרֶךְ 37:14. יְשָׁרִים κατ' ἐξοχήν, are the Jews, Daniel 11:17. סֵפֶר הַיָּשָׁר [the book of Jasher] *the book of the upright*, either sing. or collect. is an anthology of ancient poems, to which reference is twice made in the Old Test., Josh. 10:13; 2 Sam. 1:18. (If it could be proved that יָשָׁר is also used of military valour, the title of that book might not be ill rendered *the book of valour*; comp. the name of the celebrated Arabic anthology, called حماسة i. e. valour.) Neutr. יָשָׁר uprightness, integrity, Psa. 37:37; 111:8.—(*b*) *just, true*, of God, and the word of God, Deu. 32:4; Psa. 33:4; 119:137.

(2) *even*, used of a way, Jer. 31:9; hence דֶּרֶךְ יְשָׁרָה an even (unobstructed) way, i. e. fortunate, Ezr. 8:21. יְשַׁר לֵב ready-minded, prompt for doing any thing; followed by a gerund, 2 Ch. 29:34. Compare Arabic يسر to be ready, obsequious. Conj. III. to make oneself of easy access to any one.

יֵשֶׁר ("uprightness"), [*Jesher*], pr. n. masc., 1 Ch. 2:18.

יֹשֶׁר m.—(1) *straightness*, of way, Pro. 2:13; 4:11.

(2) Figuratively—(*a*) *what is right, what ought to be done, that which is just and meet*. Prov. 11:24, "who withholds מִיֹּשֶׁר more than is just and meet." With suffix יָשְׁרוֹ what he ought to do, his office, Job 33:23; Prov. 14:2; 17:26. Also, what we ought *to speak, that which is true* or *right*, Job 6:25.—(*b*) used of persons; *uprightness, integrity*, often with the addition of לֵב, לֵבָב, Deut. 9:5; Ps. 25:21; 119:7; Job 33:3.

יְשַׂרְאֵלָה ("right before God"), [*Jesharelah*], pr. n. m. 1 Ch. 25:14.

יְשָׁרָה or יְשָׁרָה, constr. יִשְׁרַת f. i. q. יֹשֶׁר *uprightness, integrity*, 1 Ki. 3:6.

יְשֻׁרוּן m. *Jeshurun, Jesurun*, a poetical and (at the same time apparently) a tender and loving appellation of the people of Israel; found four times, Deu. 32:15; 33:5, 26; Isa. 44:2. Interpreters are not determined as to its origin. To me it appears probable [but see below] that יְשֻׁרוּן was a diminutive of the name יִשְׂרָאֵל, used among the people and in common life for the fuller form יִשְׂרָאֵלוּן (as to the syllable וּן added to diminutives, see Lehrgeb. p. 513, and Hoffmann, Syr. Gr. page 251); but, like other words of this sort in frequent use, more freely inflected and contracted (compare Syriac *Aristot*, for Aristotle; Arab. *Bokrat*, for Hippocrates; and the German diminutive names, such as Fritz for Friedrich); and thus, at the same time, an allusion was made to the idea of *rectitude, uprightness*, as found in the root יָשַׁר; compare יְשָׁרִים Nu. 23:10. So Gr. Venet. 'Ισραελίσκος. Others regard יְשֻׁרוּן as a diminutive from יָשָׁר (as if יָשׁוּר), as though *rectulus, justulus* [the righteous little people], das liebe, fromme Völkchen (Aqu., Symm., Theod. εὐθύς); but the passage in Isaiah appears to hinder this, where it stands for יִשְׂרָאֵל, parall. יַעֲקֹב: [Yet this was Gesenius' corrected judgment].

יָשַׁשׁ an unused root; cogn. to שׁוּשׁ *to be white, hoary;* hence *to have hoary hairs*, i. e. *to be an old man;* comp. שֵׂיבָה.

Hence יָשִׁישׁ, pr. n. יְשִׁישַׁי, and—

יָשִׁישׁ m. *an old man*, prop. *hoary*, 2 Ch. 36:17.

יַת Chald. i. q. Heb. אֵת, the mark of the acc. With pron. יָתְהוֹן *them*, Dan. 3:12.

יְתִב Chald. i. q. Heb. יָשַׁב—(1) TO SIT, TO SIT DOWN, Dan. 7:9, 10, 26.

(2) *to dwell*, Ezr. 4:17.

APHEL הוֹתֵב *to cause to dwell*, Ezr. 4:10.

יָתַד an unused root. Arabic وتد and وطد *to make firm, to fix firmly*. Hence—

יָתֵד const. יְתַד, plur. יְתֵדוֹת, m. Ezek. 15:3, f. Isa. 22:25; Deu. 23:14.

(1) *a pin, a nail*, which is fixed into a wall, Eze. 15:3; Isa. loc. cit.; specially *a pin of a tent*, Exod. 27:19; 35:18; 38:31; Jud. 4:21, 22. *To drive in a pin* or *nail*, is in Hebrew (as in Arabic, see Vit. Tim. i. p. 134, 228, edit. Manger.), an image of a firm and stable abode, Isa. 22:23; in which sense יָתֵד is used Ezr. 9:8; comp. גָּדֵר verse 9, and the roots נָטַע, נָתַשׁ. Also, *a nail* or *pin* is used metaphorically of a *prince*, from whom the care of the whole state hangs as it were, Zec. 10:4; the same person is also called פִּנָּה or *corner stone*, on whom the state is builded.

(2) *a spade, paddle*, Deu. 23:14. יְתַד־הָאֶרֶג Jud. 16:14, *a weaver's spatha*. [In Thesaur. this last passage is not put under this head.]

יָתוֹם m. *an orphan*, from the root יָתַם, Ex. 22:21, 23; Deu. 10:18; 14:29. Used of a child who is bereaved of his father only, Job 24:9.

יְתוּר m. (from the root תּוּר, of the form יְקוּם), *searching out;* meton. that which is found by searching, Job 39:8.

יָתַח an unused root. Arab. وتح *to beat with a club*, ميتحة a club. Hence תּוֹתָח a club, which see.

יַתִּיר ("height"), [*Jattir*], pr. n. of a town in the mountains of Judah, inhabited by the priests, Josh. 15:48; 21:14; 1 Sam. 30:27; 1 Chron. 6:42 [Perhaps *'Attir*, عتير Rob. ii. 194.]

יַתִּיר Ch.—(1) adj. *very great, excellent, preeminent*, Dan. 2:31; 5:12, 14.

(2) f. יַתִּירָה adv. *abundantly, very*, Dan. 3:22; 7:7, 19.

יִתְלָה ("height," "lofty place," root תָּלָה), [*Jethlah*], pr. name of a town of the Danites, Josh 19:42.

יָתַם an unused root. Arabic يتم and يتم *to be solitary, bereaved*. The signification of solitariness appears to have sprung from that of *silence*, so that it is kindred to the roots דָּמַם, שָׁמֵם. Hence יָתוֹם an orphan.—אֵיתָם Psa. 19:14, is from תָּמַם see Analyt. Ind.

יִתְמָה ("bereavedness"), [*Ithmah*], pr. n. m. 1 Ch. 11:46.

יָתַן an unused root, i. q. وتن *to be constant, perennial*, used of water (comp. אֵיתָן); hence *to be firm, stable*.

Derivative, אֵיתָן.

יַתְנִיאֵל ("whom God gives"), [*Jathniel*] pr. n. m. 1 Ch. 26:2.

יִתְנָן ("given"), [*Ithnan*], pr.n. of a town in the tribe of Judah, Josh. 15:23.

יָתַר—(1) pr. TO BE REDUNDANT (drüber hinaushängen), see יֶתֶר No. 1, and מֵיתָר; hence—

(2) *to abound* (überflüssig seyn, περισσεύειν).

(3) *to be over and above, to be left* (übrig seyn).

(4) *to be beyond measure, to exceed bounds;* hence *to be preeminent, to excel.*

In Kal there only occurs part. יוֹתֵר *that which is left, the rest*, 1 Sa. 15:15; whence *gain*, and adv. *more, farther*, see page CCCXLIV. A.

Hiphil הוֹתִיר—(1) *to cause* some one *to abound* with something; followed by an acc. of pers. and בְּ of the thing, Deu. 28:11; 30:9.

(2) *to let remain, to leave*, Ex. 10:15; 12:10; Isa. 1:9. Ps. 79:11, הוֹתֵר בְּנֵי תְמוּתָה "let remain (i.e. keep alive) the sons of death," i.e. those doomed to die.

(3) *to make profit* (like Syr. ܝܬܪ Pe. and Aph.). Gen. 49:4, אַל תּוֹתַר "thou shalt not lay up gain" [in Thes. "'thou shalt not excel,' shalt not be superior to thy brethren"].

Niphal נוֹתַר—(1) *to be left, to be let to remain*, Ex. 10:15; also, *to remain*, Gen. 32:25. Part. נוֹתָר, fem. נוֹתֶרֶת *rest, remainder*, Gen. 30:36; Ex. 28:10; 29:34.

(2) *to excel, to be superior* to the rest; hence *to gain a victory*. (Syr. Ethpa. to excel, to be preeminent.) Dan. 10:13, וַאֲנִי נוֹתַרְתִּי שָׁם אֵצֶל מַלְכֵי פָרָס "and I there obtained the victory with the kings of Persia." [This sense is in Thes. spoken of very doubtfully, and in this passage the meaning given in the Engl. Vers. is preferred.]

Derived nouns, מֵיתָר, מוֹתָר, יַתִּיר, יוֹתֶרֶת, יוֹתֵר, and those which immediately follow.

יֶתֶר with suff. יִתְרוֹ m.—(1) *a cord, a rope*, prop. *something hanging over, redundant*, so called from hanging over, hanging down; see the root No. 1. (Arab. وَتَرٌ id. a bow string, harp string), Jud. 16, 7, seq. Specially—(*a*) used of the cords which in pitching a tent fasten the curtains to the stakes. Metaph. Job 4:21, נִסַּע יִתְרָם בָּם "their cords are torn away," their tents are removed, i.e. they die (comp. the metaphor of a tent, verse 19; Isa. 38:12).—(*b*) of the string of a bow, Ps. 11:2—(*c*) of a cord used as *a bridle;* Job 30:11 כתיב, יִתְרוֹ פִתַּח "he looses his bridle," or coll. "they loose their bridle," i.e. they are unbridled, unrestrained; קרי. יִתְרִי they loose my bridle, i.e. the rein which I put on them, or the reverence owed to me.

(2) *abundance*, Psalm 17:14; Job 22:20; adv. *abundantly, very*, Isa. 56:12; Dan. 8:9; עַל יֶתֶר abundantly, enough and more, Ps. 31:24.

(3) *remainder, rest, residue;* יֶתֶר הָעָם the rest of the people, Jud. 7:6; 2 Sa. 10:10, יֶתֶר דִּבְרֵי שׁ' the rest of the acts of Solomon, 1 Ki. 11:41; compare 1 Ki. 14:19. But Joel 1:4, יֶתֶר הָאַרְבֶּה "that which the locust has left."

(4) *that which exceeds measure* or *limit*, whence adv. *besides* (i.q. יוֹתֵר 2, *c*); hence *eminence, excellence*, Pro. 17:7. Concr. *that which is excellent*, or *first*, Gen. 49:3.

(5) [*Jether, Jethro*], pr.n. m.—(*a*) Jud. 8:20.—(*b*) 1 Ch. 2:32.—(*c*) 1 Ch. 4:17.—(*d*) 1 Ch. 7:38, for which there is יִתְרָן verse 37.—(*e*) the father-in-law of Moses, elsewhere called יִתְרוֹ Ex. 4:18.—(*f*) 1 Kings 2:5, for which there is יִתְרָא 2 Sam. 17:25. Patron. יִתְרִי 2 Sa. 23:38.

יִתְרָה i.q. יֶתֶר No. 3, f. *that which is left, residue*, Isa. 15:7; Jer. 48:36.

[In Thes. *abundance, riches*, i.q. יֶתֶר No. 2.]

יִתְרוֹ (i.q. יִתְרוֹן), [*Jethro*], pr.n. of the father-in-law of Moses; compare יֶתֶר and חֹבָב; Exod. 3:1; 4:18.

יִתְרוֹן m.—(1) *gain, profit, emolument*, what one has over and above, Ecc. 1:3; 2:11; 3:9; 5:8, 15; 10:10 [" Syriac ܝܘܬܪܢܐ gain"].

(2) *pre-eminence*, followed by מִן Ecc. 2:13.

[יִתְרָן *Ithran*, pr.n. m. Gen. 36:26; 1 Ch. 1:41; 7:37.]

[יֹתֶרֶת; see יוֹתֶרֶת.]

יִתְרְעָם ("abundance of people," ["rest of the people"]), [*Ithream*], pr.n. m. 2 Sam. 3:5; 1 Ch. 3:3.

יְתֵת (according to Simonis for יְתֶדֶת "a nail") [*Jetheth*], pr.n. of an Edomite prince, Gen. 36:40.

כ

Caph, the eleventh Hebrew letter as a numeral, standing for *twenty*. Its name (כַּף) signifies *a wing* ["hollow of the hand, palm"], to which the figure of the letter in the Chaldee alphabet now in use refers.

It takes a middle place among the palatal letters,

and is interchanged—(*a*) with the softer ones ג (see p. CL, A); and also י, as יָשַׁר and כָּשֵׁר (compare also יָשִׁישׁ and ܩܫܝܫܐ an old man).—(*b*) with the harder palatal ק; see דָּכָה and דָּקַק; רָכַךְ and רָקַק; תָּכַן and תָּקַן; בָּכַר and בָּקַר, and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskiæ, p. 196. It more rarely passes into the somewhat harsher gutturals ח (خ) and ע (غ), as חֹלֶד, خلد, كلد a mole; כְּבָר and חָבוֹר the river Chebar; חָרִיץ كريص cheese; כְּפִיר, عفر, غفر a young lion, כָּתַר and עָתַר to surround.

כְּ, before monosyllables and barytones often כָּ (Lehrg. § 151, 1); with suff. כָּהֶם, כָּהֵם, כָּכֶם (with the other pers. pronouns there is put כְּמוֹ, כָּמוֹ, which see).

(A) adv. of quality, abbreviated from כֵּן (like אַךְ for אָכֵן and the like, see Hebr. Gramm. § 100, ed. 10);—(unless it be preferred to regard the adverb כְּ as having sprung from כִּי properly the relative pronoun *qui, quæ, quod*, hence *quomodo* (wie beschaffen), like ὡς from the relative ὅ, also ὅσον, οἷον adv. from the relatives ὅσος, οἷος; *ut, uti*, from ὅτι. If this etymology be adopted the *power* of the word would be *properly* relative, and the signification A, 2 must stand first.)

(1) demonst. pron. *thus, so, in this manner*, Gr. ὥς. Hence repeated כְּ...כְּ *as...so; how...thus;* when two things are compared with each other (old Germ. so...so, for the common wie...so). Lev. 7:7, כַּחַטָּאת כָּאָשָׁם "as the sin-offering, so the trespass-offering;" Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely *so...as; thus...how*, Gr. ὥς...ὡς; Gen. 44:18, כָּמוֹךָ כְּפַרְעֹה "so art thou, as Pharaoh;" Gen. 18:25; Ps. 139:12. According to the various modes of comparison, it may often be rendered, *as well...as, tam...quam;* Lev. 24:16, "all the congregation shall stone him כַּגֵּר כָּאֶזְרָח as well the foreigners as the natives;" Deu. 1:17; Eze. 18:4; *how great, so great, quantus, tantus; qualis, talis* (ὅσος, τόσος· οἷος...τοῖος); Josh. 14:11, כְּכֹחִי אָז כְּכֹחִי עָתָּה "as great as my strength was then, so great is my strength now;" 1 Sam. 30:24; *as soon as...so* or *then* (when two things are said to have happened at the same time), Ps. 48:5 [?]; compare Gr. ὡς...ὥς, Il. i. 512. More fully expressed כְּ...כֵּן Ps. 127:4; Joel 2:4; also in the later [?] Hebrew כְּ...וְכְ Josh. 14:11; Dan. 11:29; Eze. 18:4.

(2) relat. *in what way, how*, auf welche Weise, after the verb יָדַע (as elsewhere אֵיךְ Ru. 3:18); Ecc. 11:5, "as thou dost not know what is the course of the wind, כַּעֲצָמִים בְּבֶטֶן הַמְּלֵאָה and how the bones (grow) in the pregnant womb, so," etc.

(3) indefinitely, *in some way, some measure* (einigermaaßen), hence, when numbers, or measure of space or time are expressed in round numbers· *about*, Gr. ὡς (ὡς πεντήκοντα), ὡσεί, ὅσον; German ungefähr, etwa. 1 Ki. 22:6, כְּאַרְבַּע מֵאוֹת אִישׁ "about four hundred men." Ex. 12:37; Ruth 2:17, כְּאֵיפָה שְׂעֹרִים "about an ephah of barley." Nu. 11:31, כְּדֶרֶךְ יוֹם "about one day's journey." Ruth 1:4, כְּעֶשֶׂר שָׁנִים "about ten years."—Also used of a point of time, when not defined with strict exactness. Ex. 11:4, כַּחֲצֹת הַלַּיְלָה "about midnight." Ex. 9:18, כָּעֵת מָחָר "to-morrow about this time." Dan. 9:21, כְּעֵת מִנְחַת עָרֶב "about the time of the evening sacrifice." (In these examples כְּ may, as has been here done, be taken adverbially, and the substantive as the accusative marking the time when; but see B. No. 3.)

(B) Prep.—(1) *as, like, as if*, denoting some kind of resemblance, Gen. 3:5; 9:3; 29:20; Psalm 1:3; Job 32:19; Gen. 25:25; either of form, appearance (Cant. 6:6, "thy teeth (are) כְּעֵדֶר הָרְחֵלִים like a flock of sheep." Jud. 8:18; Job 41:10); or of magnitude (Josh. 10:2, "for Gibeon was a great city, כְּאַחַת עָרֵי הַמַּמְלָכָה like one of the royal cities," i. e. "as great as one of those cities"); or of time (Job 10:5; Ps. 89:37, כִּסְאוֹ כַשֶּׁמֶשׁ "his throne shall stand like the sun," i. e. as long as the sun shall shine; compare Ps. 72:17); or of lot (compare הָיָה כְּ to experience the same as—p. CCXXII, A, and נָתַן כְּ under the word נָתַן); often used in such a manner that what is called a third comparison is added, Job 34:7, "who is like Job, (who) drinketh iniquity like water?" Specially should be noted—(*a*) A substantive with כְּ prefixed signifies *that which is like this thing*, a thing or person similar thereto, Dan. 10:18, כְּמַרְאֵה אָדָם "(an appearance) like the appearance of a man, (something) like a human form," (etwas) wie eine Menschengestalt. Deut. 4:32, "has there been כַּדָּבָר הַגָּדוֹל הַזֶּה anything like this great thing?" Gen. 41:38, הֲנִמְצָא כָזֶה אִישׁ "can we find (a man) like this man?" such a man So כָּאֵלֶּה, כָּזֶה may often be rendered in Latin, *talis, tale, talia*, Jud. 13:23. Isa. 66:8, מִי שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה "who has heard such a thing, who has seen such things?" Job 16:2; also כָּזֹאת (what) is *like this, the same, in like manner*, Jud. 8:8; 2 Ch. 31:20. כָּזֹה וְכָזֶה *such and such, so and so*, Jud. 18:4; 1 Ki. 14:5; כָּזֹאת וְכָזֹאת id. 2 Sam. 17:15.—(*b*) כְּ may be added pleonastically to verbs of similitude, נִמְשַׁל כְּ like the Germ. ähnlich seyn wie jem.—

(c) **As to the article being frequently put after כְּ denoting comparison, see above,** ה **art. 2, *c*, p. CCXII, A.**

(2) *according to, after, secundum* (κατά), denoting agreement with some rule, standard, or model. Gen. 1:26, כִּדְמוּתֵנוּ "according to our likeness." 4:17, "and he called the name of the city כְּשֵׁם בְּנוֹ חֲנוֹךְ after the name of his son Enoch." Joshua 6:15, כַּמִּשְׁפָּט הַזֶּה "after this manner." 2 Ki. 1:17, כִּדְבַר יְהוָה "according to the word of the Lord." 1 Sa. 13:14, אִישׁ כִּלְבָבוֹ "a man according to his heart," as it pleases him. Ps. 7:18, "I will praise Jehovah כְּצִדְקוֹ "according to his righteousness," i.e. even as, according to the degree that his righteousness demands; 2 Sa. 3:39; Jer. 17:10; Pro. 24:12. Compare כְּיַד according to the hand of, i.e. bounty, under יָד let. cc. Also in this signification in the apodosis there follows כֵּן. Gen. 6:22, כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה.

(3) from its adverbial use above explained (A, No. 3), arises that usage of this particle in which it becomes a mere *particle of time*, like the Germ. um, in the phrase um drey Uhr, which, not only means about three o'clock, but also three o'clock itself. So כִּתְמוֹל שִׁלְשׁוֹם = תְּמוֹל שִׁלְשׁוֹם *yesterday, and the day before yesterday*, formerly, 1 Sa. 14:21; 21:6; כְּהַיּוֹם, כַּיּוֹם *to day, at this time, now* (see יוֹם lett. *d. e*); כְּרֶגַע at one moment, Nu. 16:21; כִּמְעַט for a little while.

(4) On the other hand, from the idea of *likeness*, there arises a singular idiom, which no one as far as I know has rightly explained, although common to Gr. and Latin, as well as to Hebrew; this idiom is that, when כְּ stands before predicates expressing quality, it denotes any thing to be *so, as much as possible*, and therefore *to be so in a very high degree*. (Caph *veritatis* was the name formerly given to this by grammarians, it might be more correctly called *Caph intensitive.*) The Greeks and Romans use in this sense the particles ὡς, ὅσον, *quam* prefixed to the superlative, ὡς βέλτιστος, ὡς τάχιστα, ὅσον τάχιστα, *quam excellentissimus, quam celerrime*, but also, more rarely to the positive, ὡς ἀληθῶς, Germ. wie (nur irgend möglich) wahr, so wahr als möglich, ὡς μνημονικὸς ὁ Κῦρος (it is wonderful what a memory Cyrus had). Xen. Cyrop. v. 3, 17. Lat. *quam magnus numerus* for *maximus*, Cæs. B. Civil., i. 55; *quam latè* for *latissimè*, Cic. Verr. vi. 25 (see Passow, under the words ὡς, ὅσον, Fischer. ad Wellerum, ii. 136. Viger Herman, p. 563); and the Hebrew idiom accurately answers to this, since it has no superlative form. —(*a*) when it is prefixed to adjectives or participles depending on the verb substantive [whether expressed or understood]. Neh. 7:2, כִּי הוּא כְּאִישׁ אֱמֶת וְיָרֵא אֶת־הָאֱלֹהִים מֵרַבִּים "for he was a man faithful to the highest degree (so treu als möglich) and fearing God more than many." 1 Sa. 10:27, וַיְהִי כְּמַחֲרִישׁ "he was so quiet," er benahm sich ganz ruhig. Num. 11:1, וַיְהִי הָעָם כְּמִתְאֹנְנִים רַע "and the people were so complaining of evil," wie Leute nur thun können, die ein großes Unglück bejammern, i.e. complained most bitterly, Hos. 11:4.—(*b*) it is prefixed to adverbs כִּמְעַט how very little (ὅσοι ὀλίγον), Pro. 10:20; שָׂרִיד כִּמְעָט a remainder so small, Isa. 1:9; in like manner כְּרֶגַע Ps. 73:19; כִּמְעַט רֶגַע Isa. 26:20, how very speedily.—(*c*) to substantives Isa. 1:7, שְׁמָמָה כְּמַהְפֵּכַת זָרִים "a desolation such as ever was wrought by enemies," wie nur irgend Feinde verheeren können. It is once thus prefixed to the subject. Lam. 1:20, מִחוּץ שִׁכְּלָה חֶרֶב בַּבַּיִת כַּמָּוֶת "without, the sword destroys; within, the pestilence;" i.e. the pestilence destroys with the utmost virulence. Compare Eze 7:15, where there is a similar expression without כְּ intensitive. Some other examples which I would not bring under this head, are, Job 24:14, וּבַלַּיְלָה יְהִי כַגַּנָּב "and by night he is as a thief," he acts the thief. Ex. 22:24, לֹא תִהְיֶה לוֹ כְּנֹשֶׁה "thou shalt not be to him as an usurer." Isa. 13:6, כְּשֹׁד מִשַּׁדַּי יָבוֹא "as a storm cometh from the Almighty," i.e. suddenly, as tempests usually rise. The letter כ is radical in כִּמְרִירֵי Job 3:5.

(5) כְּ prefixed to an inf. is—(*a*) *as, like as* (comp. No. 1, 2), Isa. 5:24; iron. *as if* (als ob); Isa. 10:15, כְּהָנִיף שֵׁבֶט אֶת־מְרִימָיו "as if (indeed) a staff should take up him who lifts it up."—(*b*) *as = often, when, as soon as*, like the Gr. ὡς for ἐπεί (Passow v. ὡς B. ii. 5), a particle of time (comp. No. 3), when the period of two actions is compared, (compare above, Ps. 89:37, 38); Gen. 39:18, כַּהֲרִימִי קוֹלִי...וַיַּעֲזֹב "as I lifted up my voice...(so wie ich meine Stimme erhob), he left," etc.; 1 Sam. 5:10, וַיְהִי כְּבוֹא אֲרוֹן אֱלֹהִים וַיִּזְעֲקוּ וגו׳ "as the ark of God came, (immediately) they cried out;" 1 Ki. 1:21. Also used of future time in a conditional sense; Gen. 44:30, וְעַתָּה כְּבֹאִי אֶל אָבִי...וְהָיָה כִּרְאוֹתוֹ...וְהוֹרִידוּ "and it will be as (if, when) I go to my father...and as soon as he sees... immediately he will go down," etc.; comp. Deu. 16:6; Jerem. 25:12. It properly implies both time and condition; also in Isa. 28:20, קָצַר הַמַּצָּע מֵהִשְׂתָּרֵעַ וְהַמַּסֵּכָה צָרָה כְּהִתְכַּנֵּס "the bed is shorter than that any one can stretch out upon it, and the covering is (too) narrow if one would wrap himself in it."

כְּ is also prefixed to verbal nouns in the same sense; 2 Chron. 12:1, כְּחֶזְקָתוֹ "as his strength increased;" Isa. 23:5, כְּשֵׁמַע צֹר "when they hear the rumour of Tyre;" Isa. 18:4, 5; rarely also to a participle, Gen. 38:29, וַיְהִי כְּמֵשִׁיב יָדוֹ for כִּהְיוֹתוֹ מֵשִׁיב "as he drew back his hand;" Gen. 40:10.

(C) כְּ is also rarely a conj. i. q. כַּאֲשֶׁר so that it is prefixed to a whole sentence; Isa. 8:23, כָּעֵת הָרִאשׁוֹן הֵקַל אַרְצָה זְבֻלוּן...וְהָאַחֲרוֹן הִכְבִּיד תו "as (in what degree) the former times have brought reproach upon the land of Zebulun...so (in the same degree) shall the following times make honourable," etc.; for כַּאֲשֶׁר הָעֵת; Isa. 61:10. As to prepositions changed into conjunctions by their being added to the relative conjunctions אֲשֶׁר or כִּי (which, by ellipsis, may also be omitted) see Lehrg. p. 636, Hebr. Gramm. § 102, 1; comp. as to the above example, Ewald, Hebr. Gramm. p. 614.

As to the ellipsis of the prefix בְּ after כְּ, which many have unnecessarily laid down, see my remarks, Hebr. Gramm. ed. 10, § 116, note.

כְּ Chald. i. q. Hebr. *as, as if, as it were*, Dan. 6:1. כִּדְנָה Hebr. כָּזֹאת *as if this*, i.e. *so, thus*, Jer. 10:11; Ezr. 5:7; *such*, Dan. 2:10. כַּאֲשֶׁר=כְּדִי *as, when*, see דִּי.

כַּאֲשֶׁר (Aram. כְּדִי, ܟܕ) pr. *as who, as* one *who*, Job 29:25; according to the different significations of each particle, it means—(1) *according to* (that) *which*, hence—(*a*) *according as*, as much as. Gen. 34:12, "and I will give כַּאֲשֶׁר תֹּאמְרוּ אֵלַי as much as ye shall ask from me;" 1 Sa. 2:16.—(*b*) *according to what manner*, i. q. *as, like as*, i. q. כְּ A. 2, but not prefixed to single words, but only to sentences. Gen. 7:9, כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים "as God had commanded him;" Gen. 34:12; Isa. 9:2; 1 Ki. 8:57, also before an imperfect sentence (Josh. 8:6, "they flee כַּאֲשֶׁר בָּרִאשֹׁנָה as they fled formerly");—(*c*) *because* (demgemäß daß). Num. 27:14, כַּאֲשֶׁר מְרִיתֶם פִּי "because ye have rebelled against me;" 1 Sam. 28:18; 2 Ki. 17:26; Mic. 3:4. The use of the prefix כְּ in such phrases as כְּצִדְקִי corresponds with this. Very often כַּאֲשֶׁר...כֵּן answer to each other, *as...so*, Nu. 2:17; Isaiah 31:4; *even as...so*, Jud. 1:7; *in what degree...in the same*, Ex. 1:12; Isaiah 52:14; where there is a double protasis כַּאֲשֶׁר...כַּאֲשֶׁר...כֵּן, Isaiah 10:10, 11.

(2) *as if, as though* (wie wenn, compare אֲשֶׁר Conj. No. 4); Job 10:19, כַּאֲשֶׁר לֹא הָיִיתִי אֶהְיֶה "I should be as though I had not been;" Zec. 10:6.

(3) *as, so as*, of time, i. q. כְּ prefixed to infinitives, Germ. wie, sowie, als, followed by a pret. i. q. *after that, when*. Ex. 32:19, וַיְהִי כַּאֲשֶׁר קָרַב "and when he drew near to the camp." Gen. 29:10; 1 Sam. 8:6; Exodus 17:11; Est. 4:16, כַּאֲשֶׁר אָבַדְתִּי אָבָדְתִּי "when I shall perish, I perish," wenn ich zu Grunde gegangen bin, so bin ich es, the cry of one despairing; Gen. 43:14. Followed by a fut. it has a conditional power. Ecc. 4:17, "when (if) thou shalt go to the house of God." 5:3, "when thou shalt vow a vow."

כָּאַב or **כָּאֵב** (see Syr. and Arab.) fut. יִכְאַב TO HAVE PAIN, TO BE SORE, Gen. 34:25; figuratively applied to a sorrowing soul, Pro. 14:13; Psa. 69:30; Job 14:22; pain is attributed to a corpse, followed by עַל of cause. (Syr. ܟܐܒ *to be in pain, to be sorrowful.* Arab. كَئِبَ to be sorrowful).

Hiphil—(1) *to cause pain*, Job 5:18; Eze. 28:24; followed by an acc. of person, Eze. 13:22.

(2) *to afflict*, i. e. *to mar, to destroy*. 2 Kings 3:19, וְכֹל הַחֶלְקָה הַטּוֹבָה תַּכְאִבוּ בָּאֲבָנִים "and ye shall mar every good piece of land with stones" cast on it, by which means it would become sterile; compare Isaiah 5:2; Job 5:23. LXX. ἀχρειώσετε. By a similar figure an untilled field is called *dead* (Gen. 47:19), and vines destroyed by hail are poetically said to be slain, Ps. 78:47. (Simonis considers תַּכְאִבוּ to be put by a Syriacism for תַּכְבִּיבוּ from the root כָּבַב Syriac ܟܒ to harm, which, however, it is not necessary to suppose.)

Derived nouns, מַכְאֹב and—

כְּאֵב m. (Tzere impure) constr. כְּאֵב (Isa. 65:14), *pain* of body, Job 2:13; 16:6; and *sorrow* of mind (with the addition of לֵב), Isa. loc. cit. (Germ. Herzleid).

כָּאָה unused in Kal, properly TO REPROVE, TO REBUKE, like the Syr. ܟܐܐ, hence *to become fearful, faint-hearted, to be sad*, compare כָּהָה كَهِيَ to be faint-hearted, Arabic كَاءَ to be sad, كَاءٍ faint-hearted, كَعَّ to terrify, *to restrain*, intrans. Med. E. to be fearful, faint-hearted.

Hiphil, *to make sad, faint-hearted, to afflict*, with the addition of לֵב Eze. 13:22.

Niphal—(1) *to be rebuked*, followed by מִן *to be cast out, expelled*. Job 30:8, נִכְּאוּ מִן־הָאָרֶץ "they are cast out of the land." (Dagesh euphon. in Caph.) [In Thes. this passage is referred to נָכָא, and this meaning is therefore not given.]

(2) *to be faint-hearted, dejected*, Dan. 11:30; Ps. 109:16. Hence—

כָּאֶה m. *sad, unhappy*. Plur. כָּאִים Ps. 10:10 קרי. But the כתיב is preferable, see חֶלְכָה.

[כָּאַר see בּוּר.]

כָּבַב an unused root, see כּוֹכָב; see also כָּאַב Hiph'l. [" Arabic كَبَّ, Æth. ከበበ: to roll up, ከብ-ብ: round, ከብብ: globe, Syr. ܟܒܒܐ a ball."] [Derivatives, כּוֹכָב, and pr.n. כַּבּוֹן.]

כָּבֵד & **כָּבַד** (Jud. 20:34) fut. יִכְבַּד.

(1) TO BE HEAVY (Æthiop. ከበደ: id. In Arabic there is but one trace of this signification in كابد Conj. III. to bear up under any thing, to endure adversity [" and so in Syr. ܐܬܟܒܕ to be indignant, angry "]). Prop. used of weight, Job 6:3. Mostly used figuratively, thus—

(2) *to be heavy, to be honoured* (Gr. βαρύς, Germ. gewichtig), Job 14:21; Eze. 27:25; Isa. 66:5. Compare כָּבוֹד.

(3) i.q. *to be great, vehement, plentiful*, of enormity of wickedness, Gen. 18:20; of a battle becoming fierce, Jud. 20:34; 1 Sam. 31:3; of a weight, i. e. a plenty of sand, Job loc. cit.

And in a bad sense—(4) *to be troublesome, burdensome*, followed by עַל Isa. 24:20; Neh. 5:18; 2 Sam. 13:25, וְלֹא נִכְבַּד עָלֶיךָ " lest we should be burdensome to thee;" compare 14:26. כָּבְדָה יַד־יְהוָֹה עַל "the hand of God is heavy upon" any one, i. e. God afflicts some one heavily (compare βαρείας χεῖρας, Hom.); 1 Sa. 5:11; Ps. 32:4. Followed by אֶל 1 Sa. 5:6. Job 23:2, יָדִי כָּבְדָה עַל אַנְחָתִי " the hand of God which presseth on me is heavier than my sighing," i. e. the calamities which oppress me are more weighty, or more vehement than my complainings; compare יָד letter *f*. (In Arabic also verbs of weight, such as ثقل, كبر followed by على denote *trouble*.) From heavy things not being easily moved, this verb is applied—

(5) to *indolence, dullness* (Schwerfälligkeit), and to any hindrance of the use of the senses; hence *to be dull, sluggish*, of the eyes, Gen. 48:10; of the ears, Isa. 59:1 (schwerhörig); also of the mind not easily moved, and therefore obdurate, Exod. 9:7 (compare קָשָׁה). In like manner verbs of fatness are applied to indolence; compare טָפַשׁ, חָלַב.

PIEL כִּבֵּד—(1) causat. of Kal No. 2, *to honour, to do honour to* persons, Jud. 13:17; 2 Sa. 10:3; God, Isa. 29:13; followed by לְ of person, Ps. 86:9; Dan. 11:38; and (in the same manner as verbs of abundance) with the two accusatives. Isa. 43:23, וּזְבָחֶיךָ לֹא כִבַּדְתָּנִי "thou hast not honoured me with thy sacrifices."

(2) causat. of Kal No. 5, *to harden* the heart, or mind, 1 Sa. 6:6.

PUAL כֻּבַּד *to be honoured*, Prov. 13:18; 27:18 Isa. 58:13.

HIPHIL—(1) *to make heavy*, e. g. a yoke, 1 Ki. 12:10; Isa. 47:6; a chain, Lam. 3:7. Ellipt. Neh. 5:15, "the former governors הִכְבִּידוּ עַל הָעָם sc. עֹל, laid a heavy (yoke) upon the people," greatly oppressed the people.

(2) causat. of Kal No. 2, *to honour, to increase with honours, to render illustrious*, Isa. 8:23; Jer. 30:19. Also, *to acquire honour* or *glory* (for oneself), 2 Ch. 25:19.

(3) causat. of Kal No. 5, *to make dull* the ears, Isa. 6:10; Zec. 7:11; *to harden* the heart, Ex. 9:34.

NIPHAL—(1) pass. of PIEL No. 1, *to be honoured, to be held in honour*, Gen. 34:19; 1 Sa. 9:6; 2 Sa. 23:19, 23. שֵׁם נִכְבָּד a glorious name, Deut. 28:58 Pl. נִכְבָּדוֹת things done gloriously, Ps. 87:3.

(2) reflect. *to shew oneself great* or *glorious*, Hag. 1:8; followed by בְּ in any thing, Exod. 14:4, 17, 18; Lev. 10:3; Eze. 39:13.

(3) to be heavy, i. e. *abundant*, to be rich, see Kal No. 3. Pro. 8:24, מַעְיָנוֹת נִכְבַּדֵּי מָיִם "heavy (i.e copious) fountains of water." Isa. 23:8, 9, נִכְבַּדֵּי אָרֶץ "the most wealthy of the earth."

HITHPAEL—(1) to honour oneself, *to boast oneself*, Pro. 12:9.

(2) *to multiply oneself*; hence *to be numerous, many*, Nah. 3:15.

The derived nouns follow, except כָּבוֹד.

כָּבֵד const. כְּבַד Ex. 4:10, and כֶּבֶד Isa. 1:4.

(A) adj.—(1) *heavy*, 1 Sam. 4:18; Prov. 27:3; also, *laden* (Isa. 1:4). Mostly used figuratively, as—

(2) *abundant* (Germ. eine schwere Menge; Lat. *graves pavonum greges*. Varr.); חַיִל כָּבֵד a numerous army, 1 Ki. 10:2; Isa. 36:2; also, *rich* (*ære gravis*), Gen. 13:2. In a bad sense—

(3) *grievous, burdensome* (drückend), of a heavy famine, Gen. 12:10; 41:31; of enormous sin, Psal. 38:5 (compare Isa. 1:4, כֶּבֶד עָוֹן "(a people) laden with iniquity."

(4) *difficult, hard*, of an affair or business, Exod. 18:18; Num. 11:14; of a language hard to be understood, Eze. 3:5.

(5) *not easily moved* because of weight; *slow*, of the tongue, Ex. 4:10.

(B) subst. *the liver* (Arab. كَبْد, كِبْد, كَبِد), as being *the heaviest* of the viscera, both in weight and in importance, Ex. 29:13, 22; Lev. 3:4, 10. Lam. 2:11 נִשְׁפַּךְ לָאָרֶץ כְּבֵדִי "my liver is poured out upon the earth;" hyperb. spoken of the most severe wounding of the liver, i. e. of the mind.

כָּבֹד adjective, everywhere fem. כְּבוּדָּה for כְּבֻדָּה *magnificent, splendid*, Eze. 23:41; Psal. 45:14; subst. *precious things*, Jud. 18:21.

כֹּבֶד—(1) *heaviness* (of a weight), Prov. 27:3.
(2) *vehemence*, e. g. of fire, Isa. 30:27.
(3) *multitude*, Nah. 3:3.
(4) *heaviness*, i.e. grievousness of war, Isa. 21:15.

כְּבֵדוּת f. *heaviness, difficulty*, Ex. 14:25.

כָּבָה TO BE EXTINGUISHED, QUENCHED, GO OUT; properly spoken of fire, Lev. 6:5, 6; of a lamp, 1 Sa. 3:3; metaph. of the anger of God, 2 Ki. 22:17; of the destruction of enemies, Isa. 43:17, "they are quenched like a wick." (Arab. كبا to cover a fire with ashes, not quite to extinguish, but خبا is to be extinguished. The primary idea is that of covering over, hiding, compare חָבָא, חָבָה. To this answers the Gr. σβέω.)

PIEL, *to extinguish, put out*, prop. Isa. 1:31; 42:3; metaph. Jer. 4:4; 21:12. 2 Sam. 21:17, לֹא תְכַבֶּה אֶת־נֵר יִשְׂרָאֵל "that thou quench not the light of Israel," lest thou, the alone light of the people, shouldest perish. Compare 2 Sa. 14:7, and above, see נַחֲלֶת, page CLXVII, B.

כָּבוֹד m. (once f. Gen. 49:6, No. 4), pr. *heaviness*, always used figuratively.

(1) *honour, glory* of men, Ps. 8:6; Job 19:9; 1 Sa. 4:21; of God, Psa. 19:2; 79:9; 96:8. And thus, כְּבוֹד־יִשְׂרָאֵל Mic. 1:15, the most noble of Israel, compare Isa. 5:13; 8:7; 17:3, 4. In acc. adverbially *with honour, honourably*, Ps. 73:24.

(2) *majesty, glory, splendour*. מֶלֶךְ הַכָּבוֹד the king of majesty, of glory, used of God, Psa. 24:7, 8, 9 [The person of the Son]; כִּסֵּא כָבוֹד a throne of glory, 1 Sa. 2:8; כְּבוֹד הַלְּבָנוֹן the glory of Lebanon, i. e. its wood, Isa. 35:2; 60:13; comp. 10:18; כְּבוֹד יְהוָֹה (LXX. δόξα Κυρίου), i. e. the glory, surrounded with which Jehovah appears; also, God as surrounded with this glory, Exod. 24:16; 40:34; 1 Ki. 8:11; 2 Ch. 7:1; Isa. 6:3; Eze. 1:28; 3:12, 23; 8:4; 10:4, 18; 11:23; comp. Luke 2:9.

(3) *abundance, riches*, Psal. 49:17; Isa. 10:3; 66:12.

(4) poet. *the heart, the soul*, as being the more noble part of man; comp. יְחִידָה (if it be not i. q. כָּבֵד prop. *the liver*, and figuratively applied to the soul, as elsewhere לֵב), Psa. 16:9; 57:9; 108:2. Const. with fem. (like its synonym נֶפֶשׁ). Gen. 49:6, בִּקְהָלָם אַל־תֵּחַד כְּבוֹדִי "my soul was not present in their assemblies." [But, qu. is not the verb 2 p. masc.? So English version.]

כְּבֻדָּה see **כָּבֹד**.

כָּבוּל [*Cabul*], pr. n.—(1) of a region in Galilee containing twenty cities, given by Solomon to Hiram, 1 Kings 9:13. Josephus, in Ant. viii. 5, § 3, probably making a conjecture from the context, says μεθερμηνευόμενον γὰρ τὸ Χαβαλὼν, κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει: but this meaning can scarcely rest on etymological grounds, and perhaps כָּבוּל is the same as גְּבוּל bound, limit. The Arabian geographers mention, in the province of Safad, in that region, a fortress called Cabûl كابول see Rosenmüller, Analecta Arabica, iii. page 20.

(2) of a town in the tribe of Asher, Josh. 19:27.

כַּבּוֹן ("bond," from the root כָּבַן [In Thes. "cake, from כָּבַב"]), [*Cabbon*], pr. n. of a town in the tribe of Judah, Josh. 15:40; perhaps the same as מַכְבֵּנָא 1 Ch. 2:49.

כַּבִּיר m. adj.

(1) *great, large* (Arab. كبير). מַיִם כַּבִּירִים great waters, Isa. 17:12; 28:2; כַּבִּיר יָמִים very old, Job 15:10. (Arab. شيخ كبير a very aged man.)

(2) *much*, Job 31:25; Isa. 16:14. Root כָּבַר No. 2

כְּבִיר m. a plaited *mattress*, from the root כָּבַר No. 1. 1 Sam. 19:13, 16, כְּבִיר עִזִּים "a mattress made of woven goats' hair."

כָּבַל an unused root, Ch. [Talm.], Syr., Arab. *to tie, to bind, to tie firmly*; kindred to the root כָּבַל and חָבַל; also חָבַר, כָּבַר, גָּבַר. Hence the quadriliteral כַּרְבֵּל which see; also pr. n. כָּבוּל and—

כֶּבֶל pl. const. כַּבְלֵי m. *a fetter*, Psalm 105:18; 149:8. (Arab. and Syr. id.).

כָּבַן an unused root, Talmud, *to bind, to bind together*, i. q. כָּבַל, Syr. *to gird*. Hence the pr. n. כַּבּוֹן [in Thes. from כָּבַב], מַכְבֵּנָא, מַכְבַּנַּי.

כָּבַס pr. TO TREAD, OF TRAMPLE WITH THE FEET (cogn. to כָּבַשׁ; as to the syllable כם, which is primary in this root, see under בּוּס p. CVIII, A), hence *to wash garments* by treading on them when under water. It differs from רָחַץ to wash (the body), as the Gr. λούειν differs from πλύνειν. In Kal it only occurs in Part. כּוֹבֵס Isa. 7:3; 36:2, *a washer of garments, a fuller*, Gr. πλυντήρ, κναφεύς, one who cleanses soiled garments, and fulls new ones. See Schneider, Ind. ad Scriptt. Rei Rusticæ, p. 385. Schöttgen, Trituræ et Fulloniæ Antiquitates, Lips. 1763, 8

Piel כִּבֵּס and כִּבֵּס—(1) i. q. Kal Gen. 49:11; Ex. 19:10. Part. מְכַבֵּס i. q. כֹּבֵס Mal. 3:2.

(2) Metaph. *to purge* the soul from sin, Psal. 51:4, 9; Jer. 4:14; but still allusion is made to the original signification of washing, Jer. 2:22; Mal. 3:2.

Pual, pass. Lev. 13:58; 15:17.

Hothpael, pass. הֻכַּבֵּס Lev. 13:55, 56.

כָּבַע an unused root, like the cogn. גָּבַע and קָבַע *to be high*, specially with a round form as a tumour, cup, head. Hence כּוֹבַע helmet.

כָּבַר unused in Kal—(1) pr. TO BIND TOGETHER, TO PLAIT, TO BRAID, i. q. כָּבַל and the roots therewith compared (also כָּמַר No. II). Hence כְּבִיר plaited mattress, כְּבָרָה sieve, מִכְבָּר coarse cloth, מַכְבֵּר net work. Like many other words of twisting, plaiting, binding (קָוָה, קָשַׁר, חוּל, גָּדַל), it is applied to *strength* and magnitude. Hence—

(2) *to be great, to be much*, also *to be long, continual*, see כְּבָרָה, כָּבַר. (Arabic كَبُرَ to be great, powerful, كَبِرَ to grow up, to be advanced in years, Syr. ܟܒܰܪ to increase, to grow up, Æth. ከበረ: to be glorious, illustrious.)

Hiphil, *to make much, to multiply*, Job 35:16. Part. מַכְבִּיר subst. (of the form מַשְׁחִית) *abundance*, with לְ prefixed, לְמַכְבִּיר i. q. לָרֹב *plentifully, much*. Job 36:31.

Derived nouns, see under Kal No. 1, also כַּבִּיר and those which immediately follow.

כְּבָר pr. subst. *length* of space, *continuance* of time (see the root, No. 2). Hence—

(1) [*Chebar*], pr. n. of a river in Mesopotamia, also called חָבוֹר (which see), Greek and Latin *Chaboras*. Eze. 1:3; 3:15, 23; 10:15, 22. This orthography of this name accords with the Syriac (ܟܒܪ, ܟܒܘܪ), while on the other hand חָבוֹר (خابور) agrees with the Arabic. Although each form affords a suitable etymology (חָבוֹר joining together, and כְּבָר length, a long, great river), yet I should regard the Aramæan mode of spelling the name of a river in Mesopotamia, as the genuine and original.

(2) adv. *already, long ago, formerly, now* (längst). Ecc. 1:10; 3:15; 4:2; 9:6, 7. (Syr. ܟܒܪ long ago already).

כְּבָרָה f. *a sieve*. Am. 9:9. Root כָּבַר No. 1.

כִּבְרָה [only in const. כִּבְרַת] f. pr. *length* (from כָּבַר No. 2), hence of a certain *measure of distance*, just as many other words denoting measure, weight, time, are used of certain measures, weights, and spaces of time (compare Heb. סְאָה, שֶׁקֶל, מָנֶה, יָמִים; Ch. עִדָּן a long time, specially a year, שָׁנָה, ܫܥܐ, ὥρα, a short time, specially an hour; Germ. Acker Land, ein Maaß Wein, Lat. *pondo*, whence Pfund). But what this measure may have been, cannot certainly be gathered from the occurrences, Gen. 35:16; 48:7; 2 Kings 5:19. The LXX. once (Gen. 48:7) add for the sake of explanation, ἱππόδρομος, which is either *stadium* (see Hody, De Bibl. Text. Originalibus, p. 115), or a measure used by the Arabs (شوط الفرس) i. e. a distance such as a horse can go without being overworked; about three parasangs (eine Station), see Koehler ad Abulf. Syriam, p. 27.

כָּבַשׁ [an unused root], pr. i. q. כָּבַשׁ and כָּבַס *to subdue, force*, specially *to have coition, to beget offspring* (see כָּבַשׁ No. 3). Arab. كبس and transp. بكس subegit puellam. Hence—

כֶּבֶשׂ [pl. כְּבָשִׂים] m. *a lamb* (pr. *progeny* of sheep), specially from the first to the third year (see Bochart, Hieroz. i. p. 421, seq.), whence there is often added בֶּן־שְׁנָתוֹ the son of its year, one year old. Nu. 7:15, 21, 33, 39, 45, 51, 57, 63, 69, 75, and in plur. בְּנֵי שָׁנָה Nu. 7:17, 23, 29, 35, 41. Sometimes it is used in a wider sense, and denotes *sheep* generally, Gen. 21:27. [This is quite a mistake, this word does not occur there.] (كَبْش a lamb of a year old, see the Arabian grammarians in Bochart, loc. cit.). The feminine of this word is—

כִּבְשָׂה 2 Sa. 12:3, and **כַּבְשָׂה** Lev. 14:10. Nu. 6:14 [pl. כְּבָשֹׂת, const. כִּבְשׂוֹת] *a ewe lamb*, from the first year to the third.—Rather more rarely with the letters transposed כֶּשֶׂב, כִּשְׂבָּה is found, but the former is undoubtedly the original form.

כָּבַשׁ fut. יִכְבּוֹשׁ—(1) TO TREAD WITH THE FEET, TO TRAMPLE UNDER FEET, kindred to the root כָּבַס. Zec. 9:15, וְכָבְשׁוּ אַבְנֵי־קֶלַע "they shall tread with their feet the stones of the sling," i. e. shall easily turn them aside, so as not to be hurt (compare Job 41:20, 21). Mic. 7:19, יִכְבֹּשׁ עֲוֹנֹתֵינוּ "he treads down our iniquities," i. e. disregards them, does not avenge them.

(2) *to subject, to subdue to oneself*, e. g. of

beasts, with regard to man, Genesis 1:28; enemies, slaves, a hostile country, Nu. 32:22, 29 [In Niph.]; 2 Ch. 28:10; Jer. 34:11; Neh. 5:5. Comp. רָדָה.

(3) *to force a woman*, Est. 7:8. (Arab. كبس.)

Piel, *to subject*, i. q. Kal No. 2, 2 Sam. 8:11. ["Hiph. i. q. Kal No. 2, Jer. 34:11 כתיב."]

Niphal—(1) pass. of Kal No. 2, Nu. 32:22, 29; Josh. 18:1.

(2) pass. of No. 3; Neh. 5:5, at the end. Hence—

כֶּבֶשׁ m. *a stool* for the feet, 2 Ch. 9:18. Syriac ܟܒܫܐ id. ["Chald. כִּבְשָׁא."]

כִּבְשָׁן masc. *a furnace*; according to Kimchi *a lime kiln*, or *a furnace for smelting metal*, differing from תַּנּוּר an oven, Gen. 19:28; Ex. 9:8, 10; 19:18. So called apparently from its *subduing* metal; unless it be judged best to refer it to the Arab. قبس to kindle. [In Thes. the allusion to this Arabic verb is expressly renounced.]

כַּד fem. (1 Ki. 17:16) plur. כַּדִּים m. (Jud. 7:16; 1 Ki. 18:34), ["Sanscrit *ghada*, Slav. *Kad*"], κάδος, κάδδος, *cadus*, *a bucket*, *a pail*, a vessel both for drawing (see the root כָּדַד No. 2), and for carrying water, Gen. 24:14, seq.; Ecc. 12:6; also for keeping meal, 1 Ki. 17:12, 14, 16; this vessel was one which women were accustomed to carry on their shoulders. (Gen. loc. cit.)

כְּדַב Chald. Pael *to lie*, *to tell lies*, i. q. Heb. כָּזַב. Hence—

כְּדַב f. כִּדְבָה Chald. adj. *lying*, Dan. 2:9.

כָּדַד an unused root; prop. i. q. כָּתַת *to beat*, *to pound*; hence—

(1) *to strike fire*, whence כִּידוֹד a spark, and כַּדְכֹּד a sparkling gem, a ruby.

(2) *to labour heavily*, *toilsomely*, like smiths (comp. *cudo*); specially *to draw water from a well*. Hence is כַּד. (Arab. كدّ to pound, to labour toilsomely, to draw from a well, كديد a striking fire: ["compare Æth. ከደደ:"]).

כְּדֵי see דַּי.

כְּדִי see דַּי.

כַּדְכֹּד m. Ezek. 27:16; Isaiah 54:12, a certain sparkling gem, prob. *the ruby*, from the root כָּדַד No. 1. Arab. كَذْكَذَةٌ extreme redness (Chald. כַּדְכּוֹדֵי, כַּדְכְּדָנָא Ex. 39:11, id.).

כָּדַר an unused root. Arab. كَدِرَ and كَدُرَ (cogn. קָדַר).—(1) *to be turbid*, *troubled*.

(2) *to be disturbed*, as life by adverse circumstances and calamities (compare עָכַר). By another metaphor in Hebrew it is applied to warlike disturbances, see כִּידוֹר.

כְּדָרְלָעֹמֶר [*Chedorlaomer*] (if it be a Phœnicio-Shemitic word "a handful of sheaves," from כדר i. q. كُدْرَةٌ a handful, and עֹמֶר sheaf), pr. n. of a king of the Elamites in the time of Abraham, Gen. 14:1, 9. ["Perhaps its true etymology should be sought in the ancient Persian."]

כֹּה constr. from כֹּהוּ (like קָטְלוּ from קְטָלְהוּ, see Hebr. Gramm. ed. 10, p. 24, 82), pr. *like as this*, i.q. כָּזֶה, Arab. كذا i. e.

(1) *so, thus*, Gen. 32:5; Ex. 3:15. Of very frequent occurrence is the phrase כֹּה אָמַר פ׳, where the words themselves follow, Jud. 11:15; especially in the beginning of communications from God. כֹּה אָמַר יְהוָֹה, "thus saith Jehovah," Jer. 2:2; 7:20; 9:16, 22. Rarely in the manner of substantives with a prefix בְּכֹה *in this manner* (like בָּכֵן for כֵּן), and put twice *in this manner*...*in that manner*, 1 Ki. 22:20.

(2) When applied to place, *hither*, *here*, but this is rare, Gen. 31:37; 2 Sam. 18:30; also doubled, *here*, *there*; *hither*, *thither*, Nu. 11:31. עַד־כֹּה *hitherto*, *borthin*, Gen. 22:5. כֹּה וָכֹה *hither*, *and thither*, Ex. 2:12.

(3) Used of time, *now* עַד־כֹּה *hitherto*, Ex. 7:16; Josh. 17:14. עַד־כֹּה וְעַד־כֹּה till now and till then, *bis dann und dann*, i.e. *in the meanwhile*; 1 Ki. 18:45.

כָּה Ch. i. q. כֹּה No. 3, Dan. 7:28. עַד־כָּה *hitherto*.

כָּהָה (Cogn. roots כָּאָה and קָהָה) fut. יִכְהֶה.—(1) TO BE FEEBLE, TO FAIL IN STRENGTH, to be cast down in mind, Isa. 42:4. Specially,

(2) used of a lamp about to go out (see adj. Isa. 42:3); of eyes become dim, whether by age, Deut. 34:7; Zec. 11:17; Gen 27:1; or by grief, Job 17:7.

Piel כִּהָה and כֵּהָה.—(1) intrans. *to become pale*, as a spot on the skin, Levit. 13:6, 21, 26, 28, 56; also *to be feeble*, *timid*, to be cast down in mind, Ez. 21:12; comp. Isa. 61:3.

(2) *to chide*, *to restrain* any one; 1 Sam. 3:13, וְלֹא כִהָה בָּם "and (that) he did not chide them;" i. e. restrain them. Compare כָּאָה. Hence—

כֵּהֶה adj. only used in f. כֵּהָה *failing*, *weak*, specially of a wick burning with a very little flame, almost gone out, Isa. 42:3; of eyes *become dim*, 1 Sa. 3:2; c! •

faint light colour, Levit. 13:39; "spots לְבָנוֹת כֵּהוֹת of a pale whiteness," von mattweißer Farbe; of a spirit broken down, Isa. 61:3.

כֵּהָה f. *healing, mitigation*, Nah. 3:19.

כְּהַל Ch. TO BE ABLE, (kindred to כּוּל, יְכֹל; comp. as to the connection of verbs עה and עו, p. CCXI, A. under let. ה), followed by לְ with inf. Dan. 2:26; 4:15; 5:8, 15.

כָּהַן unused in Kal. Arab. كَهَنَ and كَهُنَ Conj. I. and V. TO PRESAGE, TO PREDICT, كِهَانَةٌ the art of augury, and كَاهِنٌ *a prophet, a soothsayer*, often used amongst the heathen Arabs; hence, *one who undertakes any one's cause*, his *deputy, delegate*, to use the words of Firuzabadi (Kamûs, p. 1799); مَن يَقُوم بِأَمْرِ الرَّجُلِ وَيَسْعَى فِي حَاجَتِه *he who stands up in any one's matter, and labours in his cause*. The signification of *priest* is kindred in Heb. כֹּהֵן, inasmuch as prophets and priests were alike supposed to intercede between the gods and men. Syr. ܟܗܢ *to be rich, opulent*, ܟܗܝܢܐ rich, abundant, ܟܘܗܢܐ riches, abundance, glory; all which ideas are secondary, and appear to be deduced from the condition of the priests. (As to the signification of ministering, which has been inaccurately [?] attributed to this root, I have lately made observations, in pref. to Hebr. Lex. Germ. ed. III., p. XXXIII.)

PIEL כִּהֵן—(1) *to be* or *become a priest*, Deu. 10:6. (Syr. ܟܗܢ.)

(2) *to minister as a priest*, to use the office of priest, Ex. 31:10; often followed by לַיהוָה Ex. 28:41; 40:13, 15; Hos. 4:6.

(3) from the use in Syriac, Isa. 61:10, כֶּחָתָן יְכַהֵן פְּאֵר "as a bridegroom makes splendid his head-dress." So Symm., Vulg., Syr. Hence—

כֹּהֵן [pl. כֹּהֲנִים], m. *a priest* (Syr. Chald. ܟܗܢܐ, כָּהֲנָא, Æthiop. ካህን: id. As to the Arabic, and the etymology, see the root), Gen. 14:18; 41:45, 50; Ex. 2:16; 3:1; 18:1, and often. כֹּהֵן הָרֹאשׁ 2 Ch. 19:11; 24:11; 26:20, and הַכֹּהֵן הַגָּדוֹל Lev. 21:10; Nu. 35:25, 28; Josh. 20:6, *the high priest*, who also is called הַכֹּהֵן הַמָּשִׁיחַ *the anointed priest*, Lev. 4:3, 5. Kings, who were also priests, are mentioned Gen. 14:18; Psalm 110:4.—There is a very old opinion of Hebrew writers, that כֹּהֵן also signifies *prince*. Not only have the Chaldee interpreters in several places (Gen. 41:45; Ex. loc. cit.; Ps. 110:4) translated it by רַבָּא a prince; but even the author of the books of Chronicles seems to have followed this opinion; giving, according to his manner, an interpretation of the words, 2 Sa. 8:18, וּבְנֵי דָוִד כֹּהֲנִים הָיוּ; 1 Chr. 18:17, וּבְנֵי דָוִיד הָרִאשֹׁנִים לְיַד הַמֶּלֶךְ "and the sons of David (were) the chief about the king," i. e. the principal ministers of the kingdom. Nevertheless, from 2 Sa. 8:17, compared with 1 Sa. 21:2; 22:9, it appears pretty clearly that in 2 Sa. 8:18, *priests* are really to be understood, although not of the tribe of Levi; [This shews that they *could* not have been priests]; and the author of the Chronicles seems to have chosen this interpretation of the more ancient text, being unable to admit of any priests except those of the tribe of Levi. [No such priests could have been under that dispensation; the *inspiration* of the books of Chronicles, as well as those of Samuel, must not be forgotten.] (See De Wette, Beyträge zur Einleit. ins A. T. i. page 81, 82; and my history of the Hebrew language, page 41.) The authority of Onkelos is much lower, and in all the above cited examples the signification of priest is the only true one. [Let this *assertion* of Gesenius be carefully weighed.]

כָּהֵן emphat. st. כָּהֲנָא, pl. כָּהֲנִין, Ch. i. q. Heb. כֹּהֵן *a priest*, Ezr. 7:12, 16, 21.

כְּהֻנָּה f. *priesthood, the office* or *function of a priest*, Ex. 29:9; 40:15; Nu. 16:10; 25:13.

כַּו pl. כַּוִּין, Chald. *a window*, Dan. 6:11. Syr. ܟܘܬܐ, Arab. كَوَّةٌ id., and كُوّ an aperture in a wall. From the root כָּוָה No. II.

כּוּב ἅπαξ λεγόμ. Eze. 30:5, [*Chub*], pr. n. of a country which is joined with Egypt and Æthiopia. Some understand by it *Coben*, a port of Æthiopia, or *Cobium*, a town near the Mareotis; perhaps it should be written נוּב *Nubia*, a reading followed by the Arabic translator (he undoubtedly imitating the LXX., although in our copies this word is wanting); he has translated اهل النوبة *the people of Nubia;* a trace of this reading is found in De Rossi's Cod. 409, which for וְכוּב *a prima manu* has וכנוב.

כּוֹבַע (Milra) Ezek. 27:10, in pause כּוֹבָע 38:5, const. כּוֹבַע (Milêl) 1 Sa. 17:5; Isa. 59:17, pl. כּוֹבָעִים Jer. 46:4; 2 Chron. 26:14, m. *a helmet;* twice קוֹבַע (Milra) Eze. 23:24, const. קוֹבַע (Milêl) 1 Sa. 17:38. Root כָּבַע. In this word there is a singular confusion of the segolate and penacute form קֹדֶשׁ, פֹּעַל with the acute עוֹלָם, which may be thus explained. Properly

each of these words was a segolate, of the form פֶּעֶל (like the Arabic قَبْعة a cup). But the Cholem as strengthened by the accent, and being written fully, contrary to the common usage, in the manner of the later Hebrew and Syriac (comp. קוֹדֶשׁ Dan. 11:30, שׁוֹבֵךְ 2 Sa. 18:9, Syr. ܩܘܕܫܐ), had such force in this word, that it was retained even in the pl. כּוֹבָעִים (for כְּבָעִים, or כֳּבָעִים *kŏvaim*), as if from the singular כּוֹבָע, of the form עוֹלָם. Hence it was that such a form (כּוֹבַע) was used at least in the absolute state, although in the construct state the original segolate form was preserved (compare כֶּבֶד, constr. כְּבַד). A longer and secondary form is found in Syr. ܩܘܒܥܐ. Intermediate forms, which fluctuate between the two, are כּוֹבַע Eze. 27:10, קוֹבַע 23:24.

כָּוָה unused in Kal.—(I) TO BURN; Gr. καίω (καύω); Arab. كَوَى; Syriac ܟܘܐ *to burn in, to brand*, to mark by burning, see כִּי No. II, כְּוִיָּה, מִכְוָה.—(II) Like the cognate words יָקַב, נָקַב, קָבַב, also כַּו, כַּוָּה, appear to have the signification of *hollowing, excavating*, a trace of which is found in the Ch. כַּו *a window*, Arabic كَوّ an aperture, كَوَّة a window. I formerly derived this from כָּוָה to bore through, but this is an uncertain meaning. As to what the Arabic lexicons give, كَوَى *to pierce, to prick* as a scorpion, this meaning comes from that of burning in, because a scorpion marks the skin as with a cautery, in piercing it and introducing its poison.

NIPHAL pass. of No. I, *to be burned, scorched* (with fire), Pro. 6:28; Isa. 43:2.

[Derivatives, כִּי, כְּוִיָּה, מִכְוָה, כַּו.]

כּוֹחַ *might*, Dan. 11:6, see כֹּחַ.

כְּוִיָּה fem. *a burning, a burnt part* of the body, Ex. 21:25. Root כָּוָה.

כּוֹכָב [const. כּוֹכַב], m. *a star*, Gen. 37:9; Psal. 8:4. (Arabic كَوْكَبٌ, Syr. ܟܘܟܒܐ, Æthiop. ኮከብ: and ኮኮብ: id.; whence denom. verb كَوْكَبَ to sparkle like a star. The root is כָּבַב, Arab. كَبَّ, Æth. ከበበ: to roll up in a ball; whence כַּבְכָּב, and ב being softened כַּוְכָּב, כּוֹכָב prop. *a globe, a ball;* compare טוֹטָפוֹת.) Metaph. used of an illustrious prince, Nu. 24:17; like the Arab. كوكب, often in Hariri.

כּוּל TO MEASURE (like the Syr., Chald., Arab. كال for كَيل). In Kal it occurs once, Isa. 40:12.

PILPEL כִּלְכֵּל—(1) *to take in, to hold, to contain;* prop. used of a vessel (in ſich halten, meſſen). 1 Ki. 8:27, "behold heaven and the heaven of heavens cannot contain thee," 2 Ch. 6:18.

(2) *to hold up, to sustain.*—(*a*) i. q. *to bear, to endure* (aushalten), Mal. 3:2; Pro. 18:14; Jer. 20:9.—(*b*) *to protect* any one; Ps. 112:5, *to defend one's cause before a tribunal*, Ps. 55:23.

(3) *to nourish, to sustain*, to provide with sustenance, Gen. 45:11; 47:12; 50:21; 1 Kings 4:7; 17:4. Followed by two acc. Genesis 47:12; 1 Kings 18:4, 13.

Pass. כָּלְכַּל *to be provided with food*, 1 Kings 20:27.

HIPHIL הֵכִיל.—(1) i. q. Pilpel. No. 1, 1 Kings 7:26, 38; Ezek. 23:32, מִרְבָּה לְהָכִיל "containing much."

(2) i. q. Pilp. No. 2, *a*, Jerem. 6:11; 10:10; Joel 2:11.

כּוּם an unused root. Arab. كَوَّمَ Conj. II. to heap up, كَوْمَة a heap, like the Hebr. כִּימָה, which see. This root belongs to the very widely extended family of stocks גם, עם, אם, concerning which see below on the root עָמַם.

כּוּמָז (of the form עוּגָב), *a globe, little ball of gold* (from the root כָּמַז, كمز to make globular), perhaps collectively *globules*, or *a necklace* made of golden globules strung together, (which are found solid in Arabia; see Diod. Sic. iii. 44, al. 50; Strabo xvi. p. 777, Casaub.), such as the Israelites in the wilderness, and the Midianites wore, Ex. 35:22; Nu. 31:50.

כּוּן unused in Kal, prop. TO STAND UPRIGHT; see PILEL, HIPHIL, and the noun כֵּן. A secondary root is the Arab. and Æth. كَانَ, ኮነ: *to exist, to be.* As to וַיְכֻנֶנּוּ Job 31:15; see Analyt. Ind.

PILEL כּוֹנֵן.—(1) *to set up, to erect*, prop. to set upright, as a throne, Ps. 9:8; 2 Sa. 7:13; hence, *to confirm, to establish, to maintain*, Psalm 7:10; 40:3; 48:9; 68:10; 90:17; 99:4.

(2) *to found*, as a city, Ps. 107:36; Hab. 2:12, the earth, Psalm 24:2; 119:90; heaven, Proverbs 3:19.

(3) *to direct*, as arrows, Psalm 7:13; 11:2; also without the accus. חִצִּים absol. (zielen), followed by עַל of the mark, Ps. 21:13. Metaph. with the

omission of לֵב (for the full form, see HIPHIL, No. 4), *to turn one's mind* to any thing, to have in one's mind, Job 8:8; Isa. 51:13.

(4) *to create, to form*, used of God with regard to man, Deut. 32:6; Psalm 119:73; the moon and stars, Ps. 8:4.

Pass. כּוֹנַן.—(1) *to be established* (used of one's steps), Ps. 37:23.

(2) Pass. of act. No. 3, *to be prepared*, Ezek. 28:13.

HIPHIL הֵכִין i. q. Pilel.—(1) *to set up, to erect*, e. g. a seat, Job 29:7; Ps. 103:19; hence, *to establish*, Ps. 89:5; 2 Sa. 7:12; *to strengthen*, Ps. 10:17; 89:5.

(2) *to constitute, to appoint* any one, e. g. a king; followed by לְ 2 Sa. 5:12; Josh. 4:4.

(3) *to found*, as a sanctuary, 1 Ki. 6:19; an altar, Ezr. 3:3; the world, the mountains, Ps. 65:7; Jer. 10:12; 51:15.

(4) *to direct, to aim*, as a weapon, followed by לְ of pers. (against any one), Ps. 7:14; *to set* the face, Eze. 4:3, *one's way*, 2 Chron. 27:6. Specially—(*a*) הֵכִין לֵב לְ *to apply one's mind* to do something, i. e. to purpose seriously, to take in hand, 2 Ch. 12:14; 30:19; Ezr. 7:10; and without לֵב 1 Chron. 28:2, הֲכִינוֹתִי לִבְנוֹת "I have purposed to build;" Jud. 12:6.—(*b*) הֵכִין (לֵב) *to apply the mind*, 1 Sa. 23:22; followed by לְ of pers. (for to care for) 2 Ch. 29:36. —(*c*) הֵכִין לֵב אֶל־יְהוָֹה to direct the heart to the Lord, 1 Sam. 7:3; 2 Ch. 20:33; and without אֶל־יְהוָֹה Job 11:13.

(5) *to prepare, make ready*, as food, Gen. 43:16; deceit, Job 15:35; compare Job 27:17; 38:41, etc. —As to the Inf. absol. הָכֵן (for הָכֵן), and its use as an adverb, see that word.

HOPHAL, pass. of Hiphil, No. 1, Isa. 16:5; of No. 2, Isa. 30:33; of No. 5, Nah. 2:6; Pro. 21:31.

NIPHAL, pass. of Pilel and Hiphil.—(1) *to be set up, to rise up*, Isa. 2:2; Eze. 16:7 (of breasts becoming round); *to stand* firm, *to be established*, Ps. 93:2; 101:7; Job 21:8. Hence נְכוֹן הַיּוֹם Prov. 4:18, *fixed, steady day*, noon, when the sun seems to stand without moving, at the highest point of its course in the sky; Gr. σταθερὸν ἦμαρ, σταθερὰ μεσημβρία, Arab. قايمة النهار; see Schult. on Pro. loc. cit.; Ruhnken ad Tim. p. 236. Figuratively—(*a*) *to be right, fit*, Ex. 8:22; Job 42:8; Ps. 5:10.—(*b*) *to be true, sincere;* Ps. 78:37, לִבָּם לֹא־נָכוֹן עִמּוֹ "their heart was not sincere towards him." Part. f. נְכוֹנָה *that which is sincere, sincerity*, Ps. 5:10.—(*c*) *to be firm, constant;* רוּחַ נָכוֹן a spirit constant in the purpose of virtue, Ps. 51:12; Gen. 41:32, נָכוֹן הַדָּבָר מֵעִם הָאֱלֹהִים "the thing is certainly decreed of God."—(*d*) *to be firm, intrepid*, used of the mind, Ps. 57:8; 108:2; 112:7.—(*e*) *to be sure, certain*, אֶל־נָכוֹן certainly, 1 Sa. 26:4; 23:23.

(2) *to be founded*, Jud. 16:26.

(3) *to be prepared;* Ex. 19:11, הֱיוּ נְכוֹנִים "be ye ready;" verse 15; 34:2; Eze. 38:7. Followed by לְ of pers. *to be ready for any one*, i. e. to be near at hand, Pro. 19:29; compare Job 15:23; followed by לְ of the thing, to be ready for any thing, i. e. to be near doing it; Ps. 38:18, אֲנִי לְצֶלַע נָכוֹן "I am near falling."

HITHPAEL הִתְכּוֹנֵן, once Proverbs 24:3; elsewhere הִכּוֹנֵן—(1) *to be established, confirmed*. Prov. 24:3; Num. 21:27; Isa. 54:14.

(2) *to prepare oneself*. Ps. 59:5.

Derived nouns, כֵּן, אָכֵן, כַּנָּן, כִּיּוֹן, מָכוֹן, מְכוֹנָה, תְּכוּנָה and the pr.n. יָכִין, יְכָנְיָה, כְּנָיָה, יְהוֹיָכִין.

כּוּן 1 Ch. 18:8 [*Chun*], pr. n. of a town in Phœnicia, called in the parallel place, 2 Sam. 8:8, בֵּרֹתַי In the itinerary of Antoninus, it is called *Conna*, see Michaëlis in Suppl. p. 1233.

כַּוָּן m. *a cake, a small cake* [used for idolatrous offerings], Jer. 7:18; 44:19; Greek καυών, χαυών, χαβών, a word adopted from the Phœnicio-Shemitic. It is from the root כּוּן, Piel כַּוֵּן (Ch. כַּוֵּן) *to prepare;* not, as some have supposed, from כָּוָה, like the Greek πόπανον, πέμμα, from πέπτω to cook, bake; for this root has the signification of *burning, branding*, not cooking.

כּוֹס pl. כֹּסוֹת f. (Jer. 25:15)—(1) *a cup*. Syr. ܟܳܣܳܐ, Chald. כּוֹסָא, כָּסָא, כּוּזָא, [" Sam. ࠊࠅࠎ and ࠊࠎࠀ"], Arab. كَأْس, كَاس, كُوز a cup full of wine. As to the etymology I have no doubt that the true origin was seen by Leberecht, a very skilful young Oriental scholar, who of late [1832] made the observation, that כּוֹס appeared to him to be contracted from כֹּנֶס, כּוֹנֶס *a receptacle, a vessel*, a cup, like כִּיס *a purse* from כָּנַס, according to the analogy of the nouns אִישׁ for אִנְשׁ, בַּיִת for בַּנְת, בָּנֶת, compare also שִׁית. Genesis 40:11, 13, 21; 2 Sa. 12:3; Psalm 23:5. Psalm 116:13, כּוֹס־יְשׁוּעוֹת אֶשָּׂא "I will take the cup of salvation," i. e. I will pour out the cup of thanksgiving to Jehovah, because of aid vouchsafed. In the prophets, Jehovah is sometimes represented as making the nations drink a cup of intoxicating wine (כּוֹס הַתַּרְעֵלָה), so that they rush reeling into destruction. Isa. 51:17, 22; Jer. 25:15;

49:12; 51:7; Lam. 4:21; Hab. 2:16; Eze. 23:31, 32, 33; compare Apoc. 17:24, and as to the same image as used by the Arabic poets, see my Comment. on Isaiah 51:17.—Elsewhere *cup* is used metaphorically of *lot*, the image of a cup however being retained, Psalm 11:6; 16:5; compare Matt. 26:39; 20:22; and see my observations out of Arabic writers, on Isaiah 51:17, on Matt. loc. cit. in Rosenmüller's Repertorium, i. p. 130, and in the London Classical Journal, liii. p. 159.

(2) a certain unclean bird (Lev. 11:17; Deuter. 14:16), dwelling amongst ruins (Ps. 102:7). Some of the ancient translators render it *night owl*, but this is not supported by its etymology. Bochart more correctly (Hieroz. ii. p. 267) understands it to be the *pelican*, or *cormorant*, so called from the *pouch* or *bag* hanging from the throat; like the Lat. *truo* from *trua*.

I. כּוּר a root of doubtful authority in the verb, but signifying as far as can be gathered from its derivatives, TO DIG, TO BORE THROUGH, like the kindred roots, כָּרָה, אָכַר, קוּר, נָקַר. Compare Arab. كُورٌ a digging in the earth, and in the Indo-Germanic languages, Sanscr. *k'hûr*, *to cleave, to dig.* Hence מְכֵרָה *μάχαιρα*, *a sword*, so called from its piercing, כָּר executioner, also מְכוּרָה, מְכֹרָה a place where metals are dug, hence native place.

Very many interpreters suppose the verb itself to be found in a passage much discussed as relating to the Messiah [see the note], Ps. 22:17, where David, pursued by the soldiers of Saul, says, "Dogs have surrounded me, the assembly of the wicked have inclosed me, כָּאֲרִי יָדַי וְרַגְלָי." To give my own opinion, I now regard it as the most simple exposition to retain the ordinary signification of the words, and to translate "as lions" they gape upon, or threaten [this would be a strange ellipsis], "my hands and my feet," i. e. they threaten to tear all my members. The form כָּאֲרִי is *ὡς ὁ λέων*, i. e. as lions, like Isaiah 38:13; and *to threaten, to gape upon*, or a similar verb may be understood in this member of the sentence from the foregoing context, by the ordinary figure zeugma. [But no such *idea* is comprised in what goes before.]

However, all the ancient interpreters have taken כארי as a verb, and this may be defended, if we regard כָּאֲרִי a participle of Kal, formed in the Chaldee manner (קָאֵם part. קוּם) and plural, for כָּאֲרִים (like מִנִּי Ps. 45:9, for מִנִּים): although it would be cause for surprise if we were to find two grammatical forms of such extreme rarity joined in one word (compare Lehrg. 401, 523). If this opinion were adopted, we should render, *piercing, digging through, my hands and my feet*, that is, my enemies (who are to be understood by the dogs) with their darts and weapons on every side: and there is no need to remark that even these things apply as suitably as possible to David [?], to whom this psalm is ascribed in the title, and that at least there is no need to understand them of Christ as affixed to the cross [?]. A verb of *piercing* in the sense of wounding (compare חָלַל and Arab. حَرَّ to perforate, to wound) is most aptly applied to hostile weapons; and hands and feet are used poetically for all the members and the whole body [?] (compare Hesiod. 114). LXX. *ὤρυξαν* (the verb which they use elsewhere for כָּרָה, נָקַר). Vulg. *foderunt.* Syr. ܒܙܥܘ.—Aqu. Symm. in the Hexapla and Jerome (according to the reading *vinxerunt* [which is a mere erratum]) give the word the signification of *binding, tying*, which is defensible on philological grounds (and this ought not to have been denied by Hengstenberg, Christologie d. A. T. i. p. 180), compare كَارَ I. V. to fold round a head-dress, كُورٌ a wreath, a head-dress, but it is much less suitable to the context.—Aquila in his first edition *ᾔσχυναν*, *they disfigured*, i. e. they stained with blood, prob. ascribing to the root כָּאַר the signification of the Aramæan כְּעַר.—Farther, that כארי was commonly regarded as a verb is shown by the reading of two MSS. כארו (כָּאֲרוּ) for כָּרוּ.

[*Note.* The remarks of Gesenius are sufficient to shew any unprejudiced reader that כָּאֲרִי in this passage, does not mean, *as a lion;* it is to be observed, 1st. That all the ancient versions take it as part of a verb, and most of them in the sense of *to pierce;* and this, as Gesenius has shewn, is explicable with the present reading. 2nd, The Jews themselves (see the Masora on Num. 24:9.), expressly disclaim the meaning of "as a lion." 3rd, Ben Chaim states that, in the best MSS., he found a ק׳ and כ׳ on the word כארי, כארו. 4th, כָּאֲרוּ is actually the reading of some MSS. (see De Rossi). The sense will be just the same whether we read כארי as a participle pl., or whether we read כארו pret. of the verb; the latter is apparently preferable. We may either take it from כּוּר with א inserted, or from a kindred root כאר (compare ראם, and רום). It is hardly needful to state how certain it is that the Psalm applies to Christ and not to David the *authority* of the New Test. proves this, even if it had not been clear from the contents of the Psalm.]

II. כּוּר or כִּיר an unused root, prob. i. q. נִיר *to be hot, to boil* (gähren), hence *to cook.* Hence כִּירַיִם frying pan, כִּיּוֹר basin, and—

כּוּר m. *a furnace* in which metals are smelted from the ores, Ez. 22:18, 20, 22; Pro. 17:3; 27:21; Metaph. Isa. 48:10, "I have proved thee in the furnace of affliction;" Deut. 4:20, "and he brought you from the iron furnace of Egypt;" 1 Ki. 8:51. (Arab. كُور, Syr. ܟܘܪܐ id.)

כּוֹר עָשָׁן ("smoking furnace"), [*Chor-ashan*], pr. n. of a town in the tribe of Simeon, 1 Sam. 30:30; elsewhere עָשָׁן, Josh. 15:42; 19:7; 1 Ch. 4:32; 6:44.

כּוֹר i. q. כֹּר which see.

כּוּשׁ pr. n.—(1) [*Cush*] *Æthiopia* (f. Ps. 68:32), and *Æthiopians* (LXX. Αἰθιοπία, Αἰθίοπες, comp. Jos. Archæol. i. 6, § 2, and Pesh. Act. 8:27); a people descended from Ham, Gen. 10:7, 8; whose country was surrounded by the river Gihon (Gen. 2:13; comp. Isa. 18:1; Zeph. 3:10); inhabited by black men (Jer. 13:23); and very rich (Isa. 43:3; 45:14); very often joined with Egypt (Isa. 20:3—5; 37:9; see my comment on this passage); see also 2 Ki. 19:9; 2 Ch. 14:11, sq.; Ps. 68:32; 87:4; Jer. 46:9; Eze. 30:4, sq.; Dan. 11:43; Am. 9:7; Job 28:19. Bochart has incautiously (Phaleg iv. 2) made the *Cushites* inhabitants of Arabia Felix; and the opinion of J. D. Michaëlis, who places the Cushites partly in Arabia, partly in Æthiopia, is not to be regarded (Spicileg. i. p. 143, sq.); for there is no place in the Old Test., as Schulthess has rightly remarked (Paradies, p. 10, sq.), which makes it needful to regard כּוּשִׁים as having inhabited any where but in Africa (the passages Num. 12:1; Hab. 3:10; 2 Ch. 21:16; 14; 16, prove nothing); [but even if these passages proved nothing, Gen. 2:13 would still mark an Asiatic *Cush.* See Forster's Arabia]. Indeed all the nations sprung from כּוּשׁ and enumerated in Gen. 10:7, are to be sought for in Africa.

(2) a Benjamite in the court of Saul, [if not a name applied to Saul himself, or to Shimei], Ps. 7:1.

כּוּשִׁי m.—(1) Gent. n. from כּוּשׁ No. 1, *an Æthiopian*, Jer. 13:23; 38:7, 10, 12; 2 Chr. 14:8, pl. כּוּשִׁים 2 Chr. 21:16; Dan 11:43; and כּוּשִׁיִּים, Am. 9:7, fem. כּוּשִׁית Num. 12:1.

(2) [*Cushi*], pr. n. of the father of Zephaniah the prophet, Zeph. 1:1.

כּוּשָׁן [*Cushan*], f. Hab. 3:7, i. q. כּוּשׁ, No. 1.

כּוּשַׁן רִשְׁעָתַיִם ("most malicious," (or wicked) "Æthiopian?") [*Cushan-rishathaim*], pr. n. of a king of Mesopotamia, Jud. 3:8, 10

כּוֹשָׁרָה f. *prosperity*, pl. (comp. אֹשֶׁר, אַשְׁרֵי) Ps 68:7. Root כָּשֵׁר No. 2.

כּוּת 2 Ki. 17:30, and כּוּתָה verse 24, pr. n. *Cuth*, *Cuthah*, the country of the Cuthæans; i. e. of a nation who were brought by the king of Assyria to inhabit the territory of the kingdom of Israel after the people had been carried into captivity; they afterwards became one nation with those who were left of the old inhabitants, thus forming the Samaritan people, who, on this account, are called by the Chaldeans and Talmudists, כּוּתִים. Nothing can be certainly stated as to the locality of this country, which Josephus (Archæol. ix. 14, § 3) places in Persia: others seek it in Phœnicia, because the Samaritans themselves professed a Sidonian origin (Jos. Ant. xi. 8. § 6; xii. 5. § 6); see Michaëlis Spicileg. P. i. p. 104, sq.

כּוֹתֶרֶת; see כֹּתֶרֶת.

כָּזַב in Kal part. כֹּזֵב Ps. 116:11; of more frequent occurrence in—

Piel כִּזֵּב to lie, Job 6:28; 34:6; Prov. 14:5. (Arab. كَذَبَ.) Followed by לְ *to lie to any one, to deceive him.* Ps. 78:36; 89:36, "shall I lie unto David?" i. e. break my fidelity (comp. Num. 23:19). Eze. 13:19, followed by בְּ id. 2 Ki. 4:16. Metaph. applied to water quickly drying up and disappointing the traveller, comp. אַכְזָב.

Hiphil, *to reprove of lying, to convict of falsehood*, Job 24:25.

Niphal, pass. of Hiphil, *to be proved false*, or *deceitful*, Job 41:1.

The derivatives follow, except אַכְזִיב, אַכְזָב.

כָּזָב m.—(1) *falsehood, lying*, Ps. 4:3; 5:7; Prov. 6:19.

(2) *any thing that deceives*, deludes by false hope; used of idols, Ps. 40:5; Am. 2:4; used of a false oracle, Ez. 13:6.

כֹּזֵבָא ("lying"), [*Chozeba*], pr. n. of a place 1 Ch. 4:22, which appears to be the same as כְּזִיב, which see.

כָּזְבִּי ("lying"), [*Cozbi*], pr. n. of a daughter of a prince of Midian, Num. 25:15, 18.

כְּזִיב [*Chezib*], pr. n. of a town in the tribe of Judah, Gen. 38:5, prob. the same as that called elsewhere אַכְזִיב.

כָּזַר an unused root; nearly the same as Arab. كسر (the root كزر, which is found in Simonis, is altogether wanting in Arabic), *to break with vio-*

lence, to rout an enemy, med. Kesra, *to be angry*, followed by عَلَى; compare Syriac ܡܪܝܚܐ, *bold, daring*. (Kindred roots are גָּזַל, גָּזַר, קָצַר.) Hence אַכְזָר, אַכְזָרִי, אַכְזְרִיּוּת.

כֹּחַ rarely כּוֹחַ Dan. 11:6, with suff. כֹּחִי (from the root כָּחַח; which see).

(1) *strength, power, might*—(*a*) of men, Jud. 16:6, 30; Job 26:2, לְלֹא כֹחַ "to him who is devoid of strength." גִּבֹּרֵי כֹחַ Ps. 103:20 i. q. elsewhere גִּבֹּרֵי חַיִל.—(*b*) of animals, Job 39:11.—(*c*) used of the power of God, Num. 14:17; Job 23:6; 30:18; [used in a bad sense of *violence*, Ecc. 4:1]. Specially used of virile strength, Gen. 49:3, אַתָּה כֹּחִי "thou art my strength" i. e. the son of my strength, begotten in my youthful vigour. The "strength of the earth" is used for its produce, Gen. 4:12; Job 31:39.

(2) *the ability, power* of doing any thing, followed by a gerund. Dan. 1:4.

(3) *substance, wealth, riches* (compare חַיִל No. 3), Job 6:22; 36:19; Pro. 5:10, comp. Ezr. 2:69.

(4) a larger kind of lizard, probably so called from its strength, Lev. 11:30; see Boch. Hieroz. i., p. 1069.

כָּחַד unused in Kal; kindred root כָּחַשׁ, prob. TO DENY, TO DISOWN, i. q. Æth. ክሕደ: and Arab. جحد.

["This root, like כָּחַשׁ and כָּחַל, appears to have had the signification of *covering, covering over;* and this idea was partly transferred to that of *denying* (in כָּחַד, כָּחַשׁ), and partly to that of *smearing over* (in כָּחַל)." Thes.]

PIEL כִּחֵד (1) *to deny, to disown*, followed by an accus. Isa. 3:9; Job 6:10.

(2) *to cover, to hide*, Job 27:11; Ps. 40:11, followed by an accus. of the thing and לְ (Ps. 40:11) or מִן of pers. *to conceal from any one*, Jos. 7:19; 1 Sam. 3:17, 17; Jer. 38:14, 25.

HIPHIL הִכְחִיד.—(1) *to hide*, Job 20:12

(2) *to cut off, to destroy*, i. q. ἀφανίζειν, as a people, Exod. 23:23; Zec. 11:8.

NIPHAL—(1) pass. of Piel, No. 1, 2 Sam. 18:13; Ps. 69:6; 139:15; Hos. 5:3.

(2) pass. of Hiphil No. 2, Job 4:7; 15:28; 22:20, with the addition of the words *from the earth*, Ex. 9:15.

כָּחַח an unused root, having, as I consider, the same meaning as Syriac ܟܚܚ *to pant*, Germ. keuchen (compare the roots of similar sound, which also are onomatopoetic, נָהַג, אָנַח, נָפַח); hence, *to exert or e't strength*, whence כֹּחַ *strength, power*. I consider the Arab. كحّ to overcome in battle, as a secondary root, formed from the Hebr. כֹּחַ.

כָּחַל i. q. Arab. كَحَلَ TO PAINT the eyes with stibium, Ez. 23:40; prop. perhaps *to blacken*, as if with charcoal, so that it would be kindred to גַּחַל charcoal. For the *paint* of the Hebrew women (elsewhere called פּוּךְ, Gr. στίμμι) was dust, producing a black colour, commonly prepared from lead ore and zinc, which they mixed with water, and spread on the eyelids in such a way that the white of the eye might appear brighter surrounded by a black margin. Compare Car. Böttiger's Sabina, p. 22, 48, and A. Th. Hartmann, Die Hebräerin am Putztische, P. ii. p. 149 sq.; iii. p. 198, sq.

כָּחַשׁ (kindred to כָּחַד)—(1) prob. TO LIE (see PIEL).

(2) *to fail*, used of the body (compare כָּזַב Isa. 58:11). Ps. 109:24, בְּשָׂרִי כָּחַשׁ מִשָּׁמֶן "my flesh faileth of fatness," i. e. is void of fat, is become lean. Compare כַּחַשׁ.

PIEL כִּחֵשׁ.—(1) *to deny*, Gen. 18:15; Josh. 7:11; followed by בְּ of pers. and thing, *to disavow* any thing, Lev. 5:21, 22; Job 8:18, כִּחֵשׁ בַּיהוָה to deny the Lord; Isa. 59:13; Jer. 5:12; ellipt. Pro. 30:9, פֶּן־אֶשְׂבַּע וְכִחַשְׁתִּי "lest I be full and deny (God)."

(2) *to lie*, Levit. 19:11; Hos. 4:2; followed by לְ 1 Ki. 13:18, כִּחֵשׁ לוֹ "he lied to him."

(3) *to deceive* (one's expectation); hence, i. q. to fail, used of the productions of the earth, Hos. 9:2; Hab. 3:17; compare Lat. *spem mentita seges, fundus mendax.*

(4) *to feign, to flatter*, most commonly used of the vanquished pretending subjection and love towards a victor, Ps. 18:45; 66:3; 81:16; כִּחֵשׁ לַיהוָה Job 31:28.

NIPHAL, Deut. 33:29, and HITHPAEL, 2 Sa. 22:45, i. q. Piel No. 4. Hence—

כַּחַשׁ—(1) *falsehood, fraud, deception*, Nah. 3:1; Hos. 12:1.

(2) *leanness*, Job 16:8; see the verb in Kal; and—

כֶּחָשׁ m. (for כַּחָשׁ, כַּחִישׁ, of the form קָטָל), *lying*, Isa. 30:9.

I. **כִּי**—(A) prop. relative pron. i. q. אֲשֶׁר, although in the Hebrew, that we have, this primitive use is extremely rare. This very ancient and truly primi

tive word is widely extended also in the Indo-Germanic languages; compare Sanscr. relat. *jas, jâ, jat* (softened for *qas*, etc.); interrog. *kas, kâ, kim;* Latin *qui, quæ, quod;* Pers. کی, که, and even Chinese *tshè*, he, and *tchè*, who; the correlatives of these words are the demonstr. הִיא, هى, Gr. ἵ, ἵ=ἴς, ἴς, Latin *is*, idem; see Buttmann's larger Gr. Grammar, i. 290; demonstr. and relat. דִּי, ذى (*die*); interrogatives מִי, τί. From the fuller and ancient form *qui*, by the rejection of the palatal from the beginning, have arisen also Pers. and Zab. وى, וי, Germ. wie; a trace of the palatal is found in the Anglo-Saxon *hwa* and *hweo*, Notk. As I judge, there is a most certain example of the use of this word as a relative in Gen. 3:19, "until thou returnest to the earth כִּי מִמֶּנָּה לֻקָּחְתָּ out of which thou wast taken" (LXX. ἐξ ἧς ἐλήφθης, and so also Onk., Syr., Saad.), which is expressed in verse 23, אֲשֶׁר לֻקַּח מִשָּׁם. In this sentence it can scarcely be causal, for the cause immediately follows in these words כִּי עָפָר אַתָּה וְאֶל עָפָר תָּשׁוּב. An equally probable instance is Gen. 4:25, כִּי הֲרָגוֹ קָיִן, Vulg. *quem occidit Kain* (LXX. ὃν ἀπέκτεινε Καΐν. Onk., Syr.); and in this passage nothing could be more languid than, "*for* Cain had killed him." This more ancient usage is again found revived, Isa. 54:6; "The Lord calleth thee as a wife of youth כִּי תִמָּאֵס who wast rejected" (LXX. μεμισημένην. Vulg. *abjectam;* Ch. who wast rejected); Isa. 57:20, "the wicked are like a troubled sea כִּי הַשְׁקֵט לֹא יוּכָל;" Vulg. *quod quiescere non potest.* Other examples which have been referred to this usage are either uncertain (Deu. 14:29; Ps. 90:4), or unsuitable (see Noldii Concord. Part. p. 372); but the primary pronominal power of this word no one will doubt, who has considered the analogy of other languages, and has compared the double use of the conjunction אֲשֶׁר. Just like אֲשֶׁר, Gr. ὅτι (whence *uti, ut*); Latin *quod, quia;* French *que;* it commonly becomes—

(B) A *relative conjunction.*—(1) THAT (Germ. daß, sprung from the demonstr. das changed into a relative), prefixed to sentences depending on an active verb, occupying to it the place of an acc.; as elsewhere אֲשֶׁר, and fully אֵת אֲשֶׁר (see אֲשֶׁר B, No. 1); Gen. 1:10, וַיַּרְא אֱלֹהִים כִּי טוֹב prop. "and God saw (this) which was good;" Job 9:2, יָדַעְתִּי כִּי כֵן "I know this to be so." So after verbs of seeing, Gen. 1:4; of hearing, 1 Ki. 21:15; Isa. 37:8; of speaking, Job 36:10; demanding, Isaiah 1:12; knowing, Gen. 22:12; 24:14; 42:33; Job 10:7; believing, Ex. 4:5; Job 9:16; remembering, Job 7:7; 10:9; forgetting, Job 39:15; rejoicing, Isa. 14:29; repenting, Gen. 6:6, 7; when in Latin there is used either an accus. with an infinitive, or the particle *quod.* In other phrases the sentence depending on this particle is to be regarded as the nominative, e.g. טוֹב כִּי *it is good that;* Job 10:3; 2 Sa. 18:3; Lam. 3:28, and וַיְהִי כִּי which may be rendered in Latin *accidit ut* [it happened that], but properly *accidit hoc, quod* (es trug sich das zu, daß), Job 1:5; 2 Sam. 7:1, so frequently. Here belong—(*a*) הֲכִי *num* verum est *quod? is (it so) that?* (French *est-ce que?*) for *num? whether?* Job 6:22, הֲכִי אָמַרְתִּי "is (it) that I said?" 2 Sa. 9:1; and so when an answer is expected in the affirmative, (compare הֲ No. 1, *b*), *nonne* verum est *quod, is it not* true *that* (French *n'est-ce pas que*), i.q. *nonne?* Genesis 27:36; 29:15; 2 Sam. 23:19 (compare 1 Ch. 11:21.—(*b*) כִּי added to adverbs and interjections, which have the force of a whole sentence, e.g. Job 12:2, אָמְנָם כִּי אַתֶּם הָעָם "(it is) true that you are the people." So הִנֵּה כִּי *behold that*, does not differ from the simple הִנֵּה Ps. 128:4; הֲלֹא כִּי id.; 1 Sam. 10:1; אַף כִּי also that (see אַף); אֶפֶס כִּי only that (see אֶפֶס). In all these phrases כִּי may in Latin [or English] be omitted; and this is always done—(*c*) when כִּי is prefixed to *oratio directa*, like Gr. ὅτι in Plato [and New Test.], and Syr. ܕ (see a number of examples in Agrelli Otiola Syr. p. 19): Gen. 29:33, וַתֹּאמֶר כִּי שָׁמַע יְיָ "and she said, Jehovah has heard," prop. she said, *that* Jehovah has heard; for the whole of what is said is regarded as in the accusative, depending on the verb of saying, Ruth 1:10; 1 Sam. 10:19. Often also after expressions of swearing, as חַי יְהוָה כִּי "by the life of God (I declare) that," 1 Sa. 20:3; 25:34; 26:16; 29:6; חַי הָאֱלֹהִים 2 Sa. 2:27; חַי אֵל Job 27:2; חַי אָנִי Isa. 49:18; כֹּה יַעֲשֶׂה לִּי אֱלֹהִים וְכֹה יוֹסִיף 1 Sam. 14:44; 2 Sam. 3:9; 19:8; 1 Ki. 2:23; whence it is that by the ellipsis of such an expression it is put affirmatively, even at the beginning of an oracular declaration, Isa. 15:1.

(2) *so that, that,* used of consecution and effect (compare Arab. كَىْ in the sense of *that* final, *in order that*). Job 6:11, מַה־כֹּחִי כִּי אֲיַחֵל "what is my strength that I should hope?" Isa. 36:5, עַל מִי בָטַחְתָּ כִּי מָרַדְתָּ "upon whom dost thou so trust, that thou shouldest rebel?" Isai. 29:16, "is then the potter as the clay כִּי יֹאמַר מַעֲשֶׂה לְעֹשֵׂהוּ וגו׳ so that the work may say of the workman, he hath not made me." Ex. 3:11, מִי אָנֹכִי כִּי אֵלֵךְ אֶל פַּרְעֹה "who (am) I that I should go unto Pharaoh?" I am not such a one as can go before him. Hos. 1:6, "I will

no more have mercy on the house of Israel כִּי נָשֹׂא אֶשָּׂא לָהֶם so as to pardon them. Ex. 23:33; Gen. 40:15; Jud. 9:28; 2 Ki. 8:13; 18:34; Job 3:12; 7:12, 17; 10:6; 15:14; 21:15. Sometimes it has an intensitive force, *so that, so even, even*, compare עַד C, 2. Isa. 32:13, "thorns grow up in the fields of my people, כִּי עַל בָּתֵּי מָשׂוֹשׂ even in the houses of joy," etc. Comp. אֲשֶׁר B, 10. More fully it would be עַד־כִּי.

(3) used of time, i. q. ὅτε, pr. *at that time, which, what time, when.* Job 7:13, כִּי אָמַרְתִּי וגו׳ "when I say," etc. Gen. 4:12, "when thou tillest the ground, it shall no more yield to thee its strength." Hos. 11:1, "when Israel was a child I loved him." Job 22:2, "can a man profit God, when (or where) he wisely profits himself?" Job 4:5. Lev. 21:9; Isa. 8:19. Of frequent use is the phrase וַיְהִי כִּי "and it came to pass when"—Gen. 6:1; 12:12; Exod. 1:10. Sometimes it has almost a conditional power, (compare אֲשֶׁר No. 4, and the German wann, wenn, [so sometimes the English *when*]), as Deut. 14:24, וְכִי יִרְבֶּה מִמְּךָ הַדֶּרֶךְ ... וְנָתַתָּ וגו׳ "and when (if) the way be too long for thee ... then thou shalt give (i. e. sell) it," etc. In other places a distinction is carefully made between this particle and אִם conditional. Ex. 21:2, "when (כִּי) thou buyest an Hebrew servant, he shall serve thee six years; in the seventh he shall go out free. 3. If (אִם) he came in alone, alone he shall go out; if (אִם) with a wife, his wife shall go out with him. 4. If (אִם) his master hath given him a wife .... 5. and if (וְאִם) the servant shall say," etc. And thus to the single provisions of the law אִם is prefixed; but before the whole enactment כִּי. Compare in the same chapter, verse 7 (כִּי) and verses 8, 9, 10, 11 (אִם).—ver. 14, 18 (כִּי) and ver. 19 (אִם).—ver. 20 (כִּי) and ver. 21 (אִם).—ver. 22 (כִּי) and 23 (אִם), and so 26, 27.—28, compare 29, 30, 32. Also Gen. 24:41. (In Arabic there is a like distinction between أنّ = כִּי and إن conditional = אִם, although not always accurately observed.)

(4) כִּי is used of time, but in such a sense that (like other relatives) it passes over to a demonstrative power when it *begins an apodosis*, pr. *tum, then, so* (as elsewhere אָז at the beginning of an apodosis, Ps. 124:3, seq., and ו No. 1, *e*), Germ. dann, so (which latter is a relat. fem.). Conditional words commence a protasis, as אִם Job 8:6, אִם זַךְ וְיָשָׁר אָתָּה כִּי עַתָּה יָעִיר עָלֶיךָ "if thou art pure and upright, then will he now watch over thee." Job 37:20; Ex. 22:22; אִם לֹא Isaiah 7:9; לוּ Job 6:2; לוּלֵי Genesis 31:42; 43:10; אוּלַי (unless) Nu. 22:33. More rarely, and in a longer clause is it put after nouns absolute (as elsewhere ו No. 1, letter *e*), Gen. 18:20, זַעֲקַת סְדֹם וַעֲמֹרָה כִּי רָבָּה "the cry concerning Sodom and Gomorrah, so is it great." Isa. 49:19. Compare as to the same use in Aramæan, Comment. on Isaiah 8:20.—From its relative use as to time (No. 3) there arises farther its power —

(5) as a relative causal particle: *because, since, while*, Gr. ὅτι, Germ. weil (which also properly relates to time, from Weile for *while, when*), more fully עַל כִּי, יַעַן כִּי *propterea quod, on account that* (German dieweil). A causal sentence sometimes precedes, as Gen. 3:14, "because thou hast done this, thou art cursed," etc. Gen. 3:17, "because thou hast hearkened to thy wife .... cursed be the ground," etc.;—sometimes it follows; Lam. 3:28, "he sitteth alone, and is silent כִּי נָטַל עָלָיו because (God) has laid (this) upon him." When the causal clause follows, in Latin the causal demonstrative *nam* is commonly used, Gr. γάρ [Engl. *for*]. Psalm 6:3, "heal me, O Jehovah, כִּי נִבְהֲלוּ עֲצָמָי for my bones are troubled." Psa. 10:14; 25:16; 27:10; Isa. 2:3, 6, 22; 3:1, 10, 11; 6:5; 7:22, 24; 8:10; 9:3; 10:22, 23; Gen. 5:24; 30:13; 41:49; as so very frequently. כִּי stands almost always at the beginning of its clause; it is rarely inserted like the Lat. *enim*. Ps. 118:10; 128:2. If there be many causes of one thing, כִּי is repeated (when in German it would be weil ... und weil, or denn ... und), [Engl. *because ... and*, or *for ... and*], Isa. 6:5, "woe is me, for I am undone, כִּי ... כִּי אִישׁ טְמֵא שְׂפָתַיִם אָנֹכִי ... יְיָ רָאוּ עֵינָי because I am of unclean lips ... (and) because my eyes (have) seen Jehovah," i. e. because I, who am of unclean lips, have beheld God. Isaiah 1:29, 30; 3:1, 6; 9:3—5; 15:6, seq.; 28:19, 21; Job 3:24, 25; 8:9; 11:15, 16; Eccl. 4:14; also כִּי ... וְכִי Isa. 65:16; Job 38:20. Used disjunctively כִּי ... וְכִי ... וְכִי *for ... or ... or.* 1 Ki. 18:27.

Sometimes the causal power of this particle is not immediately obvious, but by a careful examination of the connection of the sentences, it is found to exist. Job 5:22, "at destruction and famine thou shalt laugh, and of the beasts of the field thou shalt not be afraid. 23. For (כִּי) with the stones of the field thou shalt have a covenant, and friendship with the beasts of the field." Thou shalt have nothing to fear, because thy field shall be fertile, not covered with stones, nor overrun by wild beasts. Isa. 5:10, "for (כִּי) ten acres of vineyard shall yield one bath, and the seed of an homer (ten ephahs) (shall yield) one ephah." There had preceded, "the houses shall be laid desolate without inhabitants;" because of the

great sterility of the fields the land shal be desolated. Isa. 7:21, "in that day shall a man nourish a heifer and two sheep. 22. .... כִּי חֶמְאָה וּדְבַשׁ יֹאכַל כָּל־הַנּוֹתָר וגו׳ "for butter and honey shall they all eat who shall be left," etc. In the desolated land for want of fruits and wine they shall live on milk and honey, and *therefore* they shall all attend to the keeping of cattle. Compare Isai. 17:3, seq.; 30:9. In other places כִּי sometimes does not refer to the words next preceding, but to those a little more remote. Isa. 7:14, "therefore the Lord himself will give you a sign, behold a virgin shall conceive .... 16. for (כִּי) before the child shall know," etc. i. e. in this very thing, which is contained in verse 16, was the sign of the prophecy contained (comp. Isa. 8:4); 10:24, "fear not ... 25. for yet a very little while and the punishment shall cease." Josh. 5:5. Compare as to a similar use of the particle γάρ, Herm. ad Viger, p. 846, ed. 3, and as to *enim* Ramshorn's Lat. Gram. § 191, i. And כִּי also agrees with these particles, in its being put when any thing is brought forward as a matter of common knowledge, Germ. denn ja, ja (inserted in a sentence). Job 5:6, כִּי לֹא יֵצֵא מֵעָפָר אָוֶן nicht aus dem Boden keimt ja das Unheil. Isa. 32:6—8.—Ironical expressions are these, Prov. 30:4, "what is his name, and what is his son's name? כִּי תֵדָע for thou knowest," du weißt es ja. Job 38:5. 1 Ki. 18:27, כִּי אֱלֹהִים הוּא "for he (Baal) is a god."

From the causal power there arises—(6) its varied use in *adversative* sentences. For often—(*a*) after a negation, it is i. q. *sed, but* (sondern). Gen. 24:3, "thou shalt not take for my son a wife of the daughters of Canaan...4. כִּי אֶל אַרְצִי...תֵּלֵךְ but thou shalt go unto my country," etc. Prop. for thou shalt go unto my country: the former must not be done, *because* the latter is to be done. (Verse 38, with the same context, there is put אִם־לֹא.) Gen. 45:8, "you have not sent me hither, but (כִּי) God," pr. *for* God sent me. Gen. 19:2, לֹא כִּי בָרְחוֹב נָלִין "(we will) not (go in); but we will lodge in the street." Gen. 3:4, 5; 17:15; 18:15; 42:12; Exod. 1:19; 16:8; Josh. 17:18; 1 Ki. 21:15; 2 Chr. 20:15; Psa. 44:8; Isa. 7:8; 10:7; 28:27; 30:16; 38:1; 65:6, 18; Dan. 9:18. Compare כִּי אִם B, 1. Once for כִּי אִם B, 2. 1 Sa. 27:1. "nothing is well for me, כִּי אִמָּלֵט unless that I flee." LXX. ἐὰν μή.—(*b*) On a similar principle is the use of כִּי in passages where, although an express negative does not precede, there is a negative force in the sentence itself. In Latin it may be more fully rendered (*minime vero*) *sed*, and simply *enim*, as in this example from Cicero (Tusc. ii. 24): "*num tum ingemuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedæmoniis relinquebat, quam acceperat servientem,*" for "*Minime vero, nam*—;" Germ. nein sondern, nein denn; aber nein, denn ja. Job 31:17, "have I then eaten my morsel alone? have I withheld it from the orphan? 18. nay but (כִּי) from youth he grew up with me as a father." Mic. 6:3, "what harm have I done to thee? 4. (none) for I brought thee;" ich führte dich ja, etc. Psa. 44:21—23, "if we have forgotten God...would not God search this out. 23. but on the contrary, (כִּי) for thy sake we are killed." Job 14:16, "(oh! that thou wouldst hide me for a while in Hades, and afterwards recal me to life, though I know this to be impossible): כִּי עַתָּה צְעָדַי תִּסְפּוֹר but no! (on the contrary) thou numberest my steps;" so far from dealing with me kindly, thou even art almost lying in wait against me. Psa. 49:11; 130:4; 2 Sam. 19:23; Isa. 49:24, 25. It rarely occurs—(*c*) without any previous negation, like ἀλλὰ γάρ, *enimvero, but truly, yet;* aber ja, aber freylich. (Comp. כִּי אִם letter B, No. 3.) Isa. 28:28, "wheat is threshed, כִּי לֹא לָנֶצַח אָדוֹשׁ יְדוּשֶׁנּוּ yet it is not threshed hard;" aber man drischt ihn freylich nicht stark. Isa. 8:23, כִּי לֹא מוּעָף לַאֲשֶׁר מוּצָק לָהּ "nevertheless, darkness (shall) not (always be) where (now) distress is;" aber freylich bleibt's nicht dunkel; or, aber es bleibt ja nicht dunkel.—(*d*) It introduces an explanation, like the Lat. *atque*, Isa. 5:7; Job 6:21; Isa. 51:3.—Also—(*e*) a causal power is also manifest in those examples in which it may be rendered by the Latin *quanquam, although.* Ex. 13:17, "God led them not by the way through the land of the Philistines, כִּי קָרוֹב הוּא although it was near (prop. for this was near): for (כִּי) he said," etc. Psa. 116: 10; Deu. 29:18; Josh. 17:18.

(7) Prepositions, to which כִּי is joined (the same as אֲשֶׁר No. 11), are turned into conjunctions, as יַעַן כִּי and עַל כִּי *on account of, because;* עַד כִּי *until that, until;* עֵקֶב כִּי and תַּחַת כִּי for the reason that, because; see Lehrg. 637.

In the expression כִּי עַל כֵּן the relative conjunction is put before the adverb. For wherever this phrase occurs (Gen. 18:5; 19:8; 33:10; 38:26; Nu. 10: 31; 14:43; 2 Sa. 18:20; Jer. 29:28; 38:4) it is for עַל־כֵּן־כִּי *on account that, because,* like אֲשֶׁר עַל־כֵּן Job 34:27, for עַל־כֵּן אֲשֶׁר. [Gesenius afterwards entirely rejected the idea of any such transposition in the phrase; he would take כִּי in its own proper causal power, separating it in such cases from the following עַל־כֵּן; in other passages, he would take the compound phrase unitedly, as signifying *on this account*

that.] A similar transposition occurs in לְמִן for מִן לְ, *inde* (for *de—in*); מִבַּלְעֲדֵי; לְבַר מִן מִלְּבַר and, Syr. ܡܶܛܽܠ ܕ; כִּי אִם for אִם כִּי (see כִּי אִם letter C, No. 2), and in Gr. ὅτι τι for τι ὅτι. The opinion of Winer cannot be assented to, who (Simonis Lex. page 474), tries to show, with more toil than success, that with the exception of one example, 2 Sa. 18:20, this phrase is always to be rendered *for therefore*. See Sal. b. Melech on Gen. 18:5, כי על כן כמו על אשר וכן כל כי על כן שבמקרא.

A remarkable example of the various significations of כִּי is found in Josh. 17:18, "Thou shalt not have one lot only, but (כִּי) thou shalt have the mountain, since (כִּי) it is a forest, thou shalt cut it down, and its whole extent shall be thine; for (כִּי) thou must drive out the Canaanite, because (כִּי) they have chariots of iron, and because (כִּי) they are strong," i.e. they are so troublesome and injurious to you; comp. Josh. 14:3.

כִּי אִם is used—(A) so that אִם may refer to an interposed or parenthetic clause, and each particle retain its own native force.—(1) *that, if,* daß, wenn. 1 Sa. 20:9, "God forbid כִּי (אִם יָדֹעַ אֵדַע כִּי כָלְתָה הָרָעָה מֵעִם אָבִי לָבוֹא עָלֶיךָ) וְלֹא אֹתָהּ אַגִּיד לָךְ that, if I knew assuredly that evil were determined from my father to come upon thee, I should not shew it to thee." Here, after the parenthetic sentence, the other words are adjoined with ו copulative. In other cases כִּי itself is repeated, Jer. 26:15, "know ye, כִּי אִם מְמִתִים אַתֶּם אֹתִי כִּי דָם נָקִי וגו׳ that if ye slay me, ye will bring upon yourselves innocent blood;" Germ. ihr sollt wissen, daß, wenn ihr mich tödtet, so werdet ihr u.s.w.

(2) *that since,* that inasmuch as (compare אִם No. 5), Gen. 47:18.

(3) *for, if,* Ex. 8:17; Josh. 23:12; Ecc. 11:8.

(4) *but, if* (sondern, wenn), Lam. 3:32, "but if (God) cause grief, yet will he have compassion."

(B) so that the particles are closely conjoined, and refer to the same clause.—(1) *but if* (sondern wenn), after a negation. Ps. 1:1, "blessed is the man who walketh not...(if he walk not...). 2. but if his delight is in the law;" and simply *but* (sondern), i.q. כִּי No. 6. Gen. 32:29, "thou shalt no more be called Jacob, but (כִּי אִם) Israel." 1 Sa. 8:19, "nay, but (כִּי אִם) a king shall be over us." Psa. 1:4; 1 Ki. 18:18; 2 Ki. 23:23; Jer. 7:23; 16:15; Deu. 12:14. Sometimes the negation is only implied in the sentence (comp. כִּי No. 6, *b*). 2 Sa. 13:33, "let not the king take it to heart, because they say that all the king's sons are dead; (not so) but (כִּי אִם) Amnon only is dead."

(2) *unless* (außer wenn), also after a negation: (Germ sondern, formerly was also i.q. *nisi, unless*).—(*a*) followed by a verb, Gen. 32:27, "I will not let thee go, unless (כִּי אִם) thou bless me." Lev. 22:6; Est. 2:14; 2 Sam. 5:6.—(*b*) followed by a noun, Gen. 39 9, "he keeps back nothing from me, except (כִּי אִם) thee, because thou art his wife;" 28:17; Est. 2:15. Instead of the preceding negative there is sometimes an interrogation with a negative force, Isa. 42:19, "who is blind (i.e. no one is to be called blind), כִּי אִם עַבְדִּי except my servant?"

(3) without a previous negation; *but,* Germ. aber, Gen. 40:14, כִּי אִם זְכַרְתַּנִי וגו׳ "but remember me when it shall be well with thee;" Num. 24:22. Some have denied this sense of כִּי אִם, but it is clear that it is also found in the simple כִּי (see No. 6, *c*); and it is not to be wondered at, as also the Germ. sondern was formerly used without a negation, see Frisch's Glossary.

(C) In some passages one of the two particles seems to be redundant. It is then—(1) i.q. כִּי B, 1, *c, that,* after forms of swearing, 2 Sam. 15:21; 2 Ki. 5:20; Jer. 51:14.

(2) i.q. כִּי of time (No. 3); *when, if,* Ex. 22:22, "if (אִם) thou afflictest him (the orphan), כִּי אִם צָעֹק יִצְעַק אֵלַי שָׁמֹעַ אֶשְׁמַע צַעֲקָתוֹ and if he shall cry to me, I will hearken to him." With this agrees the old Germ. wenn daß for wenn, prop. wenn (es ist) daß, and כִּי אִם appears to me to be transposed for אִם כִּי *if* (it be) *that.*

(3) i.q. כִּי causal (No. 5); *for,* Job 42:8; Prov. 23:18.

כִּי־עַל־כֵּן *on this account that,* dieweil, see כִּי, letter B, No. 7.

II. **כִּי** subst. ἅπ. λεγ. Isa. 3:24, contr. from כְּוִי, from the root כָּוָה (compare אִי from אָוָה, עִי from the root עָוָה) *a mark branded,* or *burnt in.* Arab. كَيّ id., from the root كوى.

כִּיד an unused root. Arab. كاد Med. Ye, *to use deceit,* prop., I believe, *to ensnare,* so that it is cognate to the verbs אָגַד, אָכַד, and others, with which it is compared under that root. Hence كَيْد deceit, snares; also destruction, ruin, war. So the Hebr.—

כִּיד m. *destruction, calamity,* Job 21:20. See also כִּידוֹן.

כִּידוֹד m. ἅπαξ λεγόμ. Job 41:11, *a spark,* from the root כָּדַד, which see. (Arab. كَيْد a striking of fire.)

כִּידוֹן m.—(1) *a dart, javelin* (different from חֲנִית a lance), Job 39:23; 41:21; 1 Sam. 17:6, 45; Jos. 8:18, 26; Jer. 6:23; 50:42. The etymology is uncertain: Bochart (Hieroz. i., p. 135—40) not unaptly derives it from כִּיד destruction, war; so that it would be a weapon of war (compare חֶרֶב sword, and حرب war). It might also be from the root כִּיד or כּוּד in the sense of invading, breaking in; compare גוּד No. 2.

(2) [*Chidon*], pr. n. of a place near Jerusalem. גֹּרֶן כִּידוֹן (the threshing-floor of the dart) 1 Ch. 13:9, for which in the parallel place there is, 2 Sam. 6:6, גֹּרֶן נָכוֹן (prepared threshing floor).

כִּידוֹר m. *warlike disturbance, military tumult*, Job 15:24, from the root כָּדַר, which see. Vulg. *prælium*. Syr. war.

כִּיּוּן ἅπαξ λεγόμ. Am. 5:26, the name of an idol worshipped by the Israelites in the wilderness, i. q. Arab. كيوان i. e. the planet *Saturn*, regarded by the Phœnicio-Shemitic people as an evil demon, to be appeased by expiatory sacrifices (see Comment. on Isa., vol. ii. p. 353), [" prob. *a statue, an image*, Thes."]. To the Hebrew words loc. cit. כִּיּוּן צַלְמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם there answer (some of the members, however, being transposed) the Greek, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν, Ῥαιφὰν τοὺς τύπους αὐτῶν, so that it is clear that the Hebr. כִּיּוּן is expressed in Greek by Ῥαιφάν Compl. Ῥομφᾶ, (for Rosenmüller does not convince us that this word is inserted as a kind of gloss). Now it appears pretty certain that Ῥαιφὰν was an Egyptian name for Saturn (see Kircheri Ling. Ægypt. restit. p. 49; Jablonskii Opuscc. t. ii. p. 1, sq.; and on the other hand, J. D. Mich. Supplemm. p. 1225, sq.). Others give this word the signification of *statue*, or *image*. [This is the opinion of Gesenius himself in Thes.] Vulg. *imaginem idolorum vestrorum*.

כִּיּוֹר and **כִּיֹּר** pl. ־ִים 2 Chron. 4:6, and ־וֹת 1 Ki. 7:38, 40, 43.

(1) pr. *a small hearth* (Pfanne, Feuerpfanne), a fire pan, so called from boiling or roasting (see כּוּר No. 2); כִּיּוֹר אֵשׁ eine Feuerpfanne, ein Feuerbecken, Zech. 12:6. Whence—

(2) *a basin, a laver*, Exodus 30:18, 28; 31:9; 35:16; 39:39; 1 Ki. 7:38. And thus—

(3) On account of the resemblance, *a scaffold*, or *platform*, 2 Chron. 6:13. (This is rendered a *round* scaffold by Simonis, Winer, and others, on the ground of the idea of roundness in the root כּוּר, which, however, they attribute to it without any sufficient cause. Indeed the passage itself manifestly contradicts such a meaning, as the scaffold in question is described as being *square*, חָמֵשׁ אַמּוֹת אָרְכּוֹ חָמֵשׁ אַמּוֹת רָחְבּוֹ.)

כִּילַי Isa. 32:5, and **כֵּלַי** verse 7, *fraudulent, deceitful, crafty*. By aphæresis for נְכִילַי, from the root נָכַל; Syr. ܢܟܠܐ id. The form כֵּלַי for כִּילַי is used by the prophet, in order to allude to the following כֵּלָיו.

כֵּילַפּוֹת pl. f., Ps. 74:6, *mauls*, or *axes*, from the root כָּלַף which see. (Chald. קוּלְפָא a club; Syriac ܩܘܠܦܐ a maul, an axe, a mattock.)

כִּימָה f. pr. *a heap, cluster* (from the root כּוּם which see); specially of stars, hence the *Pleiades*, or the seven stars, consisting of seven larger stars, and other lesser ones closely grouped; Arab. ثريا (plenty, multitude), more fully عقد الثريا the bundle of the Pleiades; Syr. and Hebr. ܟܝܡܐ. Amos 5:8; Job 9:9; 38:31, in which last passage, by a like image הַתְקַשֵּׁר מַעֲדַנּוֹת כִּימָה " hast thou fastened together the bands of the Pleiades?" More allusions are given by Th. Hyde on Ulugh-Beigh's Tabb. page 32, Niebuhr's Arabia, p. 114, Ideler, üb. Ursprung und Bedeutung der Sternnamen, p. 146.

כִּיס m. contr. from כֶּנֶס from the root כָּנַס, like כּוֹס (which see), and כֹּנֶס *a purse, bag* (Syr. and Arab. id.), in which money was kept, Prov. 1:14; Isa. 46:6; and in which traders were accustomed to carry about their weights for weighing goods (see Chardin, Voyage, tom. iii. p. 420), Deut. 25:13; Mic. 6:11. Hence אַבְנֵי כִיס, Prov. 16:11.

[" (2) *a cup*, i. q. כּוֹס Prov. 23:31, 'כ."]

כִּיר only in dual כִּירַיִם, Levit. 11:35, *a cooking vessel*, or *pot*, so called from the idea of cooking (see the root כּוּר No. II.), made of earthenware (since it could be broken) and double, probably furnished with a similar cover; compare אָבְנַיִם, LXX. χυτρόποδες.

כִּישׁוֹר ἅπαξ λεγόμ. Prov. 31:19, according to the Hebrew writers, *a distaff*, from the root כָּשַׁר to be straight [see Thes.].

כָּכָה (Milêl [" except Exod. 12:11."]) contr. from כֹּה כֹּה *so* and *so*, i. q. כֹּה כֹּה (כָּה כָּה being for כָּה like כֹּה for כָּהוּ), Exod. 12:11; 29:35; Num. 8:26; 11:15; 15:11, and often besides. Hence אֵיכָכָה how? (The Aramæans, rejecting the final ה, have כָּךְ *so*, and on this account some suppose that כָּכָה is from כְּ with

ה parag. Although this is very incorrect, the Hebrew grammarians [the Masorites] seem to have held the same opinion, by the accent being placed on the penultima.)

כִּכָּר f. (Gen. 13:10; Exod. 29:23; 2 Ki. 5:5), cstr. כִּכַּר pr. *a circle, globe,* for כִּרְכָּר from the root כָּרַר Pi. כִּרְכֵּר. (To this there agree in the western languages, *circus, circulus,* and the letter *r* being softened, κυκλος; comp. כָּרַךְ.) Specially—

(1) *a circumjacent tract of country,* der Umkreis, Neh. 12:28; כִּכַּר הַיַּרְדֵּן the tract of Jordan, i.e. the region through which the Jordan flows down into the Red Sea; κατ' ἐξοχήν הַכִּכָּר, Gen. 13:12; 19:17, sq.; 2 Sam. 18:23; Gr. ἡ περίχωρος τοῦ Ἰορδάνου, Matt. 3:5; now called الغور *el Ghôr*.

(2) כִּכַּר לֶחֶם *a cake,* a round loaf, Exod. 29:23; 1 Sa. 2:36; Pro. 6:26. Pl. m. כִּכְּרוֹת לֶחֶם Jud. 8:5; 1 Sa. 10:3.

(3) *a talent* (Syr. ܟܟܪܐ), equal, as nearly as can be computed from Ex. 38:25, 26, to three thousand shekels of the sanctuary, Zec. 5:7, כִּכַּר זָהָב a talent of gold; 1 Kings 9:14; 10:10, 14. Dual כִּכָּרַיִם two talents, 2 Ki. 5:23; כִּכְּרַיִם כֶּסֶף two talents of silver, ibid.; where כִּכְּרַיִם holds as it were a middle place between the absolute state כִּכָּרַיִם and the const. כִּכְּרֵי, which could not be used without taking away the numeral distinction. Pl. כִּכָּרִים const. כִּכְּרֵי f. *talents,* 2 Ki. 5:5; 1 Ch. 22:14; 29:7; Ezr. 8:26.

כַּכַּר pl. כַּכְּרִין Ch. i. q. Heb. No. 3, Ezr. 7:22.

כֹּל, once כּוֹל (Jer. 33:8 כתיב), followed by Makkaph כָּל־ m. prop. subst. *the whole, totality,* das Ganze, die Gesammtheit, from the root כָּלַל to complete. (Arabic كُلّ, Syriac ܟܠ id. [" Sam. ܟܠ, Æthiop. ኩሉ:"]. To this answer the Greek ὅλος, Lat. *ullus,* comp. No. 4, Germ. all, alle, *omnes,* and heil, *totus,* Engl. *all* and *whole.*) In western languages it has to be rendered by adjectives.

(1) If used with regard to one continuous thing, *the whole, totus, a, um* (ὅλος, ganz); followed by a substantive (regarded as being in the genitive) either made definite by the article (like the Greek πᾶσα ἡ γῆ, *toute la terre,* die ganze Erde), or by a genitive of a noun or pronoun, unless it be a proper name, which needs no such definition: [in English this has to be expressed either by *whole* preceded by the article, or by *all* followed by it; when the noun is made definite by a pronoun suffixed, it must be rendered in English by *all* without the article, or else by *the whole of*]; כָּל־הָאָרֶץ the whole earth, all the earth, Genesis 9:19; 11:1; כָּל־הָעָם the whole people, Genesis 19:4; כָּל־הַצֹּאן the whole flock, Genesis 31:8; כָּל־הָאַיִל the whole ram, Exodus 29:18; כָּל־הַיּוֹם the whole day (see יוֹם, letter *g*, β); כָּל־כִּכַּר הַיַּרְדֵּן the whole circuit of Jordan, Gen. 13:10; כָּל־אֶרֶץ כּוּשׁ the whole land of Æthiopia, Gen. 2:13; compare Gen. 14:7; 41:8; 45:20; כָּל־עַמִּי all my people, Gen. 41:40; בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ Deu. 4:29; 2 Sa. 9:9; Gen. 2:2; כָּל־יִשְׂרָאֵל all the people of Israel, 1 Ch. 11:1. With suff. כֻּלְּךָ, כֻּלֵּךְ all of thee, Isa. 14:29, 31; 22:1; כֻּלּוֹ all of him, Gen. 25:25; כֹּל is rarely placed after in the genitive (in the same manner as the phrase הַר הַקֹּדֶשׁ and the like) as חָזוּת הַכֹּל the whole vision, Isa. 29:11; more often with a suffix, as יִשְׂרָאֵל כֻּלֹּה prop. *Israel, it the whole,* 2 Sa. 2:9; מִצְרַיִם כֻּלָּהּ for כָּל־מִצְרַיִם Eze. 29:2; תֵּבֵל כֻּלָּהּ Job 34:13. (As to a similar use of the Arabic words كُلّ and جَمِيع see De Sacy, Gramm. Arabe ii. § 68.)

(2) When it refers to many things, many individuals, *all, omnes, omnia.*—(*a*) followed by a plural, made definite (compare *tous les hommes*); כָּל־הַגּוֹיִם all peoples, Isa. 2:2; 25:7; כָּל־הַלֵּילוֹת all nights, Isa. 21:8; כָּל־הָרְשָׁעִים all the wicked, Psalm 145:20; כָּל־הַנֹּפְלִים all those who fall, Ps. 145:14; כָּל־הַיָּמִים all days (i.e. in all time, always; see יוֹם); כָּל־יְמֵי אָדָם all the days of (the life of) Adam, Gen. 5:5; כָּל־בְּנֵי לֵוִי all the Levites, Exod. 32:26; כָּל־יֹשְׁבֵי תֵבֵל Isa. 18:3; כָּל־מַלְכֵי גוֹיִם Isa. 14:9; כָּל־נִפְלְאוֹתֶיךָ all thy wondrous works, Ps. 9:2. But however, poetically, without art. כָּל־יָדַיִם Isa. 13:7; כָּל־שֻׁלְחָנוֹת Isa. 28:8; compare Isa. 51:18, 20. With pl. suff. כֻּלָּנוּ all of us, Gen. 42:11; כֻּלְּכֶם all of you, Deut. 1:22; כֻּלָּם all of them, they all, Isa. 14:10, 18; 31:3; f. כֻּלָּנָה, כֻּלְּהֶנָה Gen. 42:36; 1 Ki. 7:37. Also followed by a relative, Gen. 6:2, מִכֹּל אֲשֶׁר בָּחָרוּ "all (the virgins) whom they chose;" Gen. 7:22, כֹּל אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפָּיו "all in whose nostrils was the breath of life;" Gen. 39:5, כָּל־אֲשֶׁר יֶשׁ־לוֹ "whatsoever he had," and ellipt. כָּל־הֲכִינוֹתִי "all things (which) I have prepared," 1 Ch. 29:3. Also followed by a periphr. בְּכָל־דֹּר וָדֹר in all ages, Ps. 45:18, בְּכָל־יוֹם וָיוֹם Est. 2:11.—(*b*) followed by a collective singular always having the article, as כָּל־הָאָדָם Gen. 7:21; Jud. 16:17; כָּל־הַחַיָּה all animals, Gen. 8:1; כֻּלּוֹ they all, Isa. 1:23; כָּל־זֹאת all this, Isa. 5:25 (a demonstrative pronoun not requiring the article).—(*c*) followed by a singular without the article, it is, *all, every one, whoever, whatever, omnis, omne; quivis, quodvis;* Germ. jeder (French *tout homme*), e.g. בְּכָל־שָׁנָה every year, Est. 9:21; כָּל־פֶּה every mouth, Isa. 9:16; כָּל־בַּיִת every house, Isaiah

14:10; כָּל־פָּנִים every face, Isa. 25:8; compare Isa. 15:2, 24:11; 30:25; 40:4; 45:24; כָּל־כָּבוֹד all splendour, every thing splendid, Isaiah 4:5; כָּל־גָּאֶה whatever is high, Isa. 2:12. Here also belongs כָּל־אָדָם every man, Job 21:33; 37:7; Ps. 39:6; and כָּל־בָּשָׂר all flesh, all that is of flesh, πᾶσα σάρξ, all mortals. Genesis 6:12, 13; Isa. 40:5; 49:26.—(*d*) absol. it is put—(*α*) without the art. כֹּל *omnes, all*, Isaiah 30:5, כֹּל הֹבְאִישׁ they were all ashamed "all things (which are)," Isa. 44:24.—(*β*) with the art. הַכֹּל *all* (men); Genesis 16:12, יָדוֹ בַכֹּל "his hand against all men;" Eccl. 9:2, הַכֹּל כַּאֲשֶׁר לַכֹּל "to all it shall be, as to all," the same lot awaits all; Job 24:24, הַמֹּכוּ כַּכֹּל יִקָּפְצוּן "they melt away, like all the rest they are carried away" (where כַּכֹּל is put for the fuller כְּכָל־הָאָדָם Jud. 16:17); also *all things*; Ecc. 1:2, הַכֹּל הָבֶל "all things are vanity;" Ecc. 12:8; Dan. 11:2.

Followed by a noun not made definite, it is also—(3) *any, whosoever, ullus, quicunque;* as כָּל־דָּבָר anything whatsoever (irgend eine Sache), Ru. 4:7; Levit. 4:2; Nu 35:22; Eze. 15:3; hence with a negation, לֹא and אֵין, *not any, no one, non ullus, nullus.* 2 Ch. 32:15, לֹא יוּכַל כָּל־אֱלוֹהַּ כָּל גּוֹי...לְהַצִּיל עַמּוֹ "nor is any god of any people able to save his people." Ex. 12:16, כָּל־מְלָאכָה לֹא יֵעָשֶׂה "not any work shall be done," i.e. no work shall be done. Prov. 12:21, לֹא יְאֻנֶּה לַצַּדִּיק כָּל־אָוֶן "there shall no evil happen to the righteous." Ecc. 1:9, אֵין כָּל־חָדָשׁ "there is not anything new." Gen. 3:1; Ex. 10:15; 20:4; Lev. 3:17; Jud. 19:19; Pro. 30:30. A difference must be made in the passage, Ps. 49:18, לֹא בְמוֹתוֹ יִקַּח הַכֹּל (where כֹּל has the article) "when he dies he does not take away all this," im Tode nimmt er das Alles nicht mit sich; and also in those passages where כֹּל is followed by a defined substantive, and signifies *the whole, totus.* 1 Sa. 14:24, לֹא טָעַם כָּל־הָעָם לָחֶם "the whole people did not taste food." Nu. 23:13, כֻּלּוֹ לֹא תִרְאֶה "the whole of him thou wilt not see (but only a part)." And—

(4) *all, of all kinds, every sort, omnis generis, varius* (like the Gr. πᾶς, for παντοῖος, παντοδαπός, Il. i. 5; and just as a periphrastic plural is used in speaking of things of many kinds, Viel for Vielerley, Gram. § 106, 4). כָּל־עֵץ trees of every kind, Levit. 19:23; כָּל־מֶכֶר saleable commodities of every kind, Neh. 13:16; 1 Ch. 29:2.

(5) Adv. it is put for πάντως, *all, wholly, altogether, omnino, plane, prorsus;* placed before—(*a*) substantives, Ps. 39:6, כָּל־הֶבֶל כָּל־אָדָם "altogether vanity is every man," ganz eitel, lauter Eitelkeit, i. q. אַךְ הֶבֶל.—(*b*) other adverbs, especially in the later Hebrew. כָּל־עֻמַּת שֶׁ *wholly as, altogether like* (gerade so wie, ebenso wie), Eccles. 5:15; כָּל־עוֹד altogether in the same period of time, eben so lange, ganz so lange, Job 27:3. Comp. Lehrg. p. 626.

Note. When כֹּל stands connected with a feminine substantive, or a plural, the predicate commonly agrees in gender and number with such noun as being the more important word, e.g. כֹּל הַנְּשָׁמָה תְּהַלֵּל Ps. 150:6; rarely with כֹּל as the governing word, Gen. 9:29; Ex. 12:16; Nah. 3:7.—כֹּל is found separated from its genitive, Hos. 14:3, כָּל־תִּשָּׂא עָוֹן.

כֹּל followed by Makk. כָּל־ Chald. i. q. Heb.—(1) followed by a sing. *whole, totus.* כָּל־מַלְכוּתָא the whole kingdom, Ezr. 6:11, 12; 7:16.

(2) *all, omnes*, followed by a plur. Dan. 3:2, 5, 7. With suff. כָּלְּהוֹן all of them, Dan. 2:38; 7:19. Absol. in emphat. st. כֹּלָּא (Milêl, in the Syriac manner) i. q. Hebr. הַכֹּל *all, omnia;* (not adverbially, *altogether*, as it is made through some error by Winer, p. 481). Dan. 2:40, חָשֵׁל כֹּלָּא "breaking to pieces all things;" Dan. 4:9, מָזוֹן לְכֹלָּא בֵהּ "food for all (was) in it" (the tree). Dan. 4:25; Ezr. 5:7.

(3) *any, whosoever, ullus, quicunque*, Dan. 6:8.

(4) adv. like Heb. No. 5, *altogether;* used redundantly prefixed to other adverbs, (in the Aramæan manner, in which particles heaped upon one another weakly are so commonly used); in the phrases כָּל־קֳבֵל דְּנָה altogether on that account, כָּל־קֳבֵל דִּי wholly because, for the simple *because* (see קֳבֵל).

כָּלָא—(1) TO CLOSE, TO SHUT UP, Jer. 32:2, 3; Psal. 88:9. Intrans. *to be closed*, Hag. 1:10.

(2) *to restrain, to hold in*, Num. 11:28; Ecc. 8:8; Psal. 40:10; followed by מִן from doing anything, 1 Sa. 25:33; Ps. 119:101; followed by מִן of pers. *to withhold* something *from* some one, to prohibit in respect to anything, Gen. 23:6; Ps. 40:12; comp. Hag. 1:10. (Ch., Syr. כְּלָא, ܟܠܐ, Æth. ክልአ: to prohibit, Arab. كلا to guard, II. to prohibit, to restrain. This root is also very widely extended in the western languages, in the signification of shutting up: κλείω, κλείς, κλήϊς, κλαΐς, clavis, claudo; in the signification of prohibiting: κωλύω, κολούω, κολάζω. Compare also *celo, occulo.*)

NIPHAL, *to be shut up, restrained*, Gen. 8:2; Ex. 36:6.

The forms are often borrowed from the cognate verb כָּלָה, which see; as כְּלִתַנִי 1 Sa. 25:33, כְּלוֹ 1 Sa. 6:10, יִכְלֶה Gen. 23:6, and כָּלִאתִי Ps. 119:101. On the other hand, כַּלֵּא Dan. 9:24, inf. Piel is for כַּלֵּה or כַּלּוֹת (Lehrg. page 418).

Derivatives, מִכְלָאוֹת, מִכְלָה, כְּלִיא, כְּלוּא, and—

כֶּלֶא m. with suff. כִּלְאוֹ Jer. 52:33, *a prison*, so called from the idea of shutting up, Jer. loc. cit. 2 Ki. 25:29; more fully בֵּית כֶּלֶא, בֵּית הַכֶּלֶא 2 Ki. 17:4; 25:27, pl. בָּתֵּי כְלָאִים Isa. 42:22.

כִּלְאָב (perhaps for כָּלָה אָב, "whom the father (i.e. creator) has perfected"), [*Chileab*], pr. n. of a son of David, 2 Sa. 3:3.

כִּלְאַיִם dual. *two things of diverse kinds, heterogeneous things*, prop. two separations, two separated, i.e. diverse, things. (Arab. كِلَا both, see De Sacy, Gram. Arabe ii. page 122; and Jeuhari, as quoted by him on Haririi Cons. page 87; Æthiop. ክልኤ: two, of a twofold kind). Lev. 19:19; Deut. 22:9.

כָּלַב an unused root.—(I) onomatopoetic, prop. imitating the sound of *striking, beating* (like the kindred root כָּלַף, which see), klappen, klopfen, figuratively applied to the *barking* of dogs (just as it is said in Germ. der Hund schlägt an), kläffen, French *clapir, clabauder*, Swedish *glaffa*, to bark. Hence כֶּלֶב a dog.

(II) i. q. كَلَبَ to plait, to braid, in the Western languages, with the letters transposed, πλέκω, *plico, plecto, flecto*, flechten. Hence כְּלוּב [כָּלֵב II. is not given in Thes.].

כָּלֵב (["perhaps 'dog,' i.e. כֶּלֶב"], i.q. كَلِبٌ "rabid"?), *Caleb*, pr. n. borne by—(1) the companion of Joshua, the son of Jephunneh, Nu. 13:6; 14:6, seq.; Josh. 15:14. Patron. כָּלִבִּי 1 Sa. 25:3. —(2) 1 Ch. 2:18, 19, for which there is כְּלוּבַי ver. 9. —(3) 1 Ch. 2:50.

["**כָּלֵב אֶפְרָתָה**" [*Caleb-ephratah*], pr. n. of a place elsewhere unknown, 1 Ch. 2:24."]

כֶּלֶב, plur. כְּלָבִים, const. כַּלְבֵי m. *a dog*, so called from barking, as if, *barker*, see כָּלַב No. 1. (Arab. كَلْبٌ, Syr. ܟܰܠܒܳܐ idem. Secondary roots, taking their signification from the nature of dogs, are كَلِبَ to be rabid, to persecute one's enemies; also, ܟܠܰܒ to be rabid. In the East, troops of fierce half-famished dogs, without masters, are often wandering around the towns and villages (1 Ki. 14:11; 16:4; 2 Ki. 9:10); whence fierce and cruel men are sometimes called *dogs*, Ps. 22:17, 21. As a dog is also an unclean and despised animal, so by way of reproach, any one is called *a dog*, 2 Ki. 8:13; *a dead dog*, 1 Sa. 24:15; 2 Sa. 9:8; 16:9; *a dog's head*, 2 Sa. 3:8 (compare Gr. κύνωψ, Germ. Eselskopf, and Hundsfott, i. e. dog's foot); just as, in the East, in the present day, Christians are called *dogs* by the Mohammedan rabble. Also, because of the shamelessness of dogs, this name is given to *scorta virilia* (κύνες, Apoc. 22:15), Deu. 23:19; elsewhere קְדֵשִׁים.

כָּלָה—(1) TO BE COMPLETED, FINISHED. (Kindred roots כָּלַל and כָּלָא q. d. abschließen), Ex. 39:32; 1 Ki. 6:38, hence *to be prepared, made ready* for some one by any one, Prov. 22:8, וְשֵׁבֶט עֶבְרָתוֹ יִכְלֶה "and the rod of his anger shall be prepared;" followed by מֵאֵת, מֵעִם of pers. 1 Sam. 20:7, 9; 25:17; Est. 7:7; also *to be accomplished, fulfilled*, used of a prophecy, Ezr. 1:1; Dan. 12:7.

(2) *to be past, gone by*, of a space of time, Gen. 41:53; Isa. 24:13, אִם־כָּלָה בָצִיר "when the vintage is ended," 32:10; 10:25. וְכָלָה זַעַם "and the indignation (period of indignation) shall be past," 16:4.

(3) *to be consumed, spent*, Gen. 21:15; 1 Ki. 17:16; *to be wasted, to be destroyed, to perish*, Jer. 16:4; Eze. 5:13; Ps. 39:11; *to waste, to pine away*, Lam. 2:11, "my eyes waste away with tears." Of frequent occurrence is the phrase כָּלְתָה נַפְשִׁי Ps. 84:3, כָּלְתָה רוּחִי Ps. 143:7, כָּלוּ עֵינַי Ps. 69:4, כָּלוּ כִלְיֹתַי Job 19:27, my soul, my spirit, my eyes, my reins, pine away, or waste, for, I myself pine or languish, especially from disappointed hope. Job 11:20; 17:5; Jer. 14:6; Lam. 4:17 (comp. חוּס); *to vanish away*, used of a cloud, Job 7:9, smoke, Ps. 37:20, time, Job 7:6; Ps. 31:11.—In fut. once תִּכְלָא 1 Ki. 17:14 in the manner of verbs ל״א.

PIEL כִּלָּה—(1) causat. of Kal No. 1, *to complete, to finish*, Gen. 2:2; 6:16; also *to prepare* evil for any one, Prov. 16:30.

(2) *to come to an end*, i. e. *to finish*, followed by a gerund, *to cease* doing any thing, Gen. 24:15, הוּא טֶרֶם כִּלָּה לְדַבֵּר "he had not yet done speaking," had not ceased speaking. Gen. 43:2; Num. 7:1; Deu. 31:24, followed by מִן; Ex. 34:33; Lev. 16:20.

(3) *to consume*, Isaiah 27:10, *to waste* (one's strength), Isa. 49:4; *to destroy* men, peoples. Gen. 41:30; Jer. 14:12; 2 Sa. 21:5, עַד כַּלֵּה 2 Ki. 13:17, 19, and עַד־לְכַלֵּה 2 Ch. 31:1, even unto destruction; *to make to pine away*, to cause to languish. Job 31:16; 1 Sa. 2:33; Lev. 26:16; to cause to vanish, Ps. 78:33; 90:9.—For inf. Piel כַּלֵּה there is once כַּלָּא, in the manner of verbs ל״א.

PUAL כֻּלָּה and כֻּלָּה *to be completed, finished.* Gen. 2:1; Ps. 72:20.

Derivatives, תִּכְלָה, תַּכְלִית, כִּלָּיוֹן, כְּלָיָה, כְּלִי, כָּלֶה, כָּלָה, מִכְלוֹת, and the proper names כִּלְיוֹן, כְּלוּהַי.

כָּלֶה adj. f. כָּלָה *pining away* (used of the eye); compare the verb No. 3. Deut. 28:32.

כָּלָה fem.—(1) *completion, perfection;* hence adv. לְכָלָה 2 Ch. 12:12; Eze. 13:13, and כָּלָה *altogether,* Gen. 18:21; Ex. 11:1.

(2) *consumption, destruction,* עָשָׂה כָלָה to make consumption, to destroy altogether; Jer. 4:27; 5:10; Neh. 9:31; Nah. 1:8, 9. Followed by בְּ, Jer. 30:11, and אֵת of pers. Jer. 5:18; 46:28; Eze. 11:13; 20:17.

כַּלָּה fem.—(1) *a bride, maiden betrothed,* so called from her being crowned with a chaplet, see כָּלַל No. 2. Cant. 4:8, seq.; Jer. 2:32; 7:34; 16:9; 25:10. [Syr. ܟܠܬܐ pl. ܟܠܬ̈ܐ id.]

(2) *daughter-in-law,* Gen. 38:11, 24; Lev. 18:15; Ruth 4:15. Compare חָתָן.

כְּלוּא m. *prison,* i. q. כֶּלֶא Jer. 37:4; 52:31 קרי. In כתיב there is כְּלִיא.

כְּלוּב m. *wicker-work,* woven of twigs or rods, from the root כָּלַב No. II., specially—(1) *a basket* for fruit, Am. 8:1.

(2) *a cage* for birds, Jer. 5:27. (Syr. ܟܠܘܒܐ id., and the same word is also adopted in Greek, κλωβός, κλουβός, κλοβός, *a cage,* see Bochart, Hieroz. i. 662, ii. p. 90). It is also pr. n. m. [*Chelub*].—(*a*) 1 Ch. 4:11.—(*b*) 1 Ch. 27:26.

כְּלוּבַי see כָּלֵב No. 2.

כְּלוּהַי, כְּלוּהוּ קרי [*Chelluh*], pr. n. m. Ezr. 10:35.

כְּלוּלוֹת f. pl. denom. from כַּלָּה; *the state,* or *condition of a bride* before her marriage, Brautstand, Jer. 2:2.

כלח an unused root, to which interpreters have assigned various meanings. However I have no doubt but that it signifies the same as כָּלָה *to be completed, finished* (compare קָשָׁה and קָשַׁח and the examples given below on the root קלח). Hence—

כֶּלַח m.—(1) *completion, finishing* [this meaning is not given in Thes. see No. 2]. So Job 30:2, used of very despicable men; "what can the strength of their hands profit me עָלֵימוֹ אָבַד כָּלַח in whom completion is perished," who cannot complete any thing. LXX. ἐπ' αὐτοὺς ἀπώλετο συντέλεια. עָלֵימוֹ for לָמוֹ (אֲשֶׁר). Hence—

(2) poetically used of *old age,* as rightly taken by Targ. Saad. Ms. Kimchi: (the Arab. كلح to have an austere countenance, and كلح to draw up and contract the lips, are secondary words, both of them being derived from the idea of old age). Job 5:26, תָּבוֹא בְכֶלַח אֱלֵי קָבֶר "thou shalt go to the grave in old age," as if בְּשֵׂיבָה טוֹבָה. As to the word with which I, together with others, formerly compared this, "Syr. ܟܠܚܐ soundness, health;" it rested on a singular error of Edm. Castell, who had incorrectly rendered a gloss of Barbahlul, see Lex. min. edit. 3, pref. p. xx. [In Thes. the primary meaning given to this word is "perhaps *mature old age.*"]

(3) [*Calah*], pr. n. of a city and province of Assyria, probably the same as is elsewhere written חָלַח, which see. (Compare כְּבָר and חָבוֹר.) Gen. 10:11. See Michaëlis, Supplem. p. 767.

כְּלִי m. in pause כֶּלִי pl. כֵּלִים (from the lost sing. כֶּלָה) const. כְּלֵי properly whatever is made, completed, or prepared, from the root כָּלָה, a word of very general import, like the Germ. Zeug from zeugen, i. e. to complete = τεύχειν, specially—

(1) any *utensil, vessel.* Gen. 31:37; 45:20. כְּלֵי זָהָב, כְּלֵי כֶסֶף vessels of gold, of silver (Silberzeug). Ex. 3:22; 11:2. כְּלֵי בֵית־יְהוָֹה Ezr. 1:7, and כְּלֵי יְהוָֹה Isa. 52:11, the vessels of the temple. כְּלֵי גוֹלָה vessels of wandering, outfit for exile (Wanderzeug), Jer. 46:19.

(2) *clothing* (Zeug), ornaments. כְּלִי גֶבֶר a man's clothing, Deut. 22:5; used of the ornaments of a bride, Isa. 61:10; also of yokes for oxen, 2 Sa. 24:22.

(3) *a vessel* for sailing (Fahrzeug). Isa. 18:2.

(4) *an implement, a tool* (Werkzeug). כְּלֵי שִׁיר musical instruments, 2 Chr. 34:12; Am. 6:5. כְּלִי־נֶבֶל pleon. instrument of a psaltery, Psalm 71:22. Metaph. כְּלֵי זַעַם יְהוָֹה instruments of the indignation of Jehovah. Isai. 13:5; Jer. 50:25. Isai. 32:7, כְּלֵי כֵּלָיו רָעִים "(as to) the deceiver his instruments are evil," i. e. the devices which he uses to carry out his plans. Gen. 49:5.

(5) *arms, weapons* (Rüstzeug), Gen. 27:3; more fully, כְּלֵי מִלְחָמָה [כְּלֵי] Jud. 18:11, 16. כְּלֵי־מָוֶת deadly weapons, Psalm 7:14. נֹשֵׂא כֵלִים an armour-bearer, 1 Sa. 14:1, 6, 7, seq.; 31:4, 5, 6. בֵּית כֵּלִים an armoury (Zeughaus). Isa. 39:2.

כֵּלַי see כִּילַי.

כְּלִיא m. *a prison.* Jer. 37:4; 52:31, כתיב. Root כָּלָא.

כִּלְיָה only in plur. כְּלָיוֹת const. כִּלְיוֹת f.

(1) *the kidneys, reins.* Exod. 29:13, 22; Job 16:13. חֵלֶב כִּלְיוֹת אֵילִים "the fat of the kidneys of rams," Isa. 34:6; comp. Deu. 32:14.

(2) meton. used of the *inmost mind*, as the seat of the desires and affections. Jer. 11:20, בֹּחֵן כְּלָיוֹת וָלֵב "(God) tries the reins and the heart." Jerem. 17:10; 20:12; Psalm 7:10; Job 19:27, כָּלוּ כִלְיֹתַי "my reins (i.e. my inmost soul) have wasted away." Ps. 73:21; Prov. 23:16. Chald. sing. כָּלְיָא, Arab. كُلْيَةٌ, rarely and inaccurately كِلْيَةٌ id. Schultens supposed the reins to be so called, because of their being *double;* compare כִּלְאַיִם, كِلَا (which is unsuitable because כלאים signifies rather things diverse in kind, and in Arabic this word is used in sing. dual and plural); Aben Ezra and Bochart considered them to be so called from the idea of desire, longing, comp. Job 19:27, but I do not know why כִּלְיָה should not be simply the fem. of the noun כְּלִי and thus signify properly *instrument, vessel* (Gefäß), just as physicians call the veins and arteries, vessels.

כִּלָּיוֹן const. כִּלְיוֹן m.—(1) *destruction, consumption,* Isa. 10:22.

(2) *pining, wasting away.* כִּ׳ עֵינַיִם pining of the eyes, i. e. languishing itself, Deu. 28:65. See כָּלָה No. 3.

כִּלְיוֹן ("wasting away"), [*Chilion*], pr. n. m. Ruth 1:2; 4:9.

כָּלִיל m. [f. כְּלִילָה] (from the root כָּלַל)—(1) adj. *perfect, complete,* especially of perfect beauty. Eze. 28:12, כְּלִיל יֹפִי of perfect beauty. Eze. 27:3; Lam. 2:15; Eze. 16:14.

(2) subst. *the whole, the totality.* Jud. 20:40, כְּלִיל הָעִיר the whole city. Ex. 28:31, כְּלִיל תְּכֵלֶת the whole of blue. Ex. 39:22; Nu. 4:6.

(3) i. q. עוֹלָה *a whole burnt offering,* a sacrifice of which *the whole* is burned, Deut. 33:10; Psalm 51:21.

(4) adv. *altogether.* Isa. 2:18; Lev. 6:15.

כַּלְכֹּל (perhaps "sustenance," from כִּלְכֵּל to sustain, Pilpel of the verb כּוּל) [*Chalcol, Calcol*], pr. n. of a wise man of an age prior to that of Solomon. 1 Ki. 5:11; 1 Ch. 2:6.

כָּלַל (1) TO COMPLETE, TO PERFECT. Ezekiel 27:4, 11. (Cogn. כָּלָה, which see.) Hence כָּלִיל, כֹּל, מִכְלָל, מִכְלוֹל, מִכְלָלִים, תִּכְלָל.

(2) *to put a crown upon, to crown* (Arab. كَلَّلَ Conj. II. Æthiop. ከለለ: Syr. Pa. id). Hence כְּלָה, כְּלוּלוֹת.

כְּלַל Chald. whence Shaph. שַׁכְלֵל *to finish, to perfect,* Ezra 5:11; 6:14; Pass. אִשְׁתַּכְלַל, Ezra 4:13. Chap. 4:12, in כתיב there is אשכללו, by omission of the letter ת.

כְּלָל ("completion"), [*Chelal*], pr. n. m., Ezr. 10:30.

כָּלַם unused in Kal, pr. TO WOUND; like the Arab. كَلَمَ Conj. I. II.; comp. Sansc. *klam,* to be exhausted, fatigued, whence perhaps is the Lat. *calumnia.* A similar figurative use is certainly found in Hebrew, [" like many other words implying, *to pierce, to prick, to cut,* such as גִּדֵּף, נָקַב"].

HIPHIL הִכְלִים and הֶכְלִים (1 Sa. 25:7).

(1) *to reproach,* pr. to hurt some one, 1 Sam. 20:34.

(2) *to treat shamefully, to injure,* 1 Sa. 25:7; Jud. 18:7.

(3) *to put* any one *to shame,* Job 11:3; Proverbs 25:8; Ps. 44:10. This verb is stronger than the synonym בּוֹשׁ Hi. הוֹבִישׁ; comp. Isa. 45:16, 17; Jer. 31:19, and see Reimarus de Differentiis, vcc. Hebr. Diss. I. p. 67, sq.

HOPHAL—(1) *to be hurt, injured,* 1 Sa. 25:15.

(2) *to be made ashamed* (through disappointed hope), Jer. 14:3; comp. Niph.

NIPHAL—(1) *to be insulted, disgraced,* 2 Sam. 10:5; 1 Chron. 19:5.

(2) *to be put to shame,* beschämt dastehn, zu Schanden werden, Jer. 31:19; often used of one who fails in his endeavours, Ps. 35:4; 40:15; 70:3; 74:21; also *to be ashamed,* i.q. בּוֹשׁ, Num. 12:14; followed by מִן of cause, Eze. 16:27, 54; followed by בְּ, Ps. 69:7.

Derivatives כְּלִמָּה, כְּלִמּוּת.

כִּלְמַד [*Chilmad*], pr. n. of a town or region which, in Eze. 27:23, is mentioned together with Assyria. Nothing is known either of the meaning of this quadriliteral name (if it be Phœnicio-Shemitic), or of the situation of the place.

כְּלִמָּה f. *shame, reproach,* Ps. 69:8; Jer. 51:51; Eze. 16:54; 32:24; 36:7; 44:13. לָבַשׁ כְּלִמָּה to be clothed with shame; i. e. to be, as it were, altogether covered with reproach, Ps. 109:29; Plur. וֹת—Isa. 50:6.

כְּלִמּוּת f. id., Jer. 23:40.

כַּלְנֵה Gen. 10:10; **כַּלְנָה** Amos 6:2; and **כַּלְנוֹ** Isa. 10:9, [*Calneh*, *Calno*]; pr. n. of a great city subject to the Assyrians; according to the Targums, Eusebius, Jerome, and others, *Ctesiphon*, situated on the eastern bank of the Tigris, opposite Seleucia. This latter name is said to have been given by Pacorus to this city; see Bochart, Phaleg. iv. 18; Michaëlis, Spicileg. i. p. 228. (The origin of this foreign word does not appear.) [See also כַּנֵּה.]

כָּלַף a root unused as a verb, onomatopoet. imitating the sound of ***beating***, or ***striking;*** compare Gr. κολάπτω (whence κόλαφος, *colaphus;* Ital. *colpo;* French, *coup*); Germ. klopfen, klappen; Engl. *to clap*, The cognate forms are figuratively applied sometimes to the beating of the feet; i. e. to leaping (Gr. κάλπη, Germ. Galopp); sometimes to hewing, or scraping (גָּלַף. γλύφω, *sculpo*, *scalpo*); sometimes to barking, as similar in sound to beating (כָּלַב to bark, der Hund schlägt an). Derivative noun is כֵּילַפָּה, Gr. πέλεκυς, hatchet.

כָּמַהּ TO PINE WITH LONGING FOR any thing, it once occurs, Ps. 63:2. Arab. كمه to become dark, used of the *eye*, a colour, the mind. According to Firuzabadi (see Kamûs, p. 1832, Calcutta), specially used of a man whose colour is changed or fails; pr. therefore *to become pale*, which is applied to longing; comp. כָּסַף. With this accords Sanscr. *kam*, to desire; Pers. کام desire; comp. also the Greek κάμω, κάμνω.

Derivative, pr. n. כִּמְהָם.

כַּמָּה see מָה.

כִּמְהָם ("languishing," "longing"), [*Chimham*], pr. n. m. 2 Sam. 19:38, 39; Jer. 41:17 (כתיב כְּמוֹהָם); also כִּמְהָן 2 Sa. 19:41.

כְּמוֹ (when followed by nouns and before grave suffixes, כְּמוֹהֶם, כְּמוֹכֶם) and **כָּמוֹ** (before light suffixes, כָּמוֹנִי like me, as I, כָּמוֹךָ, כָּמוֹהוּ, כָּמוֹהָ; כָּמוֹנוּ) a separable particle, especially poet. for the prose כְּ, i. q. כְּמָה (see below).

(A) Adv. of quality, demonstrative, like the Gr. ὥς, *ita*, *sic*, ***thus***, ***so***. So in the difficult passage, Ps. 73:15, "if I should say אֲסַפְּרָה כְמוֹ I will thus speak" (as the wicked speak). LXX. οὕτως. (Others take מוֹ in this passage as a suffix, כְּמוֹ for כָּהֶם, but then כָּמוֹ would be the reading.) When repeated ***as...so; such...so;*** Jud. 8:18 כָּמוֹךָ כְּמוֹהֶם ***such as thou*** (art) ***so*** (were) ***they;*** and on the contrary ***so...as; so...such***, 1 Ki. 22:4, כָּמוֹנִי כָמוֹךָ, ***so*** (am) ***I***, ***as thou*** (art).

(B) A preposition marking similitude, ***as***, ***such as***, ***like***, Gr. ὡς. אִישׁ כָּמוֹנִי a man such as I, Neh. 6:11; Ex. 15:5, "they sank into the depths כְּמוֹ אָבֶן like a stone;" Job 6:15; Psa. 58:9; Job 10:22, אֶרֶץ עֵיפָתָה כְּמוֹ אֹפֶל "a land of darkness, like the darkness of night," wo es finster ist, wie stockfinstre Nacht. —Hag. 2:3, הֲלֹא כָמֹהוּ כְּאַיִן בְּעֵינֵיכֶם "is not (a temple) like this (i. e. such a temple) as nothing in your eyes?" כְּמוֹ אֵלֶּה "(words) like these" (i. e. such words), Job 12:3; כָּמוֹהוּ "(such) as he," Ex. 9:18.

(C) Conj. i. q. כַּאֲשֶׁר, prefixed to an entire sentence —(1) ***like as***. Isa. 41:25, כְּמוֹ יוֹצֵר יִרְמָס־טִיט "like as the potter treadeth clay."

(2) ***as***, of time, = ***when***, ***afterwards***, ***as soon as***. Followed by a pret. (as in Lat.) Gen. 19:15, כְּמוֹ הַשַּׁחַר עָלָה "as (as soon as) the morning arose;" Isa. 26:18, כְּמוֹ יָלַדְנוּ רוּחַ "when we brought forth, it was wind."

To this correspond in the cognate languages كَمَا Ch. כְּמָא, Syr. ܐܝܟܡܐ; from which forms an opinion may be formed as to the signification of the syllable מוֹ. This then is i. q. מָה indef. ***what***, ***whatever something***, ***anything***, so that in Ps. 73:15 (letter A) it is properly ***like any*** (such) ***thing;*** letter C, ***like*** (that) ***which***.

כְּמוֹשׁ m. [*Chemosh*], pr. n. of a national god of the Moabites and Ammonites, Jud. 11:24, worshipped also at Jerusalem in the reign of Solomon [after his wives had turned aside his heart]. 1 Ki. 11:7; 2 Ki. 23:13; Jer. 48:7; perhaps subduer, conqueror, tamer, from the root כָּמַשׁ, which see; hence עַם כְּמוֹשׁ people of Chemosh, i. e. the Moabites, Num. 21:29. LXX. Χαμώς. Vulg. *Chamos*.

כָּמַז an unused root. Arab. كمز ***to make globular***, whence כּוּמָז, which see.

כָּמַן an unused root. Syr. and Arab.—(1) ***to hide away***, ***to lay up;*** whence מַטְמֹנִים, treasures, [" Arab. كَمَنَ, كَمِنَ id."]

(2) Syr. also, ***to season***, especially with salt (properly, to lay up in salt); hence—

כַּמֹּן m. ***cummin*** [a plant], which was used with salt as a condiment (Plin. H. N. 19, 8). Arab. كَمُّون [" Ch. כַּמּוֹנָא, Syriac ܟܡܘܢܐ, Æth. ከሚን"], Gr. κύμινον. Isa. 28:25, 27.

כָּמַס ἅπαξ λεγόμ. Deu. 32:34, TO LAY UP; perhaps the same as כָּנַס, which is the reading of the Samaritan copy in this passage.

Hence pr. n. מִכְמָס.

I. כָּמַר a root unused in Kal; kindred to the root חָמַר (compare חום, חָמַם).

(1) TO GROW HOT, TO BECOME WARM, TO GLOW; see Niphal No. 1 (Talmud כומר, a warming).

(2) *to be burned, scorched* (see Niphal No. 2); hence *to be black, dark, obscure,* like the Syriac ܟܡܰܪ *to be sad, sorrowful.* Aphel, to go about in black, i. e. mourning. Compare כָּמָר, כִּמְרִירִים.

NIPHAL—(1) *to be warm, to glow,* used of love towards any one; followed by עַל 1 Ki. 3:26, and אֶל Gen. 43:30; *to be moved,* spoken of pity, Hos. 11:8.

(2) *to be scorched;* Lam. 5:10, "our skin is scorched as in an oven from the burning heat of the famine."

II. כָּמַר i. q. כָּבַר TO PLAIT, TO BRAID; whence מִכְמֶרֶת, מַכְמוֹר, מִכְמָר a net.

כֹּמֶר only in pl. כְּמָרִים *idolatrous priests,* 2 Ki. 23:5; Hos. 10:5; Zeph. 1:4. Syr. ܟܘܡܪܳܐ used of any priest whatever; but Syriac words relating to divine worship are in Hebrew restricted to the worship of idols; see Gesch. der Heb. Sprache, p. 58. If the etymology of this word be inquired for, כֹּמֶר, ܟܘܡܪܳܐ is prop. *blackness, sadness,* and as a concrete, one who goes about in black attire, mourning; hence, an ascetic, a priest. Compare ابيل, احبل sad, mournful; hence, an ascetic, a monk, an ecclesiastic. See my Comment. on Isa. 22:12; 38:15.

כִּמְרִירִים pl. m. *obscurations,* from the root כָּמַר 1, 2, of the form שַׁפְרִיר, except the Chirik in the first syllable, as in פִּרְחָח. Found once in Job 3:5, יְבַעֲתֻהוּ כִּמְרִירֵי יוֹם "let the darknesses terrify it" (i. e. the day of my birth); that is, obscurations of the light of day, of the sun, eclipses, which the ancients believed to portend ills and calamities. [Some of] the ancient interpreters [Aqu., Vulg., Syr., Targ.] regarded כ as a prefix to the substantive מְרִירִים, according to which opinion it should be interpreted *the greatest bitternesses,* i. e. calamities which could befall *a day* (see as to כ intensive, p. CCCLXXIX, A); but the former view of the word suits the context by far the best.

כָּמַשׁ an unused root, prob. i. q. כָּבַשׁ *to subdue* (ב and מ being exchanged), whence ܟܡܘܫܳܐ incubus, nightmare; Arab. كابوس, ܟܡܫܘܫܳܐ grape husks, so called from their having been trampled on. Hence Hebr. כְּמוֹשׁ and מִכְמָשׁ [?].

כָּמַת an unused root, prob. i. q כָּתַם to lay up Hence מַכְמַתַּת pr. n.

I. כֵּן—(A) prop. part. act. from כּוּן *upright, erect;* metaph. *upright, honest* (German aufrichtig rechtlich); plur. כֵּנִים Gen. 42:11, 19, 31; Isa. 16:6, לֹא כֵן *non rectum,* i. e. vanity, folly.

(B) Adv.—(1) *rightly, well;* 2 Kings 7:9, לֹא־כֵן אֲנַחְנוּ עֹשִׂים "we do not well," or rightly; Ex. 10:29, כֵּן דִּבַּרְתָּ "thou hast well spoken;" Nu. 27:7; 36:5; Ecc. 8:10.

(2) *so, thus;* Gr. ὡς, οὕτως (prop. rightly, according to some standard, Germ. recht so, gerade so, also; although Gusset, Danz, and others maintain כֵּן *so,* to be another word contracted from כְּהֵן *like those things,* in the same manner as כֹּה from כְּהוּ; but compare אָכֵן); followed by Makkaph כֶּן־ Job 5:27; Josh. 2:21; Proverbs 23:7. Genesis 1:7, וַיְהִי כֵן "and it was so," as God had commanded; verses 9, 11; Gen. 29:26, לֹא יֵעָשֶׂה כֵן בִּמְקוֹמֵנוּ "it is not customary to be so done amongst us;" Psalm 1:4, לֹא כֵן הָרְשָׁעִים "not so the wicked;" 1 Ki. 20:40, כֵּן מִשְׁפָּטֶךָ אַתָּה חָרַצְתָּ "so (this) is thy judgment, thou hast thyself decided;" 1 Sam. 23:17, "also Saul my father יֹדֵעַ כֵּן knoweth so," i. e. knoweth this, weiß es so, nicht anders (where it is by no means needful to render כֵּן by a demonstrative pronoun); Jer. 5:31, עַמִּי אָהֲבוּ כֵן "my people loveth (it) thus," liebt es so; Pro. 28:2, "if men are prudent and wise כֵּן יַאֲרִיךְ thus (so, dann) is the state of long continuance. (In this example כֵּן approaches very nearly in power to the sign of apodosis; compare οὕτω, Matthiæ Gr. Gramm. p. 822.) Often as answering to each other כְּ...כֵּן *as...so* (see כְּ A, 1); כַּאֲשֶׁר־כֵּן (see כַּאֲשֶׁר No. 1); more rarely inverted כֵּן...כַּאֲשֶׁר *so...as,* Gen. 18:5; 2 Sam. 5:25; כֵּן...כָּמוֹ Ex. 10:14. Elsewhere כְּ is omitted in the protasis, Isa. 55:9 (comp. verses 10, 11); Jud. 5:15.

This adverb of quality is also variously rendered, according as it belongs to quality, quantity, or time.—(*a*) if to quality, it is *so, such, so constituted:* Job 9:35, לֹא כֵן אָנֹכִי עִמָּדִי *non ego sic sum* (as often in Terence) *apud me,* i. e. I am not so constituted with myself, I am not at heart; 1 Ki. 10:12, לֹא בָא כֵן עֲצֵי אַלְמֻגִּים "never afterwards did there come any such sandal trees;" also *so very* (so sehr), Nahum 1:12, אִם שְׁלֵמִים וְכֵן רַבִּים "although they be secure and so very many" (Germ. so sehr viele, noch so viele). In Latin in like manner there is the negative expression, *non ita multi,* nicht so sehr viele.—(*b*) when referring to quantity and abundance, it is *so many* (soviel); Ex. 10:14, כֵּן אַרְבֶּה כָּמֹהוּ "so many locusts as these were;" Jud. 21:14, וְלֹא מָצְאוּ לָהֶם כֵּן "and there were

not found so many (women as they needed)," nicht soviel als nöthig, nicht genug.—(*c*) if to time, it is *so long* (so lange); Est. 2:12, כֵּן יִמְלְאוּ יְמֵי מְרוּקֵיהֶן "so long the days of purifying lasted;" also *toties so often* (so oft); Hos. 11:2, קָרְאוּ לָהֶם כֵּן הָלְכוּ מִפְּנֵיהֶם "(as oft as) they called them, so often they drew back from them;" also *so soon, immediately* (sofort, sogleich), preceded by כְּ of time (sobald als); 1 Sa. 9:13, כְּבֹאֲכֶם כֵּן תִּמְצְאוּן אֹתוֹ "as ye enter...immediately ye will find him;" comp. Gr. ὡς...ὥς, Eurip. Phœniss. 1437; Il. i. 512; xiv. 294; poet. more strongly without כְּ; Ps. 48 6, רָאוּ כֵּן תָּמָהוּ "as (immediately as) they saw, so (immediately) they were terrified."—(*d*) in the continuation of discourse it is, *so then, therefore* (so denn); Ps. 90:12, לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע "so then teach us to number our days;" Ps. 61:9; 63:3.

(3) i. q. אָכֵן, אַךְ it is a particle of asseveration at the beginning of a sentence; Jerem. 14:10; כֵּן אָהֲבוּ לָנוּעַ.

With prepositions—(*a*) אַחֲרֵי־כֵן, אַחַר כֵּן *after that things have so occurred*, i. e. *afterwards*, see אַחַר.

(*b*) בְּכֵן prop. *in such* a condition, *so, then*, Ecc. 8:10; Est. 4:16. (Of very frequent occurrence in the Targums, *then, so*.)

(*c*) לָכֵן—(*a*) adv. causal, *on that account, therefore*, Jud. 10:13; 1 Sam. 3:14; Isaiah 5:24; 8:7; 30:7; Job 32:10; 34:10; 37:24, and so frequently; Genesis 4:15, is to be rendered לָכֵן כָּל־הֹרֵג קַיִן וגו׳ "therefore (that what thou fearest may not happen) whoever kills Cain," etc. There answer to each other יַעַן כִּי—וְלָכֵן because ... therefore, Isaiah 8:6, 7; יַעַן···לָכֵן 29:13, 14; once it is for לָכֵן אֲשֶׁר *or this account that, because*, Isa. 26:14; and it has the force of a conjunction (compare עַל כֵּן for עַל כֵּן אֲשֶׁר).—(*β*) By degrees the meaning of this word was deflected into an adversative sense; Germ. darum doch, und darum doch, aber darum doch, *hoc non obstante, nihilominus, attamen, yet therefore, nevertheless, however* (compare אָכֵן). So, when preceded by אִם in protasis, Jer. 5:2, "although (אִם) they say, as God liveth, nevertheless (לָכֵן) they swear falsely." Also in Isa. 7:14, where the sentences are thus to be connected; "although thou hast impiously refused the offered sign, nevertheless the Lord Himself will give to thee, although thou dost not wish for it." Often used in the prophets, when a transition is made from rebukes and threatenings to consolations and promises. Isa. 10:24, "nevertheless thus saith Jehovah of Hosts, fear not," etc.; Isa. 27:9; 30:18; Jerem. 16:14; 30:16; Ezek. 39:25; Hos. 2:16; Job 20:2, Zophar thus begins, לָכֵן שְׂעִפַּי יְשִׁיבוּנִי "nevertheless my thoughts lead me to answer;" i. e. in spite of thy boasting and threatening words, I have an answer for thee.

There corresponds the Arab. لٰكِنْ, لٰكِنَّ *however, nevertheless*, which has undoubtedly sprung from the Hebrew לָכֵן. This adversative לָכֵן is regarded by many (with whom I formerly agreed in opinion) as altogether another word, and one of a different origin; as though it were from לֹא = לֹא and כֵּן; this opinion might be defended on the authority of the LXX. interpreters, who twice render it οὐχ οὕτως, Gen. 4:15; Isa. 16:7; and also by the Arabic orthography, who also write لَاكِنَّ (see Ham. Schult., p. 312, 364, 412). But the adversative use, as we have seen above, really depends on its causal power, and it is the same with regard to the Chaldee particle לָהֵן which see.

(*d*) עַל־כֵּן—(*a*) *on that account, therefore*, Gen. 2:24; 10:9; 11:9; 19:22; 20:6; Isa. 5:25; 13:7; 16:9; Job 6:3; 9:22, and very frequently.—(*β*) In poetry it also has the force of a conjunction for עַל כֵּן אֲשֶׁר *on account that, because that* (compare לָכֵן Isa. 26:14, כִּי עַל כֵּן p. CCCXCIV, B, and my remarks on the ellipsis of relative conjunctions, Lgb. p. 636). Ps. 45:3, "thou art fairer than the children of men ...עַל־כֵּן בֵּרַכְךָ אֱלֹהִים because that God has blessed thee;" Ps. 1:5; 42:7; Isa. 15:4; Jer. 48:36; comp. what Winer has of late remarked (Sim. Lex. p. 466), in defence of the common meaning *therefore*, which he would give it *even in these passages*; but I doubt whether he has rightly shewn the connection of these sentences.

(*e*) עַד־כֵּן *as yet, hitherto*, Neh. 2:16.

II. כֵּן with suff. כַּנִּי, כַּנּוֹ from the root כָּנַן No. 2. i. q. כּוּן.

(1) *a place, station* (Stelle), Gen. 40:13; 41:13; Daniel 11:20, 21; verse 38, עַל כַּנּוֹ in his place (an dessen Stelle), [does not this mean "on *his own* basis," and not "in his stead"?] for which there is, verse 7, כַּנּוֹ.

(2) *base, pedestal*, (Gestelle, Fußgestelle); 1 Ki. 7:31, מַעֲשֵׂה־כֵן in the manner of a base, like a pedestal; specially used of the base of the laver in the court of the temple [tabernacle], Ex. 30:18, 28; 31:9; 35:16; 38:8; Lev. 8:11; used of the base or socket for the mast of a ship; called in Greek μεσόδμη, ἱστοδόκη (Il. i. 434), ἱστοπέδη (Od. xii. 51); in Lat. *modius*, Isa. 33:23.

III. כֵּן once in sing., Isa. 51:6 (where the old interpreters very weakly render כְּמוֹ־כֵן *as so*, i. e. *in the same manner*; I render it *like a gnat*); plur. כִּנִּים Exod. 8:12; Psa. 105:31; LXX. σκνῖφες; Vulg. *sciniphes*, a species of gnats; very troublesome on account of their stinging; found in the marshy

districts of Egypt (*Culex reptans*, Linn.; *culex molestus*, Forskål). See Herod. i. 95; Philo, De Vita Mosis P. p. 97, ed. Mangey, and other accounts, both of ancients and moderns, in Œdmann, Verm. Sammll. aus der Naturkunde, Fasc. I. cap. 6. As to the etymology, nothing certain can be laid down [In Thes. from כָּנַן No. 2]; the gnats may indeed be so called from the idea of covering (root כָּנַן No. 1); but I prefer rather from the idea of pinching (kneipen); so that this word may be cognate to the Greek κνάω, κνήθω, κνίπος, κνίψ, and with a prefixed sibilant (as found in the LXX.), σκνῖψ, σκνῖφες, which opinion I see was also held by Eichhorn (Einleit. in das A. T. t. iii. p. 254). The Jews and Josephus (Antt. ii. 14, § 3), without much probability, explain it to mean lice; and the Talmudists also use the singular כִּנָּה for a louse; this is, however, approved by Bochart (Hieroz. tom. ii p. 572, seq.); compare כִּנָּם.

[כֵּן *so*, found also in the Chal. text, Dan. 2:24, 25.]

כָּנָה unused in Kal. Arab. كنى I., II., IV., to call some person or thing by a figurative name or cognomen, especially by an honourable appellation, to adorn with a title (see Tauritz. ad Hamas. Schult. p. 320; Tebleb. ad Har. Schult. ii. 57). Ch. to address honourably. So, in the Hebrew, in

Piel כִּנָּה—(1) TO ADDRESS KINDLY, TO CALL (any one) KINDLY. Isa. 44:5, וּבְשֵׁם יִשְׂרָאֵל יְכַנֶּה "and he kindly speaks to Israel" [addresses by that name]; Isa. 45:4, אֲכַנְּךָ וְלֹא יְדַעְתָּנִי "I have (gently) called thee, though thou hast not known me."

(2) *to flatter*. Job 32:21, 22.

Hence subst. כִּנְּת.

כַּנֵּה ἅπαξ λεγόμ. Eze. 27:23 [*Canneh*], pr. n. of a town, prob. i. q. כַּלְנֵה (which see), *Ctesiphon*, a reading which is found in one codex of De Rossi. Compare יִקַּח for יִלְקַח.

כַּנָּה Ps. 80:16; see כָּנַן [כַּנָּה f. *a plant*, from the idea of placing, setting, Ps. 80:16. See Thes.]

כְּנָווֹת see כְּנָת.

כְּנָוָן Ch. see כְּנָת.

כִּנּוֹר m. pl. כִּנֹּרִים Eze. 26:13, כִּנֹּרוֹת 1 Ki. 10:12, Gr. κινύρα, κιννύρα, *cithara*, *a harp*, a musical instrument; that on which David excelled in playing; both used with regard to sacred and secular things, whether in rejoicing (Isa. 5:12) or in sorrowing (Job 30:31), commonly accompanied by singing to the music played upon it. Gen. 4:21; Ps. 33:2; 43:4; 49:5; 71:22; 1 Sa. 16:16, 23; and often besides. Josephus says (Ant. vii 12, § 3), that the cinyra had ten strings, and was struck with a plectrum; but this is contradicted by the words, 1 Sa. 16:23; 18:10; 19:9, from which it may be seen that this was an instrument struck by the hand. (To this answers the Arab. كِنَّارَةٌ, كِنَارَةٌ, كِينَار a harp. The original idea appears to me to be that of tremulous, stridulous sound, compare the root כָּנַר.)

כָּנְיָהוּ [*Coniah*], pr. n.; see יְהוֹיָכִין.

כִּנָּם i. q. כִּנִּים *gnats*. Ex. 8:13, 14. Joined in the manner of plurals and collectives with a feminine, and it is to be inquired whether it should not be read defectively כִּנִּם, as the Samaritan copy has כנים. Compare Lehrg. p. 517.

כְּנֵמָא adv. Chald. *so, thus, in this manner*. Ezra 4:8; 5:4, 9, 11; 6:13. It appears to be compounded of כְּ and נֵמָא, נֵימָא, often in the Talmud used for נֵאמַר, נֵימַר, the letter ר being negligently omitted: thus it properly means, *as it has been said*, or *as we say;* and it is so used as to refer sometimes to what precedes, sometimes to what follows. The Heb translator [of the Chaldee parts of Daniel and Ezra, printed in Kennicott's Hebrew Bible] renders 4:8, כן אמר (read כְּנֶאֱמַר), and 5:4 כשנאמר (as it has been said). In like manner, Syr. ܟܡܐ *to wit*, is contracted from ܟܐܡܪ *as if thou wouldst say*.

כָּנַן—(I.) i. q. كَنَّ TO COVER, TO PROTECT, TO DEFEND (compare גָּנַן, جَنَّ). Imper. with ה parag. כָּנָּה *protect*, Ps. 80:16: [This meaning is rejected in Thes.], where others less suitably understand a plant, a shoot (compare כֵּן Dan. 11:7). [See כַּנָּה.]

[Derivatives, כֵּן 2 and 3, כַּנָּה, כִּנָּם.]

[Also perhaps *to nip, to pinch*, Gr. κνάω, etc.; hence כִּנִּים. See Thes.]

(II.) i. q. כּוּן. See כֵּן No. II.—From No. II. is—

כְּנָנִי ("protector"), [*Chenani*], pr. n. m. Neh 9:4.

כְּנַנְיָהוּ ("whom Jehovah defends" ["has set up"]), [*Cononiah*], pr. n. of a Levite. 2 Ch. 31:12, 13; 35:9.

כְּנַנְיָהוּ (id.) [*Chenaniah*], pr. n. m. 1 Ch. 15. 22; 26:29, for which there is, 15:27, כְּנַנְיָה.

כָּנַס—(1) TO COLLECT, GATHER, TO HEAP UP, as stones, Ecc. 3:5; treasures, Ecc. 2:8, 26; water, Ps. 33:7.

(2) *to gather together*, persons. Est 4:16; 1 Ch. 22:2

["(3) *to hide*, see Hithp. and deriv. מִכְנָסַיִם."]

(Aram. כְּנַס to collect, to gather together. Arab. كنز id., also, to lay up, elsewhere كنس. Cognate to this are the transposed roots נָכַס; whence נֶכֶס treasure, and סָכַן; whence מִסְכְּנוֹת stores: also, by a softening of letters, גָּנַז.)

Piel, i. q. Kal No. 2, *to gather together* persons. Eze. 22:21; 39:28; Ps. 147:2.

Hithpael, *to hide oneself away, to wrap oneself up.* Isa. 28:20, וְהַמַּסֵּכָה צָרָה כְּהִתְכַּנֵּס "and the covering is too narrow for one to wrap himself in it." Compare בְּ B 5.

Hence מִכְנָסַיִם ["כּוֹס, כִּיס"].

כָּנַע unused in Kal, TO BOW THE KNEE, to fall on one's knees (kindred to כָּרַע, which see); a widely extended root, see γόνυ, γνυ (in γνυπετεῖν), *genu*, Knie; ["Sanscr. *ganu*"] γωνία, ἰγνύα, hollow of the knee; Aram. גְּנָא, جنا to bow down, and, with the third radical hardened, knicken, einknicken. In Hebrew it is—

(1) *to fold*, or *lay together*, zusammenbiegen, zusammenlegen; hence *to collect, to bind together* bundles (see כִּנְעָה), compare Arab. كنع to draw together, to be drawn together, Conj. I., V., VII.

(2) *to be low, depressed*, used of land (see כְּנַעַן), *to be depressed in spirit* (כְּנַע Ithpeal, and كنع Conj. I., IV., id).

Hiphil הִכְנִיעַ *to bow down, to bring* any one *low*, Job 40:12; Ps. 107:12; Isa. 25:5; especially enemies by victory gained over them, 2 Sa. 8:1; 1 Chr. 17:10; 18:1; Ps. 81:15.

Niphal נִכְנַע—(1) *to be brought low, subdued* (used of a vanquished enemy), Jud. 3:30; 8:28; 11:33; 1 Sa. 7:13.

(2) *to submit oneself, to behave oneself submissively*, especially before God or a divine messenger, followed by לִפְנֵי, מִפְּנֵי, and מִלִּפְנֵי. 1 Ki. 21:29, "seest thou, how Ahab has humbled himself before me?" 2 Ki. 22:19; 2 Ch. 12:7; 30:11; 33:23; 36:12.

[Derivatives, the following words—]

כִּנְעָה or כִּנְעָה [with suff. כִּנְעָתֵךְ.], ἅπαξ λεγόμ. Jer. 10:17, *package, bundle*, Packen, Bündel, so called from *folding together* (see the root), and binding together. See the root No. 1 (LXX. ὑπόστασις. Targ. merchandise).

כְּנַעַן pr. name—(1) *Canaan*, a son of Ham, ancestor of the nation of the Canaanites, Gen. 9:18, seq.; 10:6.

(2) the land of *the Canaanites* (Ex. 15:15, fully אֶרֶץ כְּנַעַן Gen. 13:12; 33:18), and the nation (Jud. 3:1, with masc. Hos. 12:8); pr. *the depressed, low, region* (from the root כָּנַע, with the addition of ־ָן, as in אֶתְנַן), opp. to the loftier country אֲרָם (see כְּנַעֲנִי No. 1). [But this name was taken from Canaan, the son of Ham, the ancestor of the Canaanites.] It specially denotes—(*a*) the land on this side Jordan, as opposed to the land of Gilead, Nu. 33:51; Josh. 22:9.—(*b*) Phœnicia, Isa. 23:11, i. e. the northern part of Canaan, situated at the base of Lebanon; the inhabitants of which call themselves כנען upon their coins (see my Comment. on Isa. loc. cit.; Gesch. der Heb. Sprache, p. 16, 227); by the Greeks they are called Φοίνικες. The Pœni, also a colony of the Phœnicians, retained this ancient name, as we learn from Augustin (Expos. Ep. ad Romanos) in these words, "*Interrogati rustici nostri*," i. e. *Hipponenses*, "*quid sint? punicè respondentes Chanani, corruptâ scilicet, ut in talibus solet, unâ litterâ, quid aliud respondent, quam Chananæi?*"—(*c*) Philistia, Zeph. 2:5, כְּנַעַן אֶרֶץ פְּלִשְׁתִּים.—שְׂפַת כְּנַעַן the language of Canaan, i. e. Hebrew, which the Canaanites and Hebrews used, Isa. 19:18.

(3) for אִישׁ כְּנַעַן *a Canaanite*, Hos. 12:8; hence any *merchant*. Isaiah 23:8, כִּנְעָנֶיהָ "her merchants." Comp. Zeph. 1:11; Eze. 17:4.

כְּנַעֲנָה (fem. of the preceding), [*Chenaanah*], pr. n. m.—(1) 1 Ch. 7:10.—(2) 1 Ki. 22:11; 2 Ch. 18:10.

כְּנַעֲנִי f. כְּנַעֲנִית 1 Ch. 2:3, pl. כְּנַעֲנִים Gent. noun.

(1) *a Canaanite, the Canaanites*, Gen. 24:3; Jud. 1:1, seq.; for the particular tribes composing this nation see Gen. 10:15—19. Specially this was the name applied to the inhabitants of the lower region (see כְּנַעַן No. 2), on the sea shore, and the banks of Jordan; opposed to the inhabitants of the mountainous region (אֱמֹרִי which see), (Num. 13:29; Josh. 11:3); Gen. 13:7; 15:21; Exodus 3:8, 17; 33:2; 34:11, etc. From the Canaanites having been famous as merchants—

(2) Canaanite is applied to any *merchant*, Job 40:30; Prov. 31:24; just as כַּשְׂדִּי Chaldæan, is applied to an astrologer.

כָּנַף [unused in Kal], i. q. Arabic كنف TO COVER, TO COVER OVER; whence כָּנָף a covering, a wing. (Comp. the root עוּף.)

Niphal, *to cover over oneself, to hide oneself away*, Isa. 30:20, לֹא־יִכָּנֵף עוֹד מוֹרֶיךָ "thy teachers shall no more hide themselves," i. e. they shall be able to appear in public, without being any more

troubled by persecutors. So Abulwalid, and Yarchi; see my Comment. Hence—

כָּנָף f.—(1) *a wing*, so called from its covering. בַּעַל כָּנָף Pro. 1:17, and בַּעַל הַכְּנָפַיִם Ecc. 10:20, that which has a wing, poet. used of a bird. כָּל־כָּנָף allerley Geflügel, birds of all kinds, Gen. 7:14. Poet. there are used, כַּנְפֵי רוּחַ the wings of the wind, Psa. 18:11; 104:3; כַּנְפֵי שָׁחַר the wings of the morning, 139:9; on account of the rapidity of the moving on of the winds and the morning. Often also used metaph. of care and protection. Ps. 17:8, בְּצֵל כְּנָפֶיךָ תַּסְתִּירֵנִי "hide me under the shadow of thy wings." Psa. 36:8; 57:2; 61:5; 63:8; 91:4; Ruth 2:12. (Compare Arab. جنح, جناح and كنف Schult. on Job, 472; Gr. πτέρυξ, Grot. on Matt. 23:37.) *Wings* are also spoken of as applied to armies (as in Latin) [and English], Isa. 8:8; comp. אֲגַפִּים.

(2) *edge, extremity*—(*a*) of a garment, *the skirt*, πτέρυξ, πτερύγιον; fully כְּנַף הַמְּעִיל the skirts of a mantle, 1 Sa. 24:5, 12; Num. 15:38; Deut. 22:12; also without the name of the garment, Zech. 8:23, כְּנַף אִישׁ יְהוּדִי "the skirt (of a mantle) of a man who is a Jew." Eze. 5:3; Hag. 2:12. From the Orientals having been accustomed at night to wrap themselves in their mantles, this expression is used for the *edge of a bed covering*. Deu. 23:1, וְלֹא יְגַלֶּה כְּנַף אָבִיו "neither shall he uncover his father's coverlet;" i. e. he shall not violate his father's bed. Deut. 27:20; comp. Eze. 16:8. Ru. 3:9, "spread thy coverlet over thy handmaid;" i. e. take me to thy couch as thy wife. (Comp. Theoc. Idyll. xviii. 19, and ἐπισκιάζειν, Luke 1:35 [?]).—(*b*) *the extremities of the earth* (just as the inhabited earth is often compared to a cloak spread out). Isa 24:16, כְּנַף הָאָרֶץ "the extremity of the earth." Especially in pl. Job 37:3; 38:13, כַּנְפוֹת הָאָרֶץ "the extremities of the earth;" and Isa. 11:12. Eze. 7:2, אַרְבַּעַת כַּנְפוֹת הָאָרֶץ "the four quarters," or "extreme bounds of the earth."—(*c*) *the highest summit* of the temple, Dan. 9:27; comp. πτερύγιον τοῦ ἱεροῦ, Matt. 4:5.

Dual כְּנָפַיִם const. כַּנְפֵי fem. pr. *a pair of wings;* hence often used for the pl. שֵׁשׁ כְּנָפַיִם six wings, Isa. 6:2; אַרְבַּע כְּנָפַיִם four wings, Eze. 1:6; 10:21. Pl. const. כַּנְפוֹת m. used of the skirts of a garment, Deu. 22:12; and of the extremity of the earth (see No. 2, *a*, *b*).

כָּנַר an unused onomatopoetic root, denoting *to give forth a tremulous* and *stridulous sound, such as that of a string when struck*. Germ. schnarren (knarren); כִּנּוֹר a harp, so called from its stridulous sound. Kindred are the Gr. κινύρος, Germ. wimmernd, used of a querulous, mournful sound; whence the Gr. κινύρα; also, γίγγρος, γίγγρα, γίγγρας; Latin *gingrina*, i. e. a pipe which gives a stridulous and mournful sound; and *gingritus* (Geschnatter), cackling of geese.

כִּנֶּרֶת Deu. 3:17; כִּנְּרוֹת 1 Ki. 15:20; כִּנֲרוֹת Josh. 11:2 (prob. i. q. כִּנּוֹר "a harp"), [*Chinneroth, Cinneroth, Cinnereth*], pr. n. of a town in the tribe of Naphtali, by the sea of Galilee, which hence received the name יָם כִּנֶּרֶת Num. 34:11. In the times of the New Test. this sea [or lake] was called גִּנֵּסַר Γεννησαρέτ.

כְּנַשׁ Ch. TO GATHER TOGETHER, i. q. Hebr. כָּנַס. Inf. Dan. 3:2.

ITHPAEL, *to gather selves together*, Dan. 3:3, 27.

כְּנָת unused in sing.; plur. כְּנָוֹת Ezr. 4:7; prop. *cognomen* (from the root כָּנָה, which see); meton. *one who bears the same cognomen as another*, i. e. *performs the same function*, is subject to the same king; σύνδουλος, *colleague, associate* in office. The form כְּנָת is for כְּנָאת, כְּנָאֶת, and the plural is formed in the same manner as מְנָאוֹת, מְנָיוֹת from מְנָת; see Lehrg. p. 607. To this answers Syriac ܟܢܬܐ, plur. ܟܢܘܬܐ i. e. σύνδουλος, σύνδουλοι. As to the feminine form of nouns of office, see Lehrg. p. 468.

כְּנָת Ch. id.; plur. כְּנָוָן const. and with suff. כְּנָוָת Ezr. 4:9, 17, 23; 5:3, 6; 6:6, 13.

כֵּס m. ἅπ. λεγόμ. a suspected reading, Ex. 17:16. It is commonly taken to be the same as כִּסֵּא *a throne*, which is the word actually found in the Samaritan copy. But the context, and the words of verse 15 (יְהוָֹה נִסִּי), almost demand that we should read נֵס a standard. [Let the reader judge for himself of this necessity.]

כָּסָא an unused root, i. q. כָּסָה *to cover;* whence כֶּסֶא.

כֶּסֶא Prov. 7:20, and כֶּסֶה Psalm 81:4, *the full moon;* Syr. ܟܣܐ according to Isa Bar Ali (concerning whom see Pref. to smaller Hebr. Germ. Lex. p. xviii) is the first day of the full moon, also the whole time of the full moon, and so it is often used by Barhebræus and Ephraim Syrus. The etymology is not clear to me, for it is not satisfactory to say that it is so called from the whole moon being then *covered with light* (from the root כָּסָה, כָּסָא). Verbs of covering are often applied in the sense of hiding and covering over, but never, as far as I know, to that of giving light.

כִּסֵּא twice **כִּסֵּה** Job 26:9; 1 Kings 10:19; with suff. כִּסְאִי (for כִּסְּאִי); pl. כִּסְאוֹת (for כִּסְּאוֹת) m. *a seat*, lofty and *covered* with a canopy or hanging, (from the root כָּסָא, כָּסָה); hence, *a royal throne*, Job 36:7; 2 Sa. 3:10; fully כִּסֵּא הַמַּמְלָכָה 2 Sa. 7:13; כִּסֵּא הַמַּלְכוּת 1 Ch. 22:10; 2 Ch. 7:18; also that of God, Jer. 3:17; the *tribunal* of a judge, Ps. 122:5; Neh. 3:7; *the seat* of the high priest, 1 Sa. 1:9; 4:13; rarely used of a *common seat*, 2 Ki. 4:10; Pro. 9:14. (Arab. كُرْسِيّ, Aram. ܟܘܪܤܝܐ, כָּרְסְיָא id., the letter ר being inserted before the letter which had been doubled, *rs* for *ss*; see below under the letter ר. In the root itself the Samaritans have for כָּסָה, ࠊࠎࠄ.)

כַּשְׂדִּי Chald. *a Chaldean*; elsewhere כַּשְׂדִּי, Ezra 5:12.

כָּסָה TO COVER, TO COVER OVER; kindred roots כָּסָא and כָּשָׂה. (Syr. ܟܣܐ id. also *to put on*; Arab. كَسَا to put on; Ch. כְּסָה to cover; hence, to be hidden, concealed.) In Kal it is only found in part. כֹּסֶה Pro. 12:16, 23, and כְּסוּי Ps. 32:1. Much more frequently used is—

PIEL כִּסָּה.—(1) *to cover*, followed by an acc. Ex. 10:5; Num. 9:15; 22:5, or by עַל (like other verbs of covering כִּפֶּר, סָכַךְ), as if eine Decke machen über etwas; Nu. 16:33, וַתְּכַס עֲלֵיהֶם הָאָרֶץ "and the earth covered them," prop. covered over them; Job 21:26, וְרִמָּה תְּכַסֶּה עֲלֵיהֶם "and the worms cover them;" 2 Chron. 5:8; followed by לְ Isa. 11:9. *To cover some person, or thing with any thing*, const.—(*a*) followed by an acc. of pers. and בְּ of the covering; Levit. 17:13, וְכִסָּהוּ בֶּעָפָר "and he shall cover it (the blood) with dust;" Nu. 4:5, 8, 11.—(*b*) followed by two acc. Eze. 18:7, 16; 16:10.—(*c*) followed by עַל of pers. and בְּ of the covering, Ps. 44:20.—(*d*) with an acc. of the covering, and עַל of the thing to be covered, Ezek. 24:7; comp. Job 36:32. Often used metaph. *to cover over* sin, i. e. *to pardon*; followed by an acc. Psalm 85:3; followed by עַל Pro. 10:12; Neh. 3:37; Psalm 32:1 [Kal]; כְּסוּי חֲטָאָה "whose sin is covered," i. e. forgiven; compare כִּפֶּר. כִּסָּה אֶל pregn. used for *to confide covertly* in any one, Ps. 143:9.

(2) Intrans. *to cover oneself, to put on any thing*, Gen. 38:14; Deu. 22:12; Jon. 3:6, וַיְכַס שַׂק "and he clothed himself with sackcloth." (Arabic كَسِيَ to put on; followed by an acc.)

(3) *to cover, to conceal* (compare Chald.), Pro. 10:12; 12:16, 23 [Kal]; Job 31:33. Job 23:17, וּמִפָּנַי כִּסָּה־אֹפֶל "and (because) he hath (not) covered the darkness from my sight;" has not set me free from calamities.

PUAL כֻּסָּה and כֻּסּוּ (Ps. 80:11; Pro. 24:31); pass. *to be covered;* followed by בְּ of the covering, 1 Ch. 21:16; Ecc. 6:4; also by an acc. Ps. 80:11, כָּסּוּ הָרִים צִלָּהּ "the mountains were covered with its shadow." Pro. 24:31.

NIPHAL, Jer. 51:42; Eze. 24:8.

HITHPAEL, *to cover over oneself;* followed by בְּ of covering, Isa. 59:6; 1 Ki. 11:29; once followed by an acc. Jon. 3:8.

Derived nouns, כְּסוּת, כָּסוּי (and סוּת), כֶּסֶת, מִכְסֶה, מְכַסֶּה.

כֶּסֶה i. q. כֶּסֶא; which see.

כְּסוּחָה Isa. 5:25; see סוּחָה.

כָּסוּי m. const. כְּסוּי עוֹר prop. part. pass. from the root כָּסָה *a covering*, Nu. 4:6, 14.

כְּסוּת f.—(1) *covering, a cover*, Exod. 21:10; 22:26; Job 24:7; 26:6; 31:19. Metaph. כְּסוּת עֵינַיִם *covering of the eyes* is, i. q. a gift of appeasing given to any one that *he may shut his eyes* (with regard to something deserving reprehension), i. e. that he may connive at it (das Auge zudrücken), or *a present given in order to obtain pardon, a mulct*. So is the passage to be understood, which has a good deal troubled interpreters, Genesis 20:16, הִנֵּה הוּא לָךְ כְּסוּת עֵינַיִם לְכֹל אֲשֶׁר אִתָּךְ וְאֵת כֹּל "behold this (the gift of a thousand shekels) is to thee a mulct for all things, which have happened to thee, and before all men." The LXX. which has either been neglected by interpreters, or else has been misunderstood, gives the meaning correctly; τιμή, i. e. a mulct, a price (Il. i. 159), i. q. elsewhere τίμημα. Several interpreters have taken *a covering of the eyes* to be *a vail;* and have thus rendered the whole passage, arbitrarily enough, *behold this is to thee a vail of the eyes*, i. e. with these thousand shekels (no little price indeed!) buy a vail for thyself, *for all who are with thee, and* altogether *for all*, i. e. that it may be manifest to all that thou art a married woman. They add that married women only wore vails, and that virgins did not; but this is altogether opposed to Eastern manners, and it cannot be proved.

(2) *a garment*, Deu. 22:12.

כָּסַח TO CUT OFF, TO CUT DOWN (a plant), Isai. 33:12; Ps. 80:17. (Syr. and Ch. to prune a vine.)

כְּסִיל m.—(1) *a fool*. Ps. 49:11; Prov. 1:32; 10:1, 18; 13:19, 20; 14:8, 24, 33; 15:2, 7, etc.;

often with the additional idea of impiety, compare the synonyms נָבָל, אֱוִיל and the opp. חָכָם.

(2) [*Chesil*], the name of a star or constellation, Job 9:9; 38:31; Am. 5:8; according to many of the ancient translators, *Orion;* which the Orientals call جبار, ܓܢܒܪܐ, נְפִילָא i. e. *the giant.* They seem to have looked on this constellation as the figure of an *impious* giant *bound* to the sky, whence Job 38:31, "Canst thou loose the bands of Orion?" [We must not interpret the Scripture as though it countenanced foolish superstition.] R. Jonah or Abulwalid understands it to be سهيل i. e. *Canopus,* a bright star in the helm of the southern ship [Argo]. Pl. כְּסִילִים Isa. 13:10, as if it were, *the Orions,* or the giants of the heaven, i. e. the greater constellations of the sky, such as Orion; as in Latin *Cicerones, Scipiones* might be applied to men resembling Cicero and Scipio.

(3) [*Chesil*], pr. n. of a town in the southern part of the tribe of Judah. Josh. 15:30.

כְּסִילוּת f. *folly.* Prov. 9:13.

כָּסַל a root scarcely ever used as a verb, from which derived nouns are formed of various significations. The primary meaning appears to be—

(1) *to be fleshy, to be fat,* whence כֶּסֶל *loin, flank.* This as a word of middle signification—

(2) is applied in a good sense to *strength* (comp. שָׁמֵן), *firmness, boldness,* whence כִּסְלָה, כֶּסֶל confidence; and—

(3) in a bad sense to *languor* and *inertness* (Arab. كسل to be languid, inert); also applied to that which is nearly allied to these, *folly* (compare נְבָלָה, נָבָל, נָבָל, and on the contrary compare words signifying strength applied to *virtue,* as חַיִל). So once as a verb fut. A., Jer. 10:8 (compare the transposed verb סָכַל); also in the derivatives כְּסִיל a fool, foolish, כֶּסֶל, כְּסִילוּת folly.

כֶּסֶל m.—(1) *loin, flank,* Job 15:27. Plural כְּסָלִים the internal muscles of the loins, near the kidneys, to which the fat adheres, ψόαι, ψοῖαι, as rightly rendered by Symmachus. Lev. 3:4, 10, 15; 4:9; 7:4; Job 15:27, וַיַּעַשׂ פִּימָה עֲלֵי כָסֶל "and (because) he made (i. e. produced) fat upon his loins," fattened himself, γαστρίζουλος. Hence *the bowels, the inward parts,* Ps. 38:8. Compare Bochart, Hieroz. tom. i. p. 506, seq.

(2) *confidence, hope,* Ps. 78:7; Prov. 3:26.

(3) *folly.* Ecc. 7:25.

כִּסְלָה f.—(1) *confidence, hope,* Job 4:6.

(2) *folly,* Ps. 85:9.

כִּסְלֵו m. Zec. 7:1; Neh. 1:1; [*Chisleu*], Greek Χασελεῦ, 1 Macc. 1:54, the ninth of the Hebrew months, beginning at the new moon of December. Its etymology is altogether uncertain. It may, however, be so called from the languor and torpidity of nature. [In Thes. derived from the Persic.]

כְּסָלוֹן ("confidence," "hope"), [*Chesalon*], pr. n. of a town in the borders of the tribe of Judah, elsewhere called הַר־יְעָרִים Josh. 15:10.

כִּסְלוֹן (id.) [*Chislon*], pr. n. m. Nu. 34:21.

כְּסֻלּוֹת ("confidences"), [*Chesulloth*], pr. n. of a town in the tribe of Issachar, Josh. 19:18.

כִּסְלוֹת־תָּבוֹר ("the flanks of Tabor," or "the confidence of Tabor," as being a fortified city), [*Chisloth-tabor*], pr. n. of a town at the foot of Mount Tabor, on the eastern boundary of the tribe of Zebulun, Josh. 19:12; elsewhere more briefly called תָּבוֹר. Josh. 19:22; 1 Ch. 6:62. [Probably the same place as כְּסֻלּוֹת.]

כַּסְלֻחִים pl. Gen. 10:14; 1 Ch. 1:12 [*Casluhim*], pr. n. of a people deriving their origin from the Egyptians; according to the probable opinion of Bochart (Phaleg. iv. 31), *the Colchians,* who are mentioned by Greek writers as having been a colony of Egyptians (Herod. ii. 104; Diod. i. 28, 55). The insertion of the letter *s* is not contrary to the nature of the Phœnicio-Shemitic languages, comp. ܢܣܩܐ i. q. ܢܩܐ a suckling. [In Thes. the name of *Colchians* is suggested to have been formed from this by dropping the *s.*]

כָּסַם TO SHAVE, TO SHEAR (the head); found once, Eze. 44:20. Kindred roots are גָּזַם and others beginning with גז, see גָּזַז. Hence—

כֻּסֶּמֶת f. Ex. 9:32; Isai. 28:25, pl. כֻּסְּמִים Ezek. 4:9; a kind of corn, like wheat, having the beard as if *shorn* off, *far, adoreum, spelt,* (*triticum spelta,* Linn.), Gr. ζέα, ὄλυρα. Germ. Spelt, Dinkel, Arab. كرسنة, which is the same word as the Hebrew (*m* and *n* being interchanged, and *r* inserted). See my Comment. on Isaiah, loc. cit.

כָּסַס ["prop.—(1) TO DIVIDE OUT, TO DIVIDE TO DISTRIBUTE (kindred to the verb קָצַץ, and to other roots beginning with קץ, כס, גז); whence מִכְסָה"]

TO NUMBER, TO RECKON; found once, Exod. 12:4. Comp. LXX., Ch., Syr.

Derived nouns, מֶכֶס, מִכְסָה, מִכְסָה.

כָּסַף fut. יִכְסֹף—(1) TO BECOME PALE like the Ch. (More remote is the Arab. كسف and خسف to be eclipsed, as the sun or moon, to darken, as the eye, to be lessened.) Compare Niphal No. 1 and כֶּסֶף silver; hence—

(2) *to desire* anything, followed by לְ of pers., Job 14:15; by a gerund, Ps. 17:12.

NIPHAL—(1) *to become pale*, through shame (as shame is not only marked by *blushing*, but also by *paleness*, see חָוַר and Talmud. הלבין, to put to shame, compare Comment. on Isaiah 29:22), *to be put to shame*. Zeph. 2:1, הַגּוֹי לֹא נִכְסָף "a nation without shame," impudent.

(2) i. q. Kal No. 2. Gen. 31:30; Ps. 84:3.

כֶּסֶף suff. כַּסְפִּי m.—(1) *silver*, so called from its pale colour (like the Gr. ἄργυρος, from ἀργὸς, white, and on the other hand זָהָב gold, from its tawny colour, comp. צָהֹב). Gen. 23:15, אַרְבַּע מֵאֹת שֶׁקֶל־כֶּסֶף "four hundred shekels of silver;" more often, however without the word שֶׁקֶל, e. g. אֶלֶף כֶּסֶף "a thousand (shekels) of silver," Gen. 20:16; עֶשְׂרִים כֶּסֶף "twenty (shekels) of silver," Gen. 37:28; Deu. 22:19, 29; Hos. 3:2.

(2) *money*, from silver, weighed out in small unstamped pieces, having been anciently used for money (comp. ἀργύριον, *argent*). Gen. 23:13; Deut. 23:20. Also used of that *which is acquired by money*, Ex. 21:21; of a slave כִּי כַסְפּוֹ הוּא "for he is his money." Pl. *pieces of silver, money*, Gen. 42:25, 35.

כְּסַף Ch. id. *silver*, emphat. st. כַּסְפָּא Dan. 2:35; 5:2, 4, 23.

כָּסִפְיָא Ezr. 8:17 [*Casiphia*], pr. n. of a country, perhaps *Caspia;* according to others the city of *Kaswin*. [In Thes. both these suppositions are rejected as untenable.]

כֶּסֶת pl. f. כְּסָתוֹת *cushions, pillows*. Ez. 13:18, 20. LXX. προσκεφάλαια. Vulg. *pulvilli*. According to the Rabbins, *bolsters*. The root is כָּסָה. The letter ת, although not radical, and here marking the feminine gender, is also preserved in the pl. as in קֶשֶׁת, דֶּלֶת, compare Lehrg. p. 474.

כְּעַל Isa. 59:18; see עַל No. 8.

כְּעַן adv. Ch. *now, already*. Dan. 2:23; 3:15; 4:34; 5:12; Ezr. 4:13. From the Hebrew כֵּן *so* and *now* (see עַד־כֵּן Neh. 2:16), this more lengthened form has sprung, just like Sam. קעם, from the Hebr קוּם. Hence עַד כְּעַן *hitherto*. Ezr. 5:16.

כְּעֶנֶת fem. of the preceding, adv. Chald. *so, thus*, i. q. כֵּן, found but in one phrase, וּכְעֶנֶת Ezr. 4:10, 11; 7:12, and contr. וּכְעֶת Ezr. 4:17, *and so* (forth), *et cætera*.

כָּעַס fut. יִכְעַס—(1) TO BE DISPLEASED, MOROSE, TO TAKE OFFENCE. Ecc. 5:16; 7:9; Neh. 3:33.

(2) *to be angry*. Eze. 16:42; followed by אֶל of pers., 2 Ch. 16:10.

PIEL כִּעֵס *to irritate, provoke*, i. q. Hiphil No. 2. Deu. 32:21; 1 Sa. 1:6.

HIPHIL הִכְעִיס—(1) *to vex* any one, *to grieve*. 1 Sa. 1:7; Neh. 3:37 Eze. 32:9.

(2) *to irritate. provoke*, often used of men who provoke Jehovah by their sins, especially by idolatry. Deut. 31:29; 32:16; 1 Ki. 14:9, 15; 16:2, 7, 13, seq.; Ps. 78:58; Jer. 8:19. Fully expressed, הִכְעִיס אֶת־יְיָ כַּעַס 1 Ki. 15:30; 2 Ki. 23:26; also without the name of God, 1 Ki. 21:22, אֶל־הַכַּעַס אֲשֶׁר הִכְעַסְתָּ "because of the anger whereunto thou hast provoked (me);" 2 Ki. 21:6. Hence—

כַּעַס m.—(1) *vexation, grief*. Ecc. 1:18; 2:23; 11:10; Prov. 17:25; 21:19, אֵשֶׁת מִדְוָנִים וָכָעַס "a contentious and morose woman."

(2) *anger*. Deut. 32:19; Eze. 20:28, pl. כְּעָסִים *angers* [*provocations*]; 2 Ki. 23:26.

כַּעַשׂ m. id. only found in the book of Job, 5:2; 6:2; 10:17; 17:7.

[**כְּעֶת** see כְּעֶנֶת.]

כַּף f. with suff. that *which is curved*, or *hollow*, from כָּפַף.

(1) *the hollow of the hand, the palm*, more rarely *the whole hand*. Deut. 25:12, "thou shalt cut off her hand" (see כַּפּוֹת), [Arabic كَفّ, Syriac ܟܦܐ]; used of the foot of animals (as of a bear) when resembling a hand; Lev. 11:27. The phrases especially to be observed are—(*a*) מִכַּף פ׳ *out of the hand* of any one, often after verbs of freeing, like מִיַּד 1 Sam. 4:3; 2 Sam. 14:16.—(*b*) Jud. 12:3, וָאָשִׂימָה נַפְשִׁי בְכַפִּי "I put my life in my hand," i. e. I exposed myself to most imminent danger, since what we bear in our hands may easily be dropped or cast away; and thus the idea is conveyed of want of safety. 1 Sa. 19:5; 28:21; Job 13:14, compare Ps. 119:109. By the same proverb, Xenarchus ap Athenæum (Deipnosoph. xiii. p. 569 C), ἐν τῇ χειρὶ τὴν ψυχὴν ἔχων; and the Danes say of a man whose

life is in danger, *at gaae med Livet i Henderne*, i. e. "to bear one's life in one's hands."—(*c*) חָמָס בְּכַפָּי *wrong is in my hands*, I have committed wrong. Job 16:17; 31:7; Isa. 59:6; Jon. 3:8.—(*d*) הִכָּה כַף, מָחָא כַף, תָּקַע כַּף to clap the hands, see under the respective verbs.

Dual כַּפַּיִם with suff. כַּפַּי, כַּפֶּיךָ, etc. *both hands*, Job 36:32; often also used for the plural.

Pl. כַּפּוֹת *the palms of the hands*, Dan. 10:10, used of hands when cut off and dead (see Lehrg. p. 539, 540), 1 Sam. 5:4; 2 Ki. 9:35, elsewhere i. q. יָדוֹת *the handles* of a bolt, Cant. 5:5.

(2) followed by רֶגֶל *the sole of the foot*, Deut. 2:5; 11:24; 28:65, מָנוֹחַ לְכַף־רַגְלֶךָ "rest for the sole of thy foot;" used of a quiet dwelling place, compare Gen. 8:9.—Pl. כַּפּוֹת *soles*, Jos. 3:13; 4:18; Isa. 60:14; followed by פַּעַם, 2 Ki. 19:24.

(3) *a hollow vessel, a pan, a bowl*, pl. כַּפּוֹת Ex. 25:29; Num. 7:84, 86. Hence כַּף־הַקֶּלַע, the hollow of a sling; 1 Sa. 25:29. כַּף־הַיָּרֵךְ, the socket of the hip or thigh; Gen. 32:26, 33.

(4) כַּפּוֹת תְּמָרִים Levit. 23:40, *palms, palm branches*, so called from their bent or curved form (see כִּפָּה).

כֵּף m. *rock*, only used in the pl. Jer. 4:29; Job 30:6. (Syr. and Ch. ܟܐܦܐ, כֵּיפָא; whence, in New Test. Κηφᾶς i. q. Πέτρος.)

כָּפָה TO BEND, TO BOW, TO DEPRESS [kindred to כָּפַף], hence TO TAME, TO SUBDUE; Chald. and Talmud. כפא to bow down, to depress, to overcome, to turn away; Arab. كفا to turn away, to turn aside; Prov. 21:14, מַתָּן בַּסֵּתֶר יִכְפֶּה אָף "a gift in secret tameth wrath;" LXX. ἀνατρέπει ὀργάς; and so the Syriac version. On the other hand, Sym. σβέσει ὀργήν; Vulg. *extinguit iras;* comp. כָּבָה to extinguish.

כִּפָּה f.—(1) *palm, palm-branch*, i. q. כַּף No. 4, the feminine form being often used of inanimate things (Hebr. Gram. § 105, 2). Isaiah 9:13; 19:15, כִּפָּה וְאַגְמוֹן *palm and rush*, a proverbial expression for great and little things, those which are noble and ignoble.

(2) Generally *a branch*, Job 15:32.

כְּפוֹר m.—(1) *a cup*, probably such a one as was *covered with a lid*, from the root כָּפַר 1 Chron. 28:17; Ezr. 1:10; 8:27.

(2) *hoar frost*, so called, according to Simonis, because it *covers over* the ground, Ex. 16:14; Psalm 147:16 Job 38:29.

כָּפִיס ἅπ. λεγόμ. Hab. 2:11, *a cross-beam*, fr. the root כָּפַס; Syr. ܟܦܣ to joint together, to connect; LXX. κάνθαρος, i. q. *cantherius* in Vitruv. iv. 2. Jerome, "*lignum, quod ad continendos parietes in medio structuræ ponitur vulgo ἱμάντωσις* (cf. Sir. 12:18)."

כְּפִיר m.—(1) *a young lion*, already weaned and having begun to ravin; (גּוּר is the *whelp* of a lion). See Eze. 19:2, 3, "(the lioness) brought up one of her whelps (אֶחָד מִגֻּרֶיהָ), he became a young lion (כְּפִיר), he learned to ravin, and he devoured men," Ps. 17:12; 104:21; Jud. 14:5; and often elsewhere. Figuratively applied—(*a*) to cruel and blood-thirsty enemies, Ps. 34:11; 35:17; 58:7; comp. Jer. 2:15; Ezek. 32:2, כְּפִיר גּוֹיִם "an enemy devastating the nations."—(*b*) to the princes of a state, Eze. 38:13, compare Nah. 2:14. (To this answers غُفْر and غِفْر a calf, kid of the wild goat, also young lion, prop. *hairy, covered with hair*, from the root כָּפַר No. 3; Arab. غفر to be hairy, shaggy; comp. עֹפֶר.)

[(2) "i. q. כָּפָר. Neh. 6:2, *a village*."]

כְּפִירָה (i. q. כָּפָר a village), [*Chephira*], pr. n. of a town of the Hivites, afterwards in the territory of Benjamin, Josh. 9:17; 18:26; Ezr. 2:25; Nehem. 7:29.

כָּפַל ["Æth. ከፈለ: to divide equally, to distribute; whence ክፍል: part, portion; Arab. كِفْلٌ portion, equal part; and Dual كِفْلَانِ כִּפְלַיִם."] TO FOLD TOGETHER, TO DOUBLE, Ex. 26:9; part. pass. doubled, Exod. 28:16; 39:9 (Chald. כְּפַל to double, to roll up; Syr. Ethpe. ܐܬܟܦܠ to be doubled, folded together. In the western languages, by transposition, there answer to this πλέκω, *plico*.)

NIPHAL, *to be doubled*, or repeated, Eze. 21:19. Hence מַכְפֵּלָה and—

כֶּפֶל m. *a doubling*. Job 41:5, כֶּפֶל רִסְנוֹ "the doubling of his jaws," i. e. his jaw armed with a double row of teeth.

DUAL—(1) pr. *two folds, foldings*. Job 11:6, כִּי כִפְלַיִם לְתוּשִׁיָּה "for God's wisdom has double folds," i. e. the wisdom of God is complicated, inexplicable. According to others, *double*, i. e. manifold, infinite, is the wisdom of God.

(2) *double*, Isa. 40:2.

כָּפַן TO PINE, from hunger and thirst ["Arab. كفن *to roll up*;" see Thes.]; once used of a vine

wanting water, followed by עַל; Eze. 17:7, "behold this vine, כָּפְנָה שָׁרָשֶׁיהָ עָלָיו thirsting, extended her roots to him" (Syr. to thirst, followed by ܠ to thirst after something, to desire it; Arab. to want, to suffer want.) Hence—

כָּפָן m. *hunger, penury*, Job 5:22; 30:3.

כָּפַס an unused root; see כְּפִיס [see Thes.].

כָּפַף TO BEND, TO BOW DOWN. (This stock is widely extended, together with its cognates, in the Phœnicio-Shemitic and western languages, both in the signification of *bending*, and also in the kindred one of *being hollow*, or *arched*; see the roots כָּפָה; גָּבַב No. 1. גַּו hollow, and קָבַב, قَبَّ to hollow, to vault; יָקַב to dig out; נָקַב to bore out; and compare the Gr. κάμπτω, κάμπτω, γνάμπτω, also κύπτω, κύβη, κύμβη, Lacon. κύββα, cask; Persian كنش to bend over, كو hollow, a cavern; Lat. *cubo*, *cumbo*, also *cavus;* old Germ. Caff = כַּף kippen, umkippen, in the sense of folding.) Isa. 58:5; Intrans. *to bend oneself*, Ps. 57:7. Part. כְּפוּפִים those who are bowed down, Ps. 145:14; 146:8.

Niphal, *to submit oneself* to any one, Mic. 6:6; followed by לְ (Aram. id.).

Derived nouns כַּף, כִּפָּה.

כָּפַר prop. TO COVER, TO COVER OVER, whence כְּפוֹר and כַּפֹּרֶת a covering. Arabic كَفَرَ fut. I. and غَفَرَ to cover. Specially—

(2) *to cover over, to overspread* with anything, as with pitch, *to pitch*, Gen. 6:14; compare כֹּפֶר No. 2, and Pu.

(3) covered with hair, *to be hairy, shaggy*, see כְּפִיר.

(4) *to cover* sins, i. e. to pardon; compare כֹּפֶר No. 4, and כִּפֶּר. Arab. كَفَّرَ II. to expiate a crime, كَفَرَ to pardon.

Piel כִּפֶּר fut. יְכַפֵּר—(1) *to cover*, i. e. *to pardon* sin (comp. כִּסָּה); followed by acc. Ps. 65:4; 78:38; followed by עַל (like other verbs of covering), Jer. 18:23; Psa. 79:9; followed by לְ Deut. 21:8; also followed by לְ Eze. 16:63, and בְּעַד of pers. (compare הַגֵּן בְּעַד Ps. 3:4). 2 Chron. 30:18.

(2) causat. *to obtain forgiveness*.—(*a*) *to expiate* an offence, followed by an acc. Dan. 9:24; Eze. 45:20; followed by עַל Lev. 5:26; followed by בְּעַד (for) Ex. 32:30; followed by מִן Levit. 4:26; Num. 6:11.—(*b*) *to make expiation for an offender to free him from charge;* followed by עַל of pers., Ex. 30:10; Lev. 4:20; followed by בְּעַד Lev. 16:6, 11, 24; Ezek. 45:17; followed by בְּ Levit. 17:11; to inanimate things which were accounted to be defiled; followed by an acc., Lev. 16:33; followed by עַל Lev. 16:18. Examples of full construction are, Lev. 5:18, וְכִפֶּר עָלָיו הַכֹּהֵן עַל שִׁגְגָתוֹ "and the priest shall make atonement for him, on account of his sins;" and, 4:26, וְכִפֶּר עָלָיו הַכֹּהֵן מֵחַטָּאתוֹ "and the priest shall make atonement for him from his sin."—(*c*) *to appease* any one who has been injured, or is angry; with an acc. of pers., Gen. 32:21; Prov. 16:14; also to appease an impending calamity, i. e. to remove it by expiation, Isa. 47:11. The sacrifice by which the expiation is made, is put with בְּ prefixed, 2 Sa. 21:3; Num. 5:8.

Pual.—(1) *to be covered*, i. e. *obliterated;* prop. used of letters which were covered and deleted by drawing the style over them; Isa. 28:18, וְכֻפַּר בְּרִיתְכֶם "your covenant shall be obliterated," i. e. abolished; a phrase derived from written agreements. (Aram. ܟܦܰܪ, כְּפַר to smear over, to abolish.)

(2) Pass. of Piel 2, *a*, *to be expiated;* of sin, Isa. 6:7; 22:14; 27:9.

(3) Pass. of Piel 2, *b*, *to be freed from charge*, (of a guilty person), *to receive pardon*, Exod. 29:33; Nu. 35:33.

Hithpael, fut. יִתְכַּפֵּר 1 Sa. 3:14, and—

Nithpael, נִכַּפֵּר Deu. 21:8, *to be expiated*, of sin.

The derived nouns immediately follow, except כְּפוֹר, כְּפִיר, and pr. n. כְּפִירָה.

כָּפָר [pl. כְּפָרִים], *a village, a hamlet*, so called because of its affording *shelter*, or *covering* to the inhabitants, Cant. 7:12; 1 Ch. 27:25; Neh. 6:2 [this is כְּפִיר not כָּפָר]. Arab. كَفْر id.

כְּפַר הָעַמּוֹנִי ("village of the Ammonites"), [*Chephar-haamonai*], pr. n. of a town of the Benjamites, Josh. 18:24. In קרי כְּ׳ יְנָה.

כֹּפֶר m.—(1) i. q. כָּפָר *a village, hamlet*, 1 Sa. 6:18.

(2) *pitch*, so called from its being overspread, or overlaid; compare the root No. 2, Gen. 6:14. (Aram. ܟܘܦܪܐ and Arab. كُفْر id.)

(3) *cypress*, Gr. κύπρος, a shrub, or small tree, with whitish odoriferous flowers, growing in clusters; Arab. حِنَّا, حِنَّآء, *Lawsonia inermis*, Linn., so called in Hebrew, as has been well suggested by Joh. Simonis from a powder being made of its leaves with

which, when mixed with water, women in the East *smear over* their nails, so as to make them of a red colour for the sake of ornament; Cant. 1:14, אֶשְׁכֹּל הַכֹּפֶר a bunch of cypress; pl. כְּפָרִים Cant. 4:13; compare O. Celsii Hierobot. t. i. p. 222; Oedmann, Verm. Sammlungen aus der Naturkunde, fasc. i. cap. 7.

(4) λύτρον, *price of expiation*, or *redemption;* Exod. 21:30; 30:12, כֹּפֶר נַפְשׁוֹ "the redemption-price of his life;" Isa. 43:3, כָּפְרְךָ "the price at which thou wast redeemed."

כִּפֻּרִים pl. m. *redemptions, atonements*, Exod. 29:36; 30:10, 16; יוֹם הַכִּפֻּרִים the day of atonement, Lev. 23:27; 25:9.

כַּפֹּרֶת fem. *a covering*, from the root כָּפַר No. 1, only used of the cover of the ark of the covenant, Ex. 25:17, seq.; 30:6; 31:7; בֵּית הַכַּפֹּרֶת the inmost recess of the temple, where the ark of the covenant was placed, 1 Chron. 28:11; LXX. ἱλαστήριον (Vulg. *propitiatorium;* Luther, Gnadenstuhl) [English *mercy-seat*], as though it were from the signification of *propitiation;* see כָּפַר No. 2, *c*. [Of course this is the true meaning and derivation; the *mercy-seat* was the place on which the blood of atonement was sprinkled before God.]

כָּפַשׁ prob. i. q. כָּבַשׁ, كبس I., IV., *to cover over* with any thing.

Hiphil, Lam. 3:16, הִכְפִּישַׁנִי בָּאֵפֶר "he has covered me over with ashes." Used by the Talmudists of a heaped measure, also of the Jewish church bowed down amongst ashes, or covered over with ashes (מיכשבת באפר Ber. Rabba, § 75). Ch. *he hath humbled me in ashes;* LXX. indeed and Vulg. ἐψώμισέ με σποδόν, *cibavit me cinere*, a sense gathered from the context because verbs of food have preceded.

כְּפַת Chald. *to tie, to bind;* pret. Peil, Dan. 3:21.

Pael, id., Dan. 3:20, 23, 24.

כַּפְתּוֹר a quadriliteral, which appears to me to be compounded of the triliterals כָּפַר to cover, and כָּתַר to crown; hence—(1) *a crown, chaplet, circlet.*—(*a*) of columns, Säulen-Kapitäl, Knauf, Am. 9:1; Zeph. 2:14.—(*b*) an ornament of the golden candlestick, Exod. 25:31, 33, 34, seq.; 37:17, seq.; LXX. σφαιρωτῆρες, Vulg. *sphærulæ;* Josephus (Ant. iii. 6, § 7) renders it by pomegranates; compare Syr. ܟܦܬܪܐ blossom of the pomegranate.

(2) [*Caphtor*], pr. n. of a country, Jerem. 47:4; Am. 9:7; pl. כַּפְתֹּרִים Gen. 10:14; Deut. 2:23, used of its inhabitants. These are spoken of as a colony of Egyptians, and as the ancestors of the Philistines, loc. cit., so that in Gen. loc. cit. the words אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים by comparison with the other passages, seem as if they should stand after כַּפְתֹּרִים (see Vater on this passage). The ancient translators, almost all, understand it to mean *Cappadocia*, but from Jer. loc. cit. it appears to have been an island, or at least a sea coast (אִי). In consequence some have supposed it to be *Cyprus*, and this supposition is favoured by both the situation and some resemblance of the name; but, on the other hand, it is all but certain that the Cyprians were called כִּתִּים. I therefore prefer the island of *Crete*, an opinion favoured by this—that the Philistines were called כְּרֵתִי (Cretans); see that word, and Michaëlis Spicil. t. i. p. 292—308; Supplemm. p. 1338. [In Thes. Ges. appears to prefer understanding *Cappadocia*.]

כַּר plur. כָּרִים m.—(1) *a lamb*, especially one that is fattened and well fed (Deu. 32:14; Isa. 34:6; Ez. 39:18); feeding in fertile pastures, so called from its leaping, or skipping (root כָּרַר), Amos 6:4; 1 Sam. 15:9; 2 Kings 3:4; Ps. 37:20; Jer. 51:40; Vulg. *agnus;* Syr. ܡܟܪܟܪܐ fattened; Ch. פַּטִּים fat. Collect. Isa. 16:1, שִׁלְחוּ־כַר מֹשֵׁל־אֶרֶץ "send ye the lambs of the ruler of the land," i.e. those which were owed to the king, the lord of the land. Figuratively used —(*a*) *a pasture of lambs, a meadow;* Isa. 30:23. Ps. 65:14, לָבְשׁוּ כָרִים הַצֹּאן "the pastures are clothed (adorned) with flocks."—(*b*) *a battering ram*, Gr. κριός, a warlike engine for breaking through the walls of besieged cities; in Arab. also called كبش Eze. 4:2; 21:27. (The Ionians also adopted this word in the signification of *lamb* and *pasture;* Hesych. Κὰρ...πρόβατον. Κάρα...Ἴωνες τὰ πρόβατα. Κάρνος...βόσκημα, πρόβατον. Κάρος...βόσκημα. Compare Bochart, Hieroz. i. 429.)

(2) כַּר הַגָּמָל Gen. 31:34, *a camel's saddle*, with a kind of canopy over it, bound to the back of a camel, in which women were accustomed to ride; so called from its *leaping, bounding*, [*jolting*] motion, or like *currus* à *currendo* (comp. אַפִּרְיוֹן). Arab. كور and مكور, also كور id. See Jahn's Bibl. Archæologie, t. i. vol. i. p. 287; Hartmann's Hebräerin, t. i. p. 397.

כַּר prop. *piercing through, a piercer;* hence an *executioner;* a kind of guards or pretorian soldiers, whose office it was to inflict capital punishments, i. q. כְּרֵתִי. It occurs three times in pl. כָּרִי

(for כָּרִים Lehrg. p. 525), 2 Ki. 11:4, 19, of the attendants of Athaliah; הַכָּרִי וְהָרָצִים *executioners* and *runners*, and 2 Sam. 20:23 in כתיב, of king David's guards, הַכְּרֵתִי וגו׳ קרי, הַכָּרִי וְהַפְּלֵתִי. [Root כּוּר.]

כַּר m. *cor, a measure*, both of dry and liquid things, 1 Ki. 5:2; Ez. 45:14, containing ten ephahs or baths, i. q. חֹמֶר. (The Arameans commonly use ܟܘܪܐ, כּוֹר for the Hebrew חֹמֶר. The Hellenists also adopted κόρος.) The origin of this word is in its round form, and כֹּר appears properly to signify a round vessel. See the root כָּרַר.

כְּרָא Ch. TO BE PAINED, SORROWFUL, like the Syr. ܟܪܐ. Ithpael, Dan. 7:15, אֶתְכְּרִיַּת רוּחִי "my spirit was grieved."

כָּרַב a doubtful root, see כְּרוּב.

כִּרְבֵּל quadriliteral, i. q. כָּבַל, כֶּבֶל (which see), TO GIRD, TO PUT ON, the letter ר being inserted. See Lehrg. p. 864. Pass. מְכֻרְבָּל *girded, clad*, 1 Ch. 15:27; hence—

כַּרְבְּלָא Ch. f. *a cloak*. Dan. 3:21.

I. **כָּרָה** TO DIG (Ch. כְּרָא and Arab. كرا to dig the earth. Kindred roots are כּוּר No. 1, אָכַר, also קוּר and נָקַר); e. g. *to dig* a well, Gen. 26:25; a pit, 50:5. Hence—(*a*) it is figuratively applied to plots, Psa. 7:16; 57:7; 119:85; Prov. 16:27, אִישׁ בְּלִיַּעַל כֹּרֶה רָעָה "the wicked man prepares mischief." Followed by עַל of pers. and without any word signifying ditch or pit, Job 6:27, תִּכְרוּ עַל־רֵיעֲכֶם "ye dig (pits) for your friend," similarly in the much discussed passage, 40:30, יִכְרוּ עָלָיו חַבָּרִים "do the companions (i. e. the company of fishermen) lay snares for him (the crocodile)? do they divide him (when taken) amongst the merchants?"—(*b*) Ps. 40:7, אָזְנַיִם כָּרִיתָ לִּי "ears hast thou digged for me," a poetical and also a stronger and bolder expression for the common אֹזֶן גָּלִיתָ לִּי "thou hast opened the ear for me," i. e. thou hast revealed (this) to me. [But does not this refer to the law in Ex. 21, relative to the servant whose ear had been bored, and who was thus made a servant for ever?] To this answer the German phrases jemandem den Staar stechen, i. e. to sharpen any one's sight, to shew what he ought to see, but which, as if blind, he had not seen; jem. die Zunge lösen.

["NIPHAL pass. of Kal, Ps. 94:13."]

Derived nouns, כֵּרָה No. 1, מִכְרָה.

II. **כָּרָה**—(1) TO BUY, i. q. מָכַר, קָנָה. Deu. 2:6; Hos. 3:2. (Arab. كرا I., III., to place, VI., VIII., X., to hire.)

(2) *to make a feast*, 2 Ki. 6:23. (Arab. قرى *to make a feast*, especially on the completion of a building, also قرى to entertain as a guest, قِرًى entertainment. How these ideas are to be connected with that of buying I do not define. Perhaps costly banquets are intended, for which one's own stores would not suffice, and thus the provision was *bought* elsewhere, zu denen man einkaufen muß.)

I. **כֵּרָה** or כְּרָה f. pl. const. כְּרֹת, *pits, cisterns*, root כָּרָה No. 1 (compare Gen. 26:25). Zeph. 2:6, נְוֹת כְּרֹת רֹעִים וְגִדְרוֹת צֹאן "fields full of shepherds' cisterns and folds for flocks." In the word כְּרֹת allusion is made to כְּרֵתִים, verse 5.

II. **כֵּרָה** f. *feasts, banquets*, from the root כָּרָה No. II. (2). 2 Ki. 6:23.

כְּרוּב pl. כְּרוּבִים m.—(1) *Cherub*, in the theology of the Hebrews [i. e. in the revelation of God], a being of a sublime and celestial nature, in figure compounded of that of a man, an ox, a lion, and an eagle (three animals which, together with man, symbolise power and wisdom, Ezek. 1 and 10). They are first spoken of as guarding paradise, Gen. 3:24, afterwards as bearing the throne of God upon their wings through the clouds, whence, 2 Sam. 22:11, וַיִּרְכַּב עַל כְּרוּב וַיָּעֹף "and he rode upon a cherub, and did fly;" Ps. 18:11, יֹשֵׁב הַכְּרֻבִים "who sits upon the cherubs;" lastly of the wooden statues of cherubs overlaid with gold, which were in the inmost part of the holy tabernacle (Ex. 25:18, seq.) and of the temple of Solomon (1 Ki. 6:23), on the walls of which there were also figures of cherubs carved. A too far-fetched idea is that of J. D. Michaëlis, who (Comment. Soc. Gotting. 1752, and in Supplem. p. 1343) compares the cherubs with the *equi tonantes* of the Greeks.

The etymology of the word is doubtful. As to the word with which I formerly compared it, "Syr. ܟܪܘܒܐ powerful, strong," Cast., it was necessary to reject it so soon as I found from the words themselves of Bar Bahlul, that that signification rested on a mistake on the part of Castell (Anecdd. Orient. fasc. i. p. 66). If this word be of Phœnicio-Shemitic origin, either כרב, by a transposition of letters, stands for רכב and כְּרוּב as if רְכוּב *divine steed* (Ps. 18:11), compare Arab. كَرِيب ship of conveyance, or (which is the not improbable opinion of Hyde, De Rel. Vett.

Persarum, p. 263) כְּרוּב is i. q. קָרוּב (comp. كرب = قرب) one who is *near* to God, *ministers* to him, one admitted to his presence. Others, as Eichhorn (Introd. in O. T., vol. iii. p. 80, ed. 4), maintain that כְּרוּבִים are the same as the γρύφες (Greifen) griffins of the Persians, guardians of the gold-producing mountains (compare Gen. loc. cit.); [such conjectures are awfully profane;] in this case the root must be sought in the Pers. گرفتن (greifen) to take hold, to take, to hold. Compare also Rödiger's Dissertation on the Cherubs, in Ersch and Gruber's Encyclop. vol. 16, v. *Cherub.* [Other conjectures are given in Thes.]

(2) [*Cherub*], pr. n. m. Ezr. 2:59; Neh. 7:61.

כָּרוֹז m. Ch. emphat. כָּרוֹזָא *a herald*, Dan. 3:4 (Syr. ܟܪܘܙܐ); from the root—

כְּרַז Ch. TO CRY OUT, TO PROCLAIM, as a herald, Aphel id. Dan. 5:29 [Syr. ܟܪܙ]. (This root is widely spread in the Indo-Germanic languages, Sansc. *krus*, to cry out; Zend. *khresiô*, one crying out, a herald; Pers. غرشيدن, كريستن to cry out; Greek κηρύσσω, also κρίζω, κράζω; Germ. kreischen, kreißen; Engl. *to cry;* compare קָרָא. Amongst the Arab Christians كرز is to preach, for κηρύσσειν.)

כָּרִי 2 Ki. 11:4, 19; see כַּר.

כְּרִית ("separation"), [*Cherith*], pr. n. of a stream to the east of Jordan, 1 Ki. 17:3, 5.

כְּרִיתוּת and **כְּרִיתֻת** f. *a cutting off* from marriage, *a divorce;* סֵפֶר כְּרִיתֻת Deut. 24:1, 3; Isaiah 50:1; סֵפֶר כְּרִיתֻתֶיהָ Jer. 3:8, a bill of divorce. Root כָּרַת.

כָּרַךְ an unused root; Syriac ܟܪܟ *to surround,* also Syr. and Chald. *to wrap around, to wrap up.* This appears to be a secondary root from כרר, כרכר to surround, (whence כִּכָּר circuit, circle), formed by the rejection of one radical; compare שַׁרְשָׁה a chain, from שַׁרְשְׁרָה (Hebr. Gramm. p. 73).

Hence תַּכְרִיךְ a mantle; Syriac ܟܪܟܐ a fortress; compare כַּרְכְּמִישׁ, and—

כַּרְכֹּב an unused quadriliteral; Zab. *to surround,* compounded of כָּרַךְ to surround, and כבב (which see) to roll together. Hence—

כַּרְכֹּב m. with suff. כַּרְכֻּבּוֹ Exod. 27:5; 38:4, *the circuit, the border,* which went round the middle of the altar, over the brazen grating; perhaps in order to catch whatever might fall from the altar.

כַּרְכֹּם m. *curcuma, crocus Indicus* [" the crocus, whether the Indian or the common"], Cant. 4:14; LXX. κρόκος. (Ch. כּוּרְכְּמָא, כּוּרְכַּם crocus, כַּרְכֵּם to dye a crocus colour; Arabic كركم id.; Sanscrit *kankom* and *kunkuma;* Armen. *khekhrym.*)

כַּרְכְּמִישׁ ["fortress of Chemosh"], [*Carchemish, Charchemish*], Isa. 10:9; Jer. 46:2; 2 Ch. 35:20, pr. n. of a city on the Euphrates, no doubt the same as was called in Greek Κιρκήσιον; Latin *Circesium;* Arab. قرقيسيا. It is a tolerably large and fortified city, situated on an island, formed on the east side by the river Chaboras, which flows into the Euphrates. The Hebrew name is compounded of כָּרֵךְ, Syr. ܟܪܟܐ a fortress, and some proper name מִישׁ; see Michaëlis Suppl. p. 1352. [In Thes. the latter part of this compound is judged to be כְּמִישׁ i. q. כְּמוֹשׁ pr. n. of an idol.]

כַּרְכַּס [*Carcas*], pr. n. of a eunuch of Xerxes, Est. 1:10; Pers. كركس eagle. [" Compare Sanscr *karkaza,* severe, Benfey."]

כִּרְכָּרוֹת f. *dromedaries* or swift camels [Isa. 66:20], (compare Herod. iii. 103, αἱ γάρ σφι κάμηλοι ἵππων οὐκ ἥσσονες ἐς ταχύτητά εἰσι), so called from their *leaping* or *bounding* [*jolting*] motion; (root כָּרַר, Piel כִּרְכֵּר to dance), their pace being sometimes quickened by musical instruments [?]. See Boch Hieroz. t. i. p. 90; Schult. Animadvers.; and my Comment. on Isa. loc. cit.

כָּרַם an unused root. Arab. كَرُمَ *to be noble, of a generous nature,* used not only of persons, but also of other objects: كَرْم good and fertile ground; مَكْرَمَة land producing fine plants. Hence—

כֶּרֶם m. (twice fem. [properly only once, and it only occurs *once* in the two verses referred to], Isa. 27: 2, 3) with suff. כַּרְמִי pl. כְּרָמִים, כַּרְמֵי.—(1) *a field set with plants of nobler quality,* cultivated as a garden or orchard. כֶּרֶם זַיִת an olive yard, Jud. 15:5. דֶּרֶךְ כְּרָמִים a way which leads to gardens and orchards, i. e. to a cultivated country inhabited by men, as opp. to the desert, Job 24:18.

(2) Specially *a vineyard,* Ex. 22:4; Deut. 20:6; 28:30, and so frequently; fully כֶּרֶם חֶמֶר a garden of

wine [but the reading is כַּרְמֵי חֶמֶר], Am. 5:11. *A vineyard* is also sometimes used in the prophets as an image of the people of Israel, Isa. 3:14; 5:1, seq.; 27:2, Jer. 12:10, compare Matt. 20:1, seq.; 21:28; Luke 20:9. (Arab. كَرْم id.) Hence the denominative—

כֹּרֵם m. (like בֹּקֵר from בָּקָר) *a vinedresser*, Joel 1:11; Isa. 61:5.

כַּרְמִי ("a vinedresser"), [*Carmi*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Ex. 6:14.—(2) Jos. 7:1. From No. 1 is derived the patronymic which is spelled the same (for כַּרְמִיִּי), Num. 26:6.

כַּרְמִיל m. *crimson, crimson colour*, prepared from insects which inhabited in vast numbers a kind of ilex (*coccus ilicis*, Linn.); also *cloth of a crimson colour;* in the later Hebrew, i. q. שָׁנִי, which see; in the more ancient, תולעת 2 Ch. 2:6, 13; 3:14. The Hebrews adopted this word from the Persians; it is from the Pers. كرم *kerm;* Sanscr. *krimi*, a worm; and آل bright red; compare Armen. *karmir;* Arab. قرمز *coccus*, worm, قرمزل *coccus;* Germ. Kramoisi, Karmesin [Engl. crimson]. In like manner from *vermiculus* is derived the French *vermeil* [English vermillion.]

כַּרְמֶל (from the noun כֶּרֶם with the addition of the termination *el*, which appears to me to have a diminutive force; see p. CCCXXI, A.) m.

(1) *a garden, a place cultivated as a garden, planted with fruit trees, herbs, corn*, etc. (Kimchi, מקום אילנות פירות ושדות תבואה), sometimes used in opposition to a desert, sometimes to a forest; Isaiah 29:17, "Lebanon is changed into a garden, and the garden shall be a forest;" Isa. 32:15, 16; Jer. 2:7, "I brought you forth אֶל־אֶרֶץ הַכַּרְמֶל into a land like a garden, that ye might eat the fruit thereof," Isai. 10:18; 16:10; Jer. 48:33; 2 Ch. 26:10; with suff. כַּרְמִלּוֹ 2 Ki. 19:23; used of Lebanon, יַעַר כַּרְמִלּוֹ "its forest like a garden," that is, the nursery of cedars in the recesses of Lebanon.

(2) meton. it appears to denote *garden fruits*, as being *earlier* and of finer quality; just as we cultivate the better and earlier species of fruits and legumes in gardens, and prefer such to those of the fields. Thus I understand גֶּרֶשׂ כַּרְמֶל Lev. 2:14, i.e. *grits, corns, polenta, early grain;* and thus by an ellipsis of a common word, כַּרְמֶל Levit. 23:14; 2 Ki. 4:42. In both the passages in Leviticus כ׳ כַּרְמֶל are offered on the altar with bread of the first fruits, with which it is also joined, 2 Ki. loc. cit.; and perhaps we may understand *groats, polenta* (ἄλφιτα), made from the fresh and early grain by rubbing out and skinning (frische Weizen- und Gerstengrütze), for which, as an offering to God, they would take the best and earliest of that grown in the gardens. The interpretation given by Hebrew writers is thus not absurd, but opens the way to the truth, שבלת רכה ולחה *a fresh and tender ear* of corn (not a green ear).

(3) [*Carmel*], pr. n. —(*a*) of a very fertile promontory, situated on the Mediterranean sea, on the southern border of the tribe of Asher: it commonly has the art. הַכַּרְמֶל Am. 1:2; 9:3; Jer. 4:26; Cant. 7:6; fully הַר הַכַּרְמֶל (the mountain of the garden), 1 Ki. 18:19, 20; without the art. Isa. 33:9; Nah. 1:4; Josh. 19:26. Cant. loc. cit. רֹאשֵׁךְ עָלַיִךְ כַּכַּרְמֶל "thy head (is) like Carmel;" i.e. adorned with hair, as that mountain is with trees. Comp. Relandi Palæstina, page 327.—(*b*) of a town amongst the mountains to the west of the Dead Sea, where there is now *el Kirmel* [كرمل *Kurmul*. Robinson], a chalky mountain, Josh. 15:55; 1 Sa. 15:12; 25:5. See Relandi Palæstina, p. 695; Seetzen in v. Zach's Monatlicher Correspondenz, t. 17, page 134.

The Gentile noun is כַּרְמְלִי 1 Sa. 30:5; 2 Sa. 23:35; fem. ־ית 1 Sa. 27:3.

כְּרָן [*Cheran*], pr. n. m. Gen. 36:26. (Arabic كران i. q. כִּנּוֹר a harp.)

כָּרְסֵא Chald. *a throne, tribunal*, i. q. Heb. כִּסֵּא (the double *s* being changed into *rs*, see the letter ר), Dan. 5:20; with suff. כָּרְסְיֵהּ Dan. 7:9; pl. כָּרְסָוָן ibid.

כִּרְסֵם quadril. derived from Piel of the verb כָּסַם, which see, for כִּסֵּם (see כָּרְסֵא, and under the letter ר), TO CUT OFF, TO DEVOUR, TO DEPASTURE, TO LAY WASTE, as a wild boar a vineyard, Psa. 80:14. (Arabic كرسم to cut off, to corrode, to depasture, to gnaw, to devour; Chald. קַרְסֵם to devour, depasture, as a locust.)

כָּרַע TO BEND, TO BOW, used intrans. of the knee, sich beugen (vom Knie). (A kindred root is כָּנַע, which see. [" Samar. ࠊࠓࠏ to lie down."] Just as from כנע is κνήμη leg, so from כרע is כֶּרַע *crus*, leg. In Arabic there are only traces found of the original signification; as to drink stooping, prop. to bow oneself to drink. With the letters transposed, ركع to be bowed down through age, or while at prayer.) Hence Isa. 45:23, תִּכְרַע כָּל־בֶּרֶךְ "every knee shall bow." Hence used of a man, כָּרַע עַל בִּרְכָּיִם *to bow*

upon one's knees, Jud. 7:5, 6, 1 Ki. 8:54; 2 Ki. 1:13; Ezr. 9:5.—*To bend one's knees*, or *to fall* ***upon one's knees***, is also used of those—(*a*) who do reverence to a king, or worship God, in which sense it is joined with הִשְׁתַּחֲוָה, Ps. 95:6. Followed by לְ of pers. Est. 3:2, 5; Isa. 45:23; לִפְנֵי Psa. 22:30; 72:9.—(*b*) those who sink down for want of strength, when it is commonly followed by נָפַל. Job 4:4, בִּרְכַּיִם כֹּרְעוֹת "falling (failing, or bowing) knees." Psal. 20:9, כָּרְעוּ וְנָפָלוּ "they are bowed down and fall." 2 Ki. 9:24, "he sank down in his chariot." Isa. 10:4; 46:1, 2; 65:12; Jud. 5:27.—(*c*) those who are about to lie down on the ground, Gen. 49:9, כָּרַע רָבַץ "he stooped, and lay down." Num. 24:9.—(*d*) used of parturient women (from the custom still existing in Æthiopia, where women bring forth kneeling, see Ludolfi Hist. Æthiop. i. 15), 1 Sam. 4:19; also used of a hind, Job 39:3.—Rarely used of those who bow down with the whole person (comp. Arab.). 2 Ch. 7:3, וַיִּכְרְעוּ אַפַּיִם אַרְצָה "and they bowed themselves with their faces to the ground." Hence כָּרַע עַל אִשָּׁה *compressit feminam*, Job 31:10; compare *incurvare*, Martial. xi. 44; *inclinare*, Juvenal. ix. 26; x. 224.

Hiphil—(1) *to cause to bow down, to prostrate*, enemies, Ps. 17:13; 18:40; 78:31.

(2) *to depress*, i. e. *to afflict*, any one, Jud. 11:35. Hence—

כְּרָעַיִם dual fem. *both legs*, from the knee to the ancle, which are bent in bowing down (Unter-Schenkel, das Wadenbein, vom Knie abwärts), Exod. 12:9; Lev. 1:13; 8:21; 9:14; Amos 3:12; used of the legs by which a locust leaps (Arab. كُرَاعٌ), Lev. 11:21.

כַּרְפַּס *fine, white linen*, or *cotton cloth*, Est. 1:6; Arab. كِرْفَسٌ, Pers. كرباس, Gr. κάρπασος, Lat. *carbasus*, a species of fine linen, or flax, which is mentioned by classic writers as being produced in the East and in India, Sanscr. *karpâsa*, cotton; see Celsii Hierobot. t. ii. page 157.

כָּרַר a root not used in Kal.—(1) prop. TO GO, OF MOVE IN A CIRCLE, compare the kindred but softer roots גָּלַל and חוּל. Hence כֹּר prop. a round vessel, i. q. גֻּלָּה, גֻּל.

(2) *to dance* (comp. חוּל No. 1; Gr. with a prefixed sibilant, σκαίρω), *to exult*, *to leap* (see כַּר a lamb, so called from its leaping); also, *to run*, whence כַּר No. 2, a camel's saddle (comp. *curro*, *currus*, *carrus*, *carrum*; Engl. *to carry*).

Piel כִּרְכֵּר *to dance*, 2 Sam. 6:14, 16, i. q. רִקֵּד in the parallel place, 1 Chron. 15:29. Hence כִּרְכָּרוֹת dromedaries, from their bounding motion.

From כִּרְכֵּר in the first signification of *going round*, is derived the secondary triliteral כָּרַךְ to surround, and the noun כִּכָּר for כִּרְכָּר a circle, a circuit.

כָּרַשׁ an unused root, *to bend, to bow oneself*, i. q. the kindred קָרַס. Hence—

כָּרֵשׂ *the belly*, so called from its being curved, convex; like the Germ. Bauch, from the verb beugen, and Hebr. גָּחוֹן from the root גָּחַה, Jerem. 51:34; (Aram. ܟܪܣܐ, ܟܪܣܐ, ܟܪܣ, כְּרֵיסָא i. q. בֶּטֶן; Arabic كَرِشٌ the ventricle of ruminating animals, كَرْشَاءُ a woman with a large belly.)

כּוֹרֶשׁ pr. n. *Cyrus*, king of Persia, Ezr. 1:1, 7, 8; Isa. 44:28; 45:1; 2 Chron. 36:22, 23; Dan. 1:21; 6:29; 10:1. The Greeks have remarked that the Persians called *the sun* by this name (see Ctesias ap. Plut. Artax. Opp. t. i. p. 1012, Etym. M. Κῦρος, κοῦρος, ἥλιος), and rightly so; for it is the Zend. *khoro, hur, ahurô*; Pers. خور, هور (compare Sanscr. *sûrg. sûri*, and the word most frequently used, *sûrja*); ־ֶשׁ is a termination added, as in דָּרְיָוֶשׁ.—As to the opinion lately brought forward by U. Möller (De Authentia Oraculorum Esaiæ, Havniæ, 1825, p. 209, sq.), that the name כּוֹרֶשׁ in Isaiah does not signify the king Cyrus, but the people of Israel (i. q. כֹּשֶׁר uprightness), it is needless to do more than mention it.

כַּרְשְׁנָא [*Carshena*] pr. n. of a prince in the court of Xerxes, Esth. 1:14; Pers. كارشن spoiling of war. [Benfey proposes Zend. *keresna*, Sansc. *krishna*, black; see Thes.]

כָּרַת fut. יִכְרֹת—(1) TO CUT, TO CUT OFF, as part of a garment [" comp. Sanscr. *Krit*."] 1 Sa. 24:5, 12; the branch of a tree, Num. 13:23, 24; præputium, Exod. 4:25; the head, 1 Sam. 17:51; 5:4; *to cut down* trees, Deut. 19:5; Isa. 14:8; 44:14; Jerem. 10:3; 22:7; 46:23 (whence כֹּרְתֵי הָעֵצִים woodcutters, 2 Chron. 2:9); images of false gods, Exod. 34:13; Jud. 6:25, 26, 30; כָּרוּת Levit. 22:24; more fully כְּרוּת שָׁפְכָה Deut. 23:2, castrated.

(2) *to kill, to destroy* persons, Deut. 20:20; Jer. 11:19. Niph. and Hiph.

(3) specially כָּרַת בְּרִית; Gr. ὅρκια τέμνειν, τέμνειν σπονδὰς, *to make a covenant*, so used from slaying and dividing the victims, as was customary in making a covenant (see Gen. 15:18; Jer. 34:8, 18; comp.

Bochart, Hieroz. t. i. lib 2, cap 35; Danzii Interpres, p. 255; also Gr. σπονδή, libation, league, whence is *spondere*). Commonly construed followed by עִם and אֵת (אִתּ) *with* any one, Gen. 15:18; Ex. 24:8; Deu. 4:23; 5:3; and so frequently; but followed by לְ—(*a*) where the more powerful party prescribes the terms of the covenant to the other. 2 Kings 11:4; poet. Job 31:1, בְּרִית כָּרַתִּי לְעֵינַי "I made a covenant with my eyes," i. e. prescribed these terms to them (compare 2 Sam. 5:3; 1 Chron. 11:3); hence used of Jehovah establishing a covenant with men, 2 Ch. 21:7; Isa. 55:3; 61:8; Jer. 32:40.—(*b*) where the victor concedes the benefit of peace, and a league to the vanquished. Josh. 9:6, עַתָּה כִּרְתוּ לָנוּ בְרִית "now grant a league to us;" verse 7, sq.; 1 Sam. 11:1, 2; Ex. 23:32; 34:12, 15; Deut. 7:2.—(*c*) where any thing is *vowed* to God. Ezr. 10:3, וְעַתָּה נִכְרָת־בְּרִית לֵאלֹהֵינוּ לְהוֹצִיא כָל־נָשִׁים "now then let us vow to our God to put away all the wives;" hence כָּרַת דָּבָר to vow, to promise any thing, Hag. 2:5. In all these phrases בְּרִית may also be omitted. 1 Sam. 11:2; 20:16; 22:8; 2 Ch. 7:18; Isa. 57:8, וַתִּכְרָת־לָךְ מֵהֶם "and thou hast joined with thee (some) of them in covenant;" Vulg. *fœdus pepigisti cum eis.* For בְּרִית there once occurs the syn. אֲמָנָה Neh. 10:1.

Niph.—(1) *to be cut down*, as a tree, Job 14:7; Isa. 55:13. Figuratively *to be cut off* from one's country, i. e. *to be driven into exile, to be expelled*, Zec. 14:2.

(2) *to be extirpated, destroyed*, used of persons, Gen. 9:11; Psa. 37:9; Prov. 2:22; 10:31, and so often Thus, in the customary expression of the Mosaic law, נִכְרְתָה הַנֶּפֶשׁ הַהִיא מֵעַמֶּיהָ "that soul (that person) shall be cut off from his people," Gen. 17:14; Levit. 7:20, 21; מִקֶּרֶב עַמּוֹ, עַמָּם Levit. 17:4, 9; 18:29; 20:18; Num. 15:30; מִיִּשְׂרָאֵל Exod. 12:15; Num. 19:13; מִתּוֹךְ הַקָּהָל Num. 19:20; מֵעֲדַת יִשְׂרָאֵל Exod. 12:19; and simpl. נִכְרְתָה הַנֶּפֶשׁ הַהִיא Levit. 17:14; 20:17. By this phrase is meant the punishment *of death* in general, without any definition of the manner (never the punishment of *exile*, as is supposed by J. D. Michaëlis, on the Mosaic Law, v. § 237), Ex. 31:14; compare Ex. 35:2; and Num. 15:32. [In some of the passages it appears only to signify severed from the congregation of the Lord.] Hence—

(3) *to perish, to fail*, i. q. אָבַד. 1 Kings 2:4, לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל "there shall not fail thee (perish unto thee) a man from off the throne of Israel;" 1 Ki. 8:25; 9:5; Isa. 48:19; Jer. 33:17, 18; 35:19; used of a country (people) perishing through famine, Gen. 41:36; of a name Ruth 4:10; of hope, Prov. 23:18; 24:14; of fidelity, Jer. 7:28; Josh. 9:23, לֹא־יִכָּרֵת מִכֶּם עֶבֶד "there shall not fail (i. e. cease) from you a slave;" i. e. ye shall be slaves for ever. 2 Sam. 3:29.

(4) *to be cut off*, i.e. divided; used of the waters of Jordan, Josh. 3:13; 4:7; compare כְּרִיתוּת divorce.

(5) *to be consumed* as food, Num. 11:33.

Pual כֹּרַת and כֻּרַּת *to be cut off*, or *down*, Jud. 6:28. Eze. 16:4.

Hiphil—(1) i. q. Kal No. 2, *to kill, destroy* men, Lev. 17:10; nations, Josh. 23:4; Zeph. 3:6; Eze. 25:7; instruments of idolatry, Lev. 26:30.

(2) *to separate, to remove, to withdraw*. 1 Sa. 20:15, וְלֹא־תַכְרִית אֶת־חַסְדְּךָ מֵעִם בֵּיתִי "that thou withdraw not thy mercy from my house."

Hophal הָכְרַת *to be cut off* from something, followed by מִן Joel 1:9.

The derived nouns immediately follow, except בְּרִית, כְּרִיתֻת.

כְּרֻתוֹת f. pl. *hewn beams*, 1 Ki. 6:36; 7:12.

כְּרֵתִי m.—(1) *a Cherethite, an executioner* (see the root כָּרַת No. 1, 1 Sa. 5:4), only found in the phrase הַכְּרֵתִי וְהַפְּלֵתִי 2 Sa. 8:18; 15:18; 20:7, 23 (collect.) *executioners* and *runners*, a name borne by the guards of king David, whose office it was both to inflict capital punishments, and to convey the king's mandates as quickly as possible to those who held places of government (compare אִגֶּרֶת, טַבָּח, כָּרִי). See 1 Ki. 2:25, 34, 36; comp. Dan. 2:14.

(2) [*Cherethites*], a Gentile name, i. q. Philistine, especially used of the inhabitants of the southern part of Philistia, 1 Sa. 30:14; Eze. 25:16; Zeph. 2:5. LXX. and the Syr. render it *Cretans*, whence by a comparison with the passages, Am. 9:7; Jer. 47:4; Deu. 2:23, it is not amiss to conjecture that the Philistines had their origin from *Crete*, and that כַּפְתֹּר signifies that island; see that word. Others suppose כְּרֵתִי to be so called from כָּרַת to be expelled from one's country (Zec. 14:2), so that it would be the same as Ἀλλόφυλος, by which word פְּלִשְׁתִּי is rendered by the LXX. [in some parts of the O. T.]

כֶּשֶׂב [pl. כְּשָׂבִים] m. and **כִּשְׂבָּה** f. by a transposition of letters, i. q. כֶּבֶשׂ, כִּבְשָׂה (which see), *a lamb*, Gen. 30:32, 33, 35; Lev. 3:7; 5:6.

כָּשַׂד an unused root. Arab. كشد to cut in, كَشْدٌ gain.

כֶּשֶׂד [*Chesed*], pr. n. of a son of Nahor, the brother of Abraham, Gen. 22:22. He is perhaps mentioned in this place, so that the origin of the

Chaldeans (כַּשְׂדִּים) may be derived from him. Compare אַרְפַּכְשַׁד. [The Chaldeans are mentioned in Gen. 11, so that they could not be derived from this son of Nahor.]

כַּשְׂדִּים Gentile noun, pl.—(1) *the Chaldeans*, i. e. the inhabitants of Babylonia, often also called יֹשְׁבֵי בָבֶל, Isa. 43:14; 48:14, 20; Jer. 21:9; 32:4, 24, 25, 28, 29; Ezekiel 23:14, 23; Hab. 1:6—11; poet. בַּת כַּשְׂדִּים Isa. 47:1. Their country is called אֶרֶץ כַּשְׂדִּים *Chaldæa*, Jer. 24:5; 25:12; Ezekiel 12:13; Isa. 23:13; and ellipt. כַּשְׂדִּים f. (as in Latin *Bruttii*, *Samnites*, for their country), Jer. 50:10; 51:24, 35. כַּשְׂדִּימָה into Chaldæa, Ezekiel 16:29; 23:16. In a wider sense, the name of Chaldæa also comprehended Mesopotamia, which was inhabited in part by the Chaldeans, Eze. 1:3; 11:24; hence אור כַּשְׂדִּים Gen. 11:28, Ur of the Chaldees, a city of Mesopotamia. As to the Chaldeans being said to enter Palestine in their irruptions from the north (and not from the east) through Syria (Jer. 1:14; 4:6; 6:1.—39:5; 52:9; Ezek. 26:7), it need not surprise any one; for they had to go round the desert of Arabia (بدية الشام), and no other way was passable. Further, as to the ancient abodes of the Chaldeans (which appear to have been in Assyria), and on the mode of reconciling the accounts of sacred and profane writers, see what I have stated more at large in Comment. on Isaiah, 23:13; and in Ersch and Gruber's Encycl. vol. 16, v. *Chaldäer;* the arguments do not appear to me to be impugned by what has been advanced by Olshausen, Emendationen zum A. T. p. 41, seq. As to the form Χαλδαῖος, *Chaldæus*, perhaps both this and the Heb. כַּשְׂדִּי may be formed from a more ancient form כרדי which is still preserved in the name the *Curds*. [But see also Forster's Arabia.]

From the Chaldeans having been greatly addicted to astrology, this name is also applied to—

(2) *astrologers, magians*, Dan. 2:2, 4; as in profane writers, Diod. Sic. ii. 24; Juv. Sat. vi. 553; compare Comment. on Isaiah, ii. p. 349, seq.

כַּשְׂדִּי emph. כַּשְׂדָּאָה pl. כַּשְׂדָּאִין emph. כַּשְׂדָּיֵא Ch.—(1) *a Chaldæan*, Dan. 3:8.

(2) *an astrologer, a magian*, Dan. 2:10; 4:4.

כָּשָׂה ἅπαξ λεγόμ. Deu. 32:15, TO BECOME FAT, pr. apparently, *to be covered with fat*. Compare Arabic كشى Conj. I. and V. to be filled with food (Kamûs, p. 31).

כַּשִּׁיל m *an axe, a hatchet*, so called from cutting down (כָּשַׁל), Ps. 74:6. (Chald. id. Jer. 46:22 Targ.)

כָּשַׁל (once fut. יִכְשׁוֹל Prov. 4:16 כתיב, elsewhere fut. Niph. is used), TO WAVER, TO TOTTER, TO STAGGER. This verb differs from the synonyms פָּרַע and בָּנַע, in that this properly signifies *to totter in the ancles* (mit den Knöcheln umknicken), which the Romans sometimes, but very rarely, called by a peculiar word (see Festus h. v. and Doederlein, Lat. Synon. iii. 62), *talipedare;* (kindred to this is the word قزل to totter, pr. in the ancles, to waddle, from the quadriliteral קַרְסֹל an ancle, which see). The other synonyms properly signify *tottering* and *shaking of the knees* (just as מוט, נוט, נוע, signify the quivering or trembling of the whole body); they alike imply want of strength.—However, in the common use of language, this primary idea is often neglected; hence כָּשַׁל means—

(1) *to totter, to reel, to sink together*, used of one about to fall. Ps. 27:2, הֵמָּה כָּשְׁלוּ וְנָפָלוּ "they tottered and fell." Isa. 31:3; 59:14; Hos. 14:2; Jer. 50:32; also used of inanimate things, Isa. 3:8; Psalm 109:24, בִּרְכַּי כָּשְׁלוּ מִצּוֹם "my knees totter through fasting;" compare Isaiah 35:3; Neh. 4:4. Part. כּוֹשֵׁל *tired out, wearied*, Psalm 105:37; Isa. 5:27.

(2) *to stumble.* Followed by בְּ of the thing against which one stumbles, Lev. 26:37; Nah. 3:3.

NIPHAL נִכְשַׁל fut. יִכָּשֵׁל i. q. Kal *to totter, to sink down*, 1 Sam. 2:4; Prov. 4:12; Jer. 31:9; Daniel 11:19, 33. Metaph. *to be made wretched*, Ezek. 33:12.

PIEL, Eze. 36:14 כתיב and—

HIPHIL—(1) *to cause to fail*, Lam. 1:14.

(2) *to cause* some one *to stumble and fail*, Pro. 4:16; 2 Chron. 25:8; 28:23. In a moral sense, *to cause to stumble, to seduce*, Mal. 2:8.

HOPHAL, *to be made to stumble*, Jer. 18:23

Derived nouns, כַּשִּׁיל, מִכְשׁוֹל, מַכְשֵׁלָה and—

כִּשָּׁלוֹן m. *a fall*, Prov. 16:18.

כָּשַׁף unused in Kal. Syr. Ethpael, TO PRAY, TO OFFER PRAYERS OR WORSHIP, e. g. Acts 4:32; 13:1 (for Gr. λειτουργεῖν), Phil. 1:4 (for Gr. δέησιν ποιεῖν). Like many Syriac words relating to worship (e. g. קָסַם, סָגַד, בַּעַל, כְּמָרִים, which see); this also in Hebrew is restricted to the worship of idols, and means—

PIEL כִּשֵּׁף *to use enchantment* (pr. to use magical songs, to mutter), 2 Ch. 33:6. Part. מְכַשֵּׁף, *an enchanter, a magician*, Ex. 7:11; Deu. 18:10; Dan 2:2; Mal. 3:5. Fem. מְכַשֵּׁפָה Exod. 22:17. LXX

φαρμακός, φαρμακεύεσθαι. Vulg. *maleficus*, *maleficis artibus inservire*.

Hence pr. n. אַכְשָׁף, and the words which immediately follow.

כֶּשֶׁף only found in pl. כְּשָׁפִים *incantations, sorceries*, 2 Ki. 9:22; Mic. 5:11; Nah. 3:4; Isa. 47:12; and—

כַּשָּׁף *an enchanter*, Jer. 27:9.

כָּשֵׁר fut. יִכְשַׁר—(1) TO BE RIGHT, like the cognate roots יָשַׁר, אָשַׁר; followed by לִפְנֵי Est. 8:5, וְכָשֵׁר הַדָּבָר לִפְנֵי הַמֶּלֶךְ "and (if) it be right before the king," i. e. if it please the king. (Ch. id.)

(2) *to prosper, to succeed;* hence used of a seed, *to sprout* (Syr. id.), Ecc. 11:6.

HIPHIL, *to cause to prosper*, Ecc. 10:10.

Hence כִּישׁוֹר, כּוֹשָׁרָה, and—

כִּשְׁרוֹן m. Syr. ܟܘܫܪܐ—(1) *success, prosperity*, Ecc. 2:21; 4:4. See כּוֹשָׁרָה.

(2) *emolument, profit*, Ecc. 5:10.

כָּתַב fut. יִכְתֹּב TO WRITE. (Arab., Syr., Ch. id. ["Æth. ጽሕፈት: book, letter"].) Constr. followed by an acc. of that which is written, 2 Sam. 11:14; Deut. 10:2; 31:24, but followed by עַל Deut. 6:9; 11:20; אֶל Jer. 36:2; Eze. 2:10, and בְּ Neh. 7:5; 8:14; 13:1, of the material written on, more rarely followed by an acc. Isa. 44:5, יִכְתֹּב יָדוֹ לַיהוָה pr. "he fills his hand with letters (er beschreibt seine Hand) in honour of Jehovah;" compare Ex. 32:15; Eze. 2:10. כָּתַב סֵפֶר אֶל־פ׳ to write a letter to any one, 2 Sam. 11:14; followed by עַל of pers. 2 Ch. 30:1. But this last mentioned construction also denotes, *to prescribe, to direct in writing*, 2 Ki. 22:13; Ps. 40:8; also followed by אֶל Est. 9:23, and לְ Prov. 22:20; Hos. 8:12; Ezr. 4:7, כָּתוּב אֲרָמִית "written in Aramæan letters." Specially it is—(*a*) *to write down, to put in writing* (aufschreiben), Num. 33:2; Jud. 8:14.—(*b*) *to describe*, Jos. 18:4, 6, 8.—(*c*) *to inscribe*, to put down in a list, men, citizens, or soldiers, Ps. 87:6, יְהוָה יִסְפֹּר בִּכְתוֹב עַמִּים "Jehovah will count as he writes down the peoples:" Isa. 4:3, כָּל־הַכָּתוּב לַחַיִּים "whosoever is written down for life;" compare Jer. 22:30; Ps. 69:29.—(*d*) *to write a sentence*, i. e. *to decree*, Isa. 65:6; Job 13:26. (Arab. كتب followed by على to decree concerning any one; كتاب the sentence of a judge.)

NIPHAL, pass. *to be written, written down*, Est. 1:19; 2:23; Job 19:23; Jer. 17:13.

PIEL i. q. Kal let. *d*, Isa. 10:1

Hence מִכְתָּב and the words immediately following.

כְּתָב m. (with kametz impure) i. q. Syr. ܟܬܒܐ Arab. كتاب a word used in the later Hebrew for the more ancient סֵפֶר.—(1) *something written, a writing*, Esth. 3:14; 8:8; 2 Ch. 2:10, וַיֹּאמֶר בִּכְתָב "and he said in writing," i. e. by letters: used of *the kind of writing*, or of the form of letters, Ezr. 4:7; of a transcript, Est. 4:8.

(2) *a book*, Dan. 10:21; specially *a list, a register*, Eze. 13:9; Ezr. 2:62; Neh. 7:64.

כְּתָב m. Chald. id.—(1) *something written, a writing*, Dan. 5:8, 15, 16, 24.

(2) Specially *a mandate, a precept*, Ezr. 6:18; 7:22, דִּי לָא כְתָב "without prescription," i. e. at will, as much as is wanted.

כְּתַב fut. יִכְתֻּב Ch. *to write*, Dan. 5:5; 6:26; 7:1.

כְּתֹבֶת fem. *writing*, [*mark*], Levit. 19:28; see קַעֲקַע.

כִּתִּים and **כִּתִּיִּים** Gent. n.; plur. *Kittim*, or *Chittim*, i. e.—(1) *Citienses* or *Cyprians*, so called from a celebrated Phœnician colony [but see Gen. 10:4, the descendants of Japheth] in the island of Cyprus, Κίτιον, Κίττιον, Gen. 10:4; Isaiah 23:1, 12; Eze. 27:6. The singular is never found in the Old Test., but it occurs in a bilinguar inscription discovered at Athens (on which I have remarked more at length in Boeckii Corpus Inscrippt. Gr. vol. i. p. 523 [See also Gesenii Monumm. Phœn. p. 118—120, and tab. 10]), where the pr. n. of a man of Citium, buried at Athens, is written in Greek, Νουμήνιος Κιτιεύς, in Phœnician letters בן חדש...אשכתי i. e. בֶּן־חֹדֶשׁ...אִישׁ כִּתִּי (son of the new moon—a Citian man).

(2) In a wider signification the name comprehended *the islands and coasts of the Mediterranean sea* in general, *especially the Northern, Greece, and the islands and shores of the Ægean sea;* (in the same manner as אִיִּים, which is of yet wider extent); Nu. 24:24; Jer. 2:10; Dan. 11:30 (compare Livy xiv. 29), in which sense Perseus, 1 Macc. 8:5, is called Κιττιέων βασιλεύς, and Alexander the Great, ib. 1:1, is said to have come, ἐκ τῆς γῆς Χεττιείμ, compare Dan. loc. cit. The truth, with regard to this twofold signification, was seen by Josephus (Ant. i. 6, § 1, Χέθιμος δὲ Χέθιμα τὴν νῆσον ἔσχεν· Κύπρος αὕτη νῦν καλεῖται. καὶ ἀπ' αὐτῆς νῆσοί τε πᾶσαι, καὶ τὰ πλείω τῶν παρὰ θάλασσαν Χεθὶμ ὑπὸ Ἑβραίων ὀνομάζεται, μάρτυς δέ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πολέων ἰσχύσασα τὴν προσηγορίαν φυλάξαι. Κίτιος γὰρ ὑπὸ τῶν ἐξελλην-

πάντων αὐτὴν καλεῖται), and by Epiphanius, a bishop of Cyprus, born in Palestine, and not unacquainted with Hebrew (Adv. Hær. 30 § 25), *παντὶ δὲ δῆλόν ἐστι, ὅτι Κίτιον ἡ Κυπρίων νῆσος καλεῖται· Κίτιοι γὰρ Κύπριοι καὶ Ῥόδιοι*. The Vulg. translates it by *Italia*, apparently because of the passage in Dan. loc. cit. More may be found as to this in Bochart, Phaleg. p. 137; Michaëlis Spicileg. t. i. p. 103, seq.; Supplemm. p. 1377, seq.; and my Comment. on Isa. 23:1.

כָּתִית m. *beaten oil*, Exod. 27:20; 29:40; Lev. 24:2, i.e. according to R. Salomon, such as flowed from the olives when beaten in a mortar, without their being put into the press; and this was regarded as the purest and best. Root כָּתַת.

כָּתַל an unused root; Arab. كتل *to press into one;* whence كُتْلَة a compact mass of clay. Hence—

כֹּתֶל m. [with suff. כָּתְלֵנוּ], *a wall*, perhaps as made of compacted clay, Cant. 2:9.

כְּתַל Chald. id. Dan. 5:5; plur. כָּתְלַיָּא (like גְּבַר, גֻּבְרַיָּא), Ezr. 5:8.

כִּתְלִישׁ (prob. contr. from כֹּתֶל=כָּתָל and אִישׁ), [*Kithlish*], pr. n. of a town in the tribe of Judah, Josh. 15:40.

כָּתַם unused in Kal.—(I) i.q. كتم TO HIDE AWAY, TO LAY UP; see כֶּתֶם.

(II) *to be soiled, stained;* Syriac Pael ܟܬܶܡ to stain. Ethp. to be soiled, filthy, stained; see Niph.

(III) i.q. כָּתַב, by a change of the letters ם and ב; see מִכְתָּם. [The arrangement of this root in its meanings must be regarded as *very doubtful*, see Thes.]

NIPHAL, pass. of No. II, *to be stained, filthy* [in Thes. *to be written*], Jer. 2:22. From No. I. is—

כֶּתֶם m. a poetical word, *gold;* prop. *that which is hidden away* in treasuries, *that which is precious* (comp. סָגוּר and סְגוֹר); Job 28:16, 19; 31:24; Pro. 25:12; Dan. 10:5; Cant. 5:11. Used of golden ornaments, Ps. 45:10. Abulwalid understands it to be pearls.

כָּתַן an unused root, perhaps i.q. כָּתַם No. I, and Æthiopic ከደነ: *to cover, to cover over*, ተከደነ: *to clothe oneself*, ከደን: a tunic, a vest. Hence—

כְּתֹנֶת (only in absol. state) and **כֻּתֹּנֶת** (rarely absol. Exod. 28:39, commonly in const. state); with suff. כֻּתָּנְתִּי Gr. *χιτών, a tunic*, an inner garment next the skin (Levit. 16:4); also worn by women (Cant. 5:3; 2 Sam. 13:18); generally with sleeves, coming down to the knees, rarely to the ancles (see פַּסִּים). (The etymology is uncertain. Arab. كَتَّان, Chald. כִּיתָן, כִּתָּן, כִּתָּן; Syr. ܟܬܳܢܳܐ is *flax, linen;* compare قُطْن, قُطُن *cotton, cotton cloth*, Germ. Cotton, Cattun, and this may be a garment so called from the material. To the same effect Bohlen has lately compared Sanscr. *katam*, something woven, linen. It may be more easy to derive כֻּתֹּנֶת from the idea of covering, and clothing; see the root כָּתַן.) Plur. כֻּתֳּנוֹת Exod. 28:40; 29:8; 40:14; and כָּתְנוֹת Ex. 39:27; const. כָּתְנוֹת Gen. 3:21; Ex. 39:27; with suff. כָּתְנֹתָם Lev. 10:5.

כָּתֵף [Derived in Thes. from the unused root כָּתַף], const. כֶּתֶף f.—(1) THE SHOULDER; as to the difference of this from שְׁכֶם, see that word. (Arab. كَتِف, كِتْفَة id.; whence is formed the denominative verb كَتَفَ to wound in the shoulder, etc.) *On the shoulder* (עַל כָּתֵף Isa. 46:7; 49:22; בַּכָּתֵף Nu. 7:9) burdens are spoken of as being carried (also by beasts, Isa. 30:6); whence metaph. Neh. 9:29, וַיִּתְּנוּ כָתֵף סוֹרֶרֶת "and they gave a revolting shoulder," i.e. refused to bear that which was appointed; prop. refused to carry; compare Zec. 7:11. בֵּין כְּתֵפָיו between the shoulders, i.e. upon the back, 1 Sa. 17:6.

(2) Applied to inanimate things, as *the side* of a building, 1 Ki. 6:8; 7:39; of the sea, Num. 34:11; of a city and country, Josh. 15:8, 10, 11; 18:12, seq. Hence poetically Deut. 33:12, "(Benjamin) shall dwell between his shoulders (Jehovah's)," i.e. between the mountains sacred to him, Zion and Moriah. Isa. 11:14, "they shall fly upon the shoulder of the Philistine;" they shall attack their borders, an image taken from birds of prey.

Plur. כְּתֵפוֹת, const. כִּתְפוֹת, with suff. כְּתֵפָיו (both fem.).—(1) *the shoulder pieces* of the high priest's dress (אֵפוֹד), Ex. 28:7, 12; 39:4, 7, 18, 20.

(2) *the sides* of a gate, i.e. spaces at each side of a gate, Eze. 41:2, 26.

(3) *bearings* of an axle, 1 Ki. 7:30, 34.

כָּתַר unused in Kal; prop. TO SURROUND, i.q. עָטַר, see a long series of connected roots under the word אָזַר.

PIEL—(1) *to surround, to environ*, in a hostile sense, Jud. 20:43; Ps. 22:13.

(2) *to wait*, as in Syriac and Chaldee, prob. from the idea of going round; comp. חוּל No. 7, and יָחַל Job 36:2.

HIPHIL—(1) i. q. PIEL No. 1, in a hostile sense, Hab. 1:4; but in a good sense, Psa. 142:8, followed by בְּ.

(2) *to put on as a crown, to crown oneself with anything* (see כֶּתֶר). Prov. 14:18, עֲרוּמִים יַכְתִּירוּ דָעַת "the prudent are crowned with knowledge."

Hence כֹּתֶרֶת, and—

כֶּתֶר m. *the diadem* of a Persian king, Est. 6:8; of a queen, Est. 1:11; 2:17; Gr. *κίταρις, κίδαρις*, Curt. iii. 3.

כֹּתֶרֶת plur. כֹּתָרוֹת f. *a capital*, the head of a column, 1 Ki. 7:16, seq.; 2 Ch. 4:12.

כָּתַשׁ TO POUND, TO BRAY (in a mortar), [So Chald.]; cogn. כָּתַת; Germ. quetschen. Prov. 27:22. Syr. to strike, to fight.

Derivative, מַכְתֵּשׁ a mortar.

כָּתַת fut. יַכֹּת—(1) TO BEAT, TO HAMMER, TO FORGE, Joel 4:10. (With this agree *quatio, percutio;* kindred root כָּדַר to hammer.)

(2) *to beat in pieces, to break*, e. g. a vessel, Isa. 30:14. Part. pass. כָּתוּת *crushed*, i. e. castrated by bruising the testicles, Lev. 22:24.

(3) *to break down*, i. e. to rout an enemy, Psal. 89:24.

PIEL כִּתַּת i. q. Kal No. 1; Isa. 2:4, No. 2; 2 Ki. 18:4; 2 Chr. 34:7, No. 3, *to break down* the earth, i. e. to lay it waste, Zec. 11:6.

PUAL pass. *to beat* or *dash selves upon.* 2 Ch. 15:6, "they dash nation against nation, city against city;" speaking of a war in which all is mutual discord.

HIPHIL fut. יַכְּתוּ *to rout* (an enemy), i. q. Kal No. 3, Num. 14:45; Deut. 1:44.

HOPHAL, fut. יֻכַּת *to be beaten to pieces*, used of the images of idols, Mic. 1:7; Metaph. of persons, Job 4:20; Jer. 46:5.

Hence מְכִתָּה, כָּתִית.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral signifying *thirty*. Its name (לָמֶד) has the same meaning as מַלְמָד an ox goad, the form of which this letter has on the Phœnician monuments; thus, ↳, ∠.

It is interchanged—(1) with the other liquid consonants or semi-vowels as—(*a*) with נ, e. g. לָחַץ and נָחַץ to burn, נִדְנֶה Chald. לְדַן, לְדָנָא a sheath, נִשְׁכָּה and לִשְׁכָּה a chamber, a cell: נָתַן, Syr. ܢܬܠ to give; in all these examples *n* appears to be the primitive sound; and on the other hand, *ψαλτήριον*, Chald. פְּסַנְתֵּרִין, צֶלֶם, Arab. صنم etc. where *n* has sprung from *l*. Compare *ἦνθον, βέντιστος*, for *ἦλθον, βέλτιστος*; also the great number of examples from the Arabic, collected by Ev. Scheid, in Diss. Lugd., p. 953.—(*b*) with ר, commonly in such a manner that ר, as the harder letter, is softened into ל; this is more especially found in later books and dialects, e. g. שַׁרְשְׁרָה a chain, Chald. and Arab. שַׁלְשְׁלָה, سلسلة, and even אַרְמְנוֹת palaces, by a softer pronunciation, אַלְמְנוֹת Isaiah 13:22; אֲרוּ and אֲלוּ Chald. lo! קֶרֶב Arab. قلب midst (compare *λείριον, lilium*); but on the other hand, elsewhere the exchange is made by *l* being hardened into *r*, e. g. אַלְמָנָה, أرملة, ܐܪܡܠܬܐ a widow, pr. n. סַלְכָה, Arab. صرخت; אלהות Sam. ࠀࠋࠄࠅࠕ godhead; see also the play of words, in לָכִישׁ and רֶכֶשׁ Mic. 1:13.—(*c*) more rarely with ם, as גֻּלְגֹּלֶת, Arab. جمجمة the skull.

(2) sometimes with ד, as אֲזַל Chald. אָזַל and אָזַד to go away, depart (which see); compare, besides the examples there cited, Ὀδυσσεύς, *Ulysses, odor*, and *oleo, δαήρ*, Lat. *levir*, etc.

Quadriliterals are sometimes formed from triliterals—(*a*) by inserting ל after the first radical, as זָעַף, זִלְעָף to glow.—(*b*) by adding ל at the end, a form which may perhaps, in Phœnicio-Shemitic, as well as in Greek, Latin, and German (see Matthiæ, Greek Gram. § 102; Ramshorn, Lat. Gram. p. 236, 257), have been used in a diminutive sense; see חַרְגֹּל (hupfeln), כַּרְמֶל (Gärtchen), קַרְסֹל (Knöchel), גִּבְעֹל (Knötchen, cup of a flower).

לְ ? before monosyllables and barytone dissyllables לָ, as לָרֹב, לָנֶצַח (comp. Lgb. 628), with suff. לִי; לְךָ, לָכָה in pause לָךְ; לוֹ, לָהּ; לָנוּ; לָכֶם, לָכֶן; לָהֶם poet. לָמוֹ, f. לָהֶן, לָהֵן (Arab. لِ, Æth. ለ, Syr. ܠ), a prefixed preposition, abbreviated from אֶל, to which it is, to a considerable extent, synonymous; but with this difference, that אֶל is more frequently used in a proper

and physical sense; לְ in those which are figurative and metaphysical.

(A) it denotes prop. motion, or at least direction, and turning towards something.

(1) *to, towards, unto;* Germ. nach, an (etwas) hin, zu, gen; Gr. εἰς, πρὸς with acc.; hence קָרַב followed by אֶל and לְ to draw near to some one, מָצָא לְ to attain to anything, בּוֹא followed by אֶל and לְ Isa. 60:4, 5, 13; חָטָא לְ to sin *against* any one; very frequently used of the turning of the heart or mind to something, as חָפֵץ לְ to be well disposed towards any one, קִוָּה לְ, חִכָּה to wait for any one (harren, auf jem.); also after verbs of listening (see הִקְשִׁיב, הֶאֱזִין), desiring (see כָּלָה), good will (Ex. 20:6), etc.

(2) *to, even to;* fully עַד לְ, as לְשָׂבְעָה even to satiety, Eze. 39:19. בֵּין...לְ prop. interval...even to, i. e. between this and that, (page CXIV, B). לְ...עַד of a twofold limit, *even to*...and *even to*, Neh. 3:15. Metaph. *adeo, even.* Deu. 24:5, לֹא יַעֲבֹר עָלָיו לְכָל דָּבָר "there shall not be laid on him even any matter," i. e. not the least matter; similar to this are the following passages: 2 Chron. 7:21, ... הַבַּיִת הַזֶּה לְכָל־עֹבֵר עָלָיו יִשֹּׁם "as to this house...even all the passers by shall be astonished at it," even the men in the streets. Eccl. 9:4, כִּי לְכֶלֶב חַי הוּא טוֹב מִן הָאַרְיֵה הַמֵּת "for even a dog when living is better than a lion when dead;" even the meanest animal when alive excels the most noble if it be dead. Also used sometimes of a number to which a multitude or amount nearly approaches, like the Gr. εἰς μυρίους, πρὸς μυρίους; Germ. an hundert, 2 Ch. 5:12, כֹּהֲנִים לְמֵאָה וְעֶשְׂרִים "nearly an hundred and twenty priests." 2 Ch. 3:8; (but 1 Sa. 29:2 does not belong here).

(3) εἰς, *into*, used of something passing *into* another condition, as though *changed, transformed into* something, Gen. 2:22; Job 17:12; Lam. 5:15; Joel 3:4. 2 Sa. 5:3, "and they anointed David לְמֶלֶךְ (into) a king;" also, הָיָה לְ to become (to be changed) *into* something, zu etwas werden. Gen. 2:7, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה "and man became a living soul" (comp. הָיָה No. 2, *a*); and without the verb substantive, Job 13:12, לְגַבֵּי חֹמֶר גַּבֵּיכֶם "your bulwarks (are become) bulwarks of clay." Lam. 4:3, בַּת עַמִּי לְאַכְזָר "the daughter of my people (is become, or is) cruel." Hence—

(4) It is *the mark of the dative*, after verbs of giving, granting, delivering (see נָתַן, נָפַל), of pardoning (נָשָׂא), of consulting (יָעַץ), of sending (שָׁלַח), etc. etc.

Specially it denotes—(*a*) what is called *dativum commodi* (& *incommodi*), compare No. 8, which is also often added pleonastically to verbs of motion, as those of going (see הָלַךְ, אָזַל, שׁוּב), of fleeing (נוּס, בָּרַח), especially in the imperative and future, see Lehrg. p. 736; poet. also to other verbs, as דְּמֵה לְךָ *be thou like* (lit. for thyself), Cant. 2:17; 8:14; Job 12:11, "the palate tastes food for itself;" Job 15:28, "houses which they do not inhabit for themselves;" Ez. 37:11, נִגְזַרְנוּ לָנוּ, etc.

(*b*) *the dative of the possessor*, as הָיָה לִי, יֵשׁ לִי (see under these verbs), there is to me, I have, אֵין לִי there is not to me, I have not (see אַיִן), בֵּן לְיִשַׁי there is a son *to Jesse*, i.e. of Jesse, 1 Sam. 16:18 הַצֹּפִים לְשָׁאוּל the watchmen who were *to Saul*, i. e. Saul's watchmen, 1 Sam. 14:16 (an example which infringes the canon of Ewald, Hebr. Gram. § 308, 2, which Winer repeating, Sim. Lex. p. 509, by some oversight writes without the article צֹפִים לְשׁ׳).

(*c*) *the dative of the cause and author*, of common use in Greek, and found by a Græcism in the Latin poets: the ground of this construction will be easily understood from the following and similar phrases—Ps. 18:45, לְשֵׁמַע אֹזֶן יִשָּׁמְעוּ לִי "they submit themselves to me, to the fame, or at the fame, of my name;" Job 37:1, לְזֹאת יֶחֱרַד "to this (towards such things) my heart trembles," solchem zittert mein Herz for durch solches; Isa. 19:22, נֶעְתַּר לָהֶם "he is moved to them," he yields to their prayers. Isa. 65:1. It might be said in German, dem Winke geschieht es, for auf den Wink, in Folge und Kraft des Winkes, der Macht des Winkes gleichsam weichend. It is thus put—(*aa*) after passive verbs, יֵעָשֶׂה לָכֶם, let there be done of (by) you, Ex. 12:16; נִשְׁמַע לְס׳ it was heard by Sanballat, Neh. 6:1; קְרוּאָה לָהּ invited by her, Est. 5:12—(*bb*) after neuter verbs which have a passive power, as הָיָה לְ to be done by some one, Isa. 19:15; הָרָה לְ to be pregnant by some one.—(*cc*) in the inscriptions of poems (what is called Lamed of the author, and is also used in Arabic), מִזְמוֹר לְדָוִד a psalm of David, Ps. 3:1; 4:1, and לְדָוִד מִזְמוֹר Ps. 24:1; and without the nominative לְדָוִד *of David*, or *by David*, Ps. 25:1; 26:1; 27:1; compare the datives of the author of a similar kind, which stand alone on the Phœnician coins, as לצדנם (לְצִידֹנִים) struck *by the Sidonians*, לצר *by Tyre*, Gr. Σιδονιῶν, Τύρου.—(*dd*) in many other phrases and examples, in most of which a passive participle must be supplied, 2 Sam. 3:2, בְּכוֹרוֹ אַמְנוֹן לַאֲחִינֹעַם "his first-born (David's) was Amnon, *by Ahinoam*," i. e. born of that mother; ver. 3—5 (where some needlessly supply בֵּן, compare rather Ps. 128:6); Job 33:6, אֲנִי כְפִיךָ לָאֵל "I am even as thou (created) by God," comp. Ps. 24:1; 74:16 Hos. 6:10, שָׁם זְנוּת לְאֶפְרַיִם "there whoredoms (were committed) by the Ephraimites;" Isa. 2:12, יוֹם לַיהוָה

" the day (of a judgment to be held) by Jehovah;" Ps. 81:5, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב "a law (promulgated) by the God of Jacob;" Jon. 3:3, "Nineveh was עִיר גְּדוֹלָה לֵאלֹהִים a great city, (so made) by God," which God had, by his favour, made great and illustrious (compare page L, A); 1 Ki. 10:1 שֵׁמַע שְׁלֹמֹה לְשֵׁם יְיָ "the fame of Solomon, (prepared or given him) by Jehovah;" Ps. 3:9, לַיהוָה הַיְשׁוּעָה "by Jehovah (is) victory;" Jud. 7:18, לַיהוָה וּלְגִדְעוֹן "by Jehovah and Gideon (we shall conquer)." Also used of the instrument, הִכָּה לְפִי חָרֶב to smite with the edge of the sword (see פֶּה); רָאָה לְעַיִן to see with the eyes, Eze. 12:12; Ps. 12:5, לִלְשֹׁנֵנוּ נַגְבִּיר "with our tongue we shall prevail."

In many of the examples which have been just cited (see lett. *b*, *d*, *cc*), in Latin, *a genitive* would be used; and hence, also, in examples of other kinds, ל stands as *the sign of the genitive* (compare as to the dative in Greek when put by what is called σχῆμα Κολοφώνιον for the genitive, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ, Bernhardii Synt. Gr. p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B.*, for *de*). Specially—(*a*) where many genitives depend on one nominative, as דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשׂ׳ the chronicles of the kings of Israel, 1 Ki. 15:31; מִקֵּץ עֶשֶׂר שָׁנִים לְשֶׁבֶת אַבְרָם Gen. 16:3, compare Ruth 2:3; or where the nominative has an epithet adjoined, as בֵּן אֶחָד לַאֲחִימֶלֶךְ 1 Sa. 22:20 (in both these kinds of examples the construct state would be unsuitable, see Lehrg. p. 673).—(*b*) after numerals, Gen. 7:11, "in the six hundredth year לְחַיֵּי נֹחַ of the life of Noah;" and so רִאשׁוֹן לְכֹל the first of all, 2 Sa. 19:21, אַחַת לָהֶם one of them; Eze. 1:6.—(*c*) as a genitive marking material, Lev. 13:48; Ezr. 1:11, and–(*d*) where adverbs with the addition of ל are put before substantives, and have the force of prepositions, as סָבִיב (adv.), סָבִיב לְ (prep.); מִתַּחַת (adv.); מִתַּחַת לְ = תַּחַת (prep.); מֵעַל לְ, מִחוּץ לְ, מִקֶּדֶם לְ, etc. Lehrg. p. 631, No. 3.

Hebrew writers also sometimes, especially later ones, who somewhat inclined to Chaldaism, incorrectly used ל, the mark of the dative, *instead of the accusative*, after active verbs (as is done in Chaldee, Syriac, and Æthiopic), e. g. לָקַח לְ Jer. 40:2; אָכַל לְ Lament. 4:5; הָרַג לְ Job 5:2, compare 1 Ch. 16:37; 25:1; Psa. 135:11. Once ל is even prefixed to a whole sentence, which stands as an accusative, Isa. 8:1, "and write thereon with a common stylus 'לְמַהֵר שָׁלָל חָשׁ בַּז' this (these words), 'haste to the prey,'" etc. Compare verse 3.

As to what I formerly added (Lehrg. p. 681), that ל is found by a singular solecism prefixed even to a nominative, it now appears to me differently; although as to the particular examples I differ from Winer (Sim. Lex. p. 509, 510). Two of them, 2 Ch. 7:21; Ecc. 9:4, we have already seen under No. 1; 1 Ch. 7:1, and 24:20, 22, should apparently be rendered, "to the sons of Issachar, to the Levites," etc. sc. belonged, are to be reckoned those that follow, zu den Söhnen Issachar (gehörten). In that very difficult passage, 1 Ch. 3:2, הַשְּׁלִישִׁי לְאַבְשָׁלוֹם "the third was Absalom," by comparison with 2 Samuel 3:3, הַשְּׁלִישִׁי אַבְשָׁלוֹם the ל may be suspected as a false reading, since it is wanting in the enumeration of the other five sons (2 Sa. 3:1—4), and in twenty codices of Kennicott's collation. However, it may perhaps be defended by regarding לְאַבְשָׁלוֹם to be the accusative of the predicate depending on the verb substantive omitted; almost like Lam. 4:3 (see No. 2); and indeed Absalom, as the son of a mother of royal birth, and more famous than his brethren, may have been distinguished from the rest by the writer of the genealogy; as though he had said, der dritte, der war Absalom, etc., the third, who was Absalom.

From the primary signification of direction and turning towards, there are also the following derived and applied meanings.

(5) *as to, with regard to*, Germ. in Beziehung, Hinsicht auf, in Ansehung, an, expressed in Greek by the preposition εἰς, and by a dative (Matthiæ, Gr. § 404), in Latin by an ablative. 1 Kings 10:23, "Solomon was greater than all the kings of the earth לְעֹשֶׁר וּלְחָכְמָה as to riches and wisdom." Job 32:4, "for they were greater לְיָמִים as to days," in age. Psalm 12:7, "silver צָרוּף בַּעֲלִיל לָאָרֶץ purified in the workshop, as to earth," i. e. from earthy matter, scoria. Gen. 19:21; 42:9; Lev. 14:54; Josh. 22:10; Job 9:19. Thus used absolutely at the beginning of a sentence, Isa. 32:1, וּלְשָׂרִים לְמִשְׁפָּט יָשֹׂרוּ "and as to princes let them rule justly." Ps. 16:3,......לִקְדוֹשִׁים כָּל־חֶפְצִי בָם "as to the saints......in them only I delight."

(6) *on account of, propter*, used of cause and reason (compare Arab. لام العلة Lam causal). So לָמָּה *quare?* wherefore? why? Gr. εἰς τί; πρὸς τί; Germ. wozu? and לָכֵן, לָהֵן therefore, Gen. 4:23, "I have slain a man לְפִצְעִי because of a wound inflicted on me, וְיֶלֶד לְחַבֻּרָתִי and a young man because of a stripe." Isa. 14:9; 15:5; 30:1; 36:9; 60:9 (comp. 55:5, where it is said more explicitly לְמַעַן). Hosea 10:10.

(7) *concerning, about, of*, used of a person or thing made the object of discourse, after verbs of

saying. Gen. 20:13, אִמְרִי לִי אָחִי הוּא "say of me, he is my brother." Ps. 3:2; 22:31; of commanding, Ps. 91:11; of laughing, mocking, Gen. 21:6; Ps. 25:2; of lamenting, Isa. 15:5; 16:7; compare Arab. لِ Koran iii. 162; iv. 54.

(8) *on behalf of* any one, *for* any one (comp. No. 3, *a*). Psalm 124:1, לוּלֵי יְהוָה שֶׁהָיָה לָנוּ "unless Jehovah had been on our behalf," had stood on our side. Ps. 56:10; 118:6. Isa. 6:8, מִי יֵלֶךְ לָנוּ "who shall go for us?" Job 13:7, הַלָאֵל תְּדַבְּרוּ עַוְלָה "will ye speak iniquity on behalf of God?" Gen. 9:5, "only your blood will I require (vindicate, avenge) לְנַפְשֹׁתֵיכֶם on behalf of your lives," i. e. for the security of your life. So נִלְחַם לְ to fight for any one; הֶעְתִּיר לְ to pray, to make intercession for any one.—Hence it is—

(9) as applied to a rule or standard, *according to*. Gen. 1:11, לְמִינוֹ "according to its kind." Gen. 10:5, אִישׁ לִלְשֹׁנוֹ "every one according to his language." Nu. 4:29, "according to their tribes and families." Deu. 32:8; 1 Sa. 10:19. לְצֶדֶק according to justice, i. e. justly. Isa. 32:1. Also *as though*, *as if*. Job 39:16, הִקְשִׁיחַ בָּנֶיהָ לְלֹא לָהּ "she is cruel towards her young, as if (they were) not hers." Vulg. *quasi non sint suï*. Job 18:14, תַּצְעִדֵהוּ לְמֶלֶךְ בַּלָּהוֹת "terrors make him flee, as if (those) of a king," or military leader, (comp. Job 15:22; 27:20); Hos. 9:13, "Ephraim...was planted in a pleasant meadow לְצוֹר like Tyre"(pr. as if he were Tyre); יָצָא לַחָפְשִׁי he went out (from bondage) free; which is also expressed without לְ, יָצָא חָפְשִׁי.

(B) More rarely לְ is used—(1) of *rest*, or *tarriance at a place*, or *in a place* (compare אֶל letter B), like the Gr. εἰς, ἐς for ἐν, and the Germ. zu for in, an, e. g. zu Leipzig; as לְיַד פ׳ at one's side; לִימִין פ׳ at some one's right hand (p. CCCLI, B); לְפֶתַח אָהֳלוֹ "at the door of his tent," Num. 11:10; לְפִי קָרֶת at the entrance of the city, Prov. 8:3; לְחוֹף יַמִּים by the sea shore, Gen. 49:13; לְעֵינֵי פ׳ at the eyes, i. e. before the eyes, in the sight of any one, לִפְנֵי id. This usage is yet more widely extended by the poets and later [?] writers, who sometimes put לְ for the common בְּ, e.g. לַחוּץ Ps. 41:7, and לַחוּצָה 2 Ch. 32:5, i. q. בַּחוּץ without, outside; מֶלֶךְ גּוֹיִם לְגִלְגָּל Jos. 12:23; לְמִצְפָּה at Mizpah, Hos. 5:1; לַשַּׁחַת in the pit, i.e. in prison, Isa. 51:14. It is applied—

(2) to *time*, and is spoken—(*a*) of *the point of time at which*, and *in which*, any thing is done; especially used in poetry, and in imitation by the later writers, as לַבֹּקֶר in the morning, Psa. 30:6; 59:17; Amos 4:4, for the common בַּבֹּקֶר; לָאוֹר at daylight, Job 24:14; לָעֶרֶב in the evening, Gen. 49:27; Ps. 90:6, Ecc. 11:6, for the common בָּעֶרֶב; לְעֵת עֶרֶב Gen. 8:11; לְרוּחַ הַיּוֹם, Gen. 3:8; לְעֵת בּוֹא הַשֶּׁמֶשׁ at the time of sunset, Jos. 10:27, and conjointly לַבֹּקֶר וְלָעֶרֶב 1 Ch. 16:40; 2 Ch. 2:3.—(*b*) used of *space of time within* which anything is done: לִשְׁלֹשֶׁת הַיָּמִים within three days, Ezr. 10:8; אַחַת לְשָׁלֹשׁ שָׁנִים once in three years, 1 Ki. 10:22; and even—(*c*) of a *space of time after* which any thing is to be (just as Gr. εἰς ἐνιαυτόν is *through* the space of a year (*for* a year) and *after* a year): Gen. 7:4, לְיָמִים עוֹד שִׁבְעָה after seven days, Germ. in (nach) noch sieben Tagen; Am. 4:4, לִשְׁלֹשֶׁת יָמִים after (every) three days; 2 Sam. 13:23, לִשְׁנָתַיִם יָמִים "after two years;" 11:1. Some examples of לְ prefixed to a noun of time do not belong here, in which it is really the sign of the dative, e.g. Ex. 34:2, נָכוֹן לַבֹּקֶר ready for the morning; Prov. 7:20, "he will come home לְיוֹם כֶּסֶא by the day of the full moon (to the festival)." Germ. zum Feste.

(3) of the *condition* or *state in which* any one is, as לְבַד in separation, i. e. separately; לָבֶטַח in security, i. e. securely, confidently; לָחֳלִי in sickness, i. e. sick, Isaiah 1:5; לִרְקָמוֹת in (garments) of many colours, Ps. 45:15.

An infinitive with ל prefixed (as לַעֲשׂוֹת) is rendered in Latin—(1) *ad faciendum*, *to do*, as marking purpose and end, e. g. Cant. 5:5, "I rose up לִפְתֹּחַ to open;" עֵת לָלֶדֶת "a time to bring forth," Ecc. 3:2; קְרֹבָה לָנוּס near to fly (thither), Gen. 19:20: also *something to be done*, *faciendum*: מַה לַּעֲשׂוֹת what is to be done? 2 Ki. 4:13; Isa. 5:4; 10:32.

(2) *faciendo*, *for doing*, הָיָה לַעֲשׂוֹת to be ready or disposed for doing anything (see הָיָה No. 1, *d*), and ellipt. יְהוָה לְהוֹשִׁיעֵנִי "Jehovah (is ready) for saving me," he will save me, he desires my welfare, Isa. 38:20; 21:1; 44:14.

(3) *faciendi*, *of doing*, Num. 1:1, "in the second year לְצֵאתָם of their going out," i. e. after they had gone out.

(4) *that*, *so that* (one might do), Num. 11:11; Isa. 10:2.

(5) *even to*, *until* (one might do), compare above, A 2, Isa. 7:15.

(6) *on account of*, *because* (see A, 6), Isa. 30:1.

(7) *in that*, *while*, *when* (one might do), לֵאמֹר *in that* he said; לִפְנוֹת עֶרֶב when evening drew on, Gen. 24:63, compare Jud. 19:26; לַעֲשׂוֹת when he makes, Job 28:25 (for which there is בַּעֲשׂוֹת, verse 26).

(8) *as if*, *as though* (A, 9), 1 Sa. 20:20.

Farther, לְ is prefixed to an infinitive when it is the complement of verbs which can also be used absolutely, e. g. Gen. 11:8, וַיַּחְדְּלוּ לִבְנוֹת Germ. sie

töten auf zu bauen; Deut. 3:24, הַחִלּוֹתָ לְהַרְאוֹת "thou hast begun to shew." In such cases לְ may be omitted, e. g. הוֹסִיף followed by a bare infinitive, Am. 7:8; 8:2; with לְ prefixed, Am. 7:13, just as in Latin a bare infinitive is used, and in poetry, indeed, it is mostly omitted, see the verbs בִּקֵּשׁ, הֶאֱמִין, מֵאֵן, אָבָה, לָמַד, חָפֵץ, and the like.

Once לְ appears to be used as *a conjunction*, and is prefixed to a finite verb (as in Arab. لِ for لِكَيْ, and Ch. לְ lett. B), for *that;* thus, 1 Ki. 6:19, where the common reading לְתִתֵּן may be rendered *that thou mayest place.* But as in this connexion this would be rather harsh, perhaps Ewald may be followed (Hebr. Gram. p. 213), in taking תִּתֵּן as a doubled infinitive, as in 1 Ki. 17:14.

לְ Chald. (A) prep. i. q. Hebr.—(1) *to, towards* (used of place), Dan. 2:17; 4:19; 6:11; 7:2.

(2) the mark of *the dative*, Dan. 2:5, 7, 9, and often also of *the accusative* after active verbs, Dan. 2:10, 23, 24, 25; 5:4; also of *the genitive*, Ezr. 5:11; 6:3, 15.

(3) It is prefixed to the infinitive after verbs of speaking, commanding, etc., Dan. 2:9, 10, 12.

(B) conj. *that*, which, when prefixed to a future, gives it a conjunctive, optative, and imperative power (compare the French *que je sois*). The preformatives of the future then are omitted, see הֲוָא Dan. 2:20, לֶהֱוֵא מְבָרַךְ "blessed be;" Dan. 4:22, "amongst the beasts of the field לֶהֱוֵא מְדֹרָךְ let thy dwelling be;" Dan. 2:29, מָה דִּי לֶהֱוֵא "what shall come to pass" (unless here לֶהֱוֵא be put for the fuller לְמֶהֱוֵא).

לֹא ["and לוֹא 35 times, according to the final Masora"], an adverb of negation, NOT, anciently pronounced also לִי, לַי, לָא (compare אוּלַי, לוּלֵי, לוּלֵא), Aram. and Arab. לָא, لَا, لَمْ, compare as to these syllables which have a negative power, (page XXI, A). Like the Gr. *οὐ, οὐκ*, it expresses an absolute negation; and hence it is put (unlike אַל, which see) with preterites, Gen. 2:5; 4:5, and futures, as—(*a*) simply expressing a negative, לֹא תַעֲזֹב "thou wilt not leave," Ps. 16:10.—(*b*) in prohibitions, Ex. 20:15, לֹא תִגְנֹב "thou shalt not steal;" verse 5; Gen. 24:37; Lev. 19:4; 25:17; Deu. 25:4 (where it differs from אַל, which is dehortatory; but compare Prov. 22:24).—(*c*) rarely used in sentences expressive of end (where commonly there is אַל), although this use is denied by Winer (Sim. Lex. p. 514). [Doubted by Ges. in Thes.] Ex. 28:32, לֹא יִקָּרֵעַ "that it be not rent" ["(so) that it shall not be rent," Ges. in Thes., rejecting the other rendering]; Ex. 39:23; Job 22:11; Isa. 41:7. Also as to its use these particulars are to be observed—

(1) It is put absolutely when answering a question, *no;* Job 23:6, "will he contend with me with all his strength? no (לֹא), only," etc.; also in refusing, Gen. 19:2, "not (so), but we will lodge in the street."

(2) It stands as an interrogation when an affirmative answer is expected (different from אַל No. 4), for הֲלֹא *nonne?* like the Gr. *οὐκ*, Il. x. 165; iv. 242; especially thus found in sentences connected with what has preceded, Job 14:16, לֹא תִשְׁמֹר עַל חַטָּאתִי "dost not thou watch over my sin?" Job 2:10; 2 Ki. 5:26; Jer. 49:9; Lam. 3:36.

(3) It is put for בְּלֹא *without;* 1 Ch. 2:30, "and Seled died לֹא בָנִים without children;" Psalm 59:4; 2 Sa. 23:4; Job 34:24; לֹא דֶרֶךְ without a way, Job 12:24; לֹא אִישׁ without men, devoid of men, Job 38:26.

(4) It is, i. q. טֶרֶם *not yet*, 2 Kings 20:4; Psalm 139:16.

(5) It is prefixed to nouns—(*a*) to adjectives to make them negative, לֹא חָסִיד impious, Psalm 43:1; לֹא עָז infirm, Prov. 30:25.—(*b*) to substantives, as לֹא אֵל as if it were *non-deus, not-god*, i. e. an idol, a god only in name, Deut. 32:21; Jer. 5:7; לֹא עֵץ *not wood*, used of a man in opposition to a rod or instrument of wood, Isa. 10:15; לֹא אִישׁ, לֹא אָדָם used of God as not to be compared with mortals, Isa. 31:8. As to the phrase לֹא כֹל, see under כֹּל No. 3. Some ascribe to לֹא, also a signification as a substantive, *nothing*, but there are no certain instances of it so used. Job 6:21, the reading is very doubtful, and Job 31:23, לֹא אוּכַל should be rendered *I could not* (do any thing of the kind); compare however Chald לָא, לָה Dan. 4:32.

With prefixes—

(A) בְּלֹא.—(1) A preposition of various significations, according to the various uses of the particle בְּ.—(*a*) *not in* (a certain time); compare בְּ of time, letter A, No. 1, i. e. *out of, beyond* a certain time; Lev. 15:25, בְּלֹא עֶת־נִדָּתָהּ "beyond the time of her uncleanness;" also *before* (i. q. בְּטֶרֶם); Job 15:32, בְּלֹא יוֹמוֹ "before his time;" compare above לֹא for טֶרֶם No. 4.—(*b*) *not for* (some price); compare בְּ of price, letter B, 9, Isa. 55:1; Ps. 44:13; and thus לֹא בְ Isaiah 45:13.—(*c*) *not with* (any thing), i. e. *without;* 1 Chron. 12:33, בְּלֹא לֵב וָלֵב "not with a double heart," i. e. with a unanimous heart, with the whole soul; compare Psalm 17:1; Job 8:11; Ezek. 22:29. In the same sense לֹא בְ is used, as לֹא בְיָד without hand (of man), Job 34:20; לֹא בְכֶסֶף not with

silver, i. e. so as to obtain silver, Isa. 48:10 (Syriac ܕܠܐ without).—(*d*) *not through;* compare בְּ of instrument and cause, letter C, No. 2; Job 30:28, "I go blackened בְּלֹא חַמָּה not (blackened) by the sun." In some instances בְּלֹא is also concisely used for בַּאֲשֶׁר לֹא; Isa. 55:2, בְּלֹא לְשָׂבְעָה "for that which does not satisfy;" 2 Ch. 30:18, "they eat the Passover בְּלֹא כַכָּתוּב not according to the written precept," prop. in a manner which was not according to that which was written; auf die Art, die nicht nach der Schrift war; Jer. 2:11.

(2) Conj. followed by a fut., Germ. ohne daß; *so that not*, Lam. 4:14, בְּלֹא יוּכְלוּ יִגְּעוּ בִּלְבֻשֵׁיהֶם "so that (men) could not touch their garments."

(B) הֲלֹא *nonne? is not?* Genesis 4:7; 20:5; Job 1:10; Nu. 23:26; *annon?* 1 Ki. 1:11. Such a question requires an affirmative answer, and thus הֲלֹא is often simply an affirmation, almost i. q. הֵן, הִנֵּה *lo!* 1 Sam. 20:37, הֲלֹא הַחֵצִי מִמְּךָ וָהָלְאָה "lo! the arrow (is) beyond thee;" 2 Sa. 15:35; Ruth 2:8; Pro. 8:1; 14:22; 22:20; Job 22:12 (in the other hemistich רְאֵה). Hence the author of the Chronicles, instead of הֲלֹא in the books of Kings, has often used הִנֵּה, e. g. 2 Ki. 15:36, הֲלֹא הֵם כְּתוּבִים עַל סֵפֶר "behold these things are written in the book," etc.; comp. 2 Ch. 27:7; and so, 2 Ki. 20:20; 21:17; compared with 2 Ch. 32:32; 33:18; 35:27; and so often, see Gesch. der Heb. Spr., p. 39. The LXX. also often render הֲלֹא by ἰδού, Josh. 1:9; 2 Ki. 15:21. In Samaritan and Rabbinic הלא is commonly used for הנה, and in the same sense in Arabic أَلَا, هَلَّا, see Lehrg. p. 834.

(C) לְלֹא.—(1) *without;* once 2 Ch. 15:3, *so that* he have *not*.

(2) *as if not;* see לְ A, 9. Elsewhere it is for לַאֲשֶׁר לֹא Isa. 65:1; Job 26:2.

Note 1. By a certain neglect in orthography לֹא is sometimes written for לוֹ *to him;* according to the Masorah fifteen times, Ex. 21:8; Lev. 11:21; 25:30; 1 Sam. 2:3; 2 Sam. 16:18; Ps. 100:3; 139:16; Job 13:15; 41:4; Ezr. 4:2; Pro 19:7; 26:2; Isa. 9:2; 63:9; on the contrary three times לוֹ is written for לֹא, 1 Sam. 2:16; 20:2; Job 6:21[?]but several of these examples are uncertain.

Note 2. Some suppose the particles לָכֵן and לָהֵן to be compounded of לְ and כֵּן, הֵן, but לְ in these is the prefixed preposition; see p. CCCCIII, A, and below לָהֵן.

לָא, once לָה (Dan. 4:32 כת ב), i. q. Hebr. לֹא.

(1) *not*, Dan. 2:5,9,10,11; 3:12,14; הֲלָא *annon?* ib. 3:24; 4:27.

(2) *nothing*, Dan. 4:32.

לֹא דְבָר ("without pasture"), [*Lo-debar*] pr. n. of a town in Gilead, 2 Sa. 17:27, which is called 2 Sa. 9:4, 5, לוֹ דְבָר.

לֹא עַמִּי ("not my people"), [*Lo-ammi*], the symbolic name of a son of Hosea, Hos. 1:9.

לֹא רֻחָמָה ("not having obtained mercy"), [*Lo-ruhamah*], symbolic name of a daughter of Hosea, Hos. 1:6, 8; 2:25.

לָאַב an unused root. Arab. لَابَ Med Waw, *to thirst;* cognate to لَهِبَ to burn; whence the noun תַּלְאוּבוֹת which see.

לָאָה (cogn. to לָהָה)—(1) pr. TO LABOUR (see Niph.).

(2) *to be wearied, to be exhausted.* Job 4:5, "because calamity now toucheth thee, וַתֵּלֶא thou faintest;" followed by לְ with inf. *to labour in vain*, not to be able, Gen. 19:11.

(3) *to be weary* of anything, *to be offended at*, Job 4:2.

NIPHAL, i. q. Kal, but of more frequent use—(1) *to labour*, followed by an inf. Jer. 9:4, הַעֲוֵה נִלְאוּ "they labour to act perversely," especially "to labour in vain;" Jer. 20:9; Isa. 16:12.

(2) *to be wearied, to be exhausted*, Ps. 68:10; followed by בְּ Isa. 47:13.

(3) *to be weary* of anything; followed by an inf., Isa. 1:14; Jer. 6:11; 15:6; followed by a gerund, Prov. 26:15, "it grieveth him (the sluggard) to bring back his hand to his mouth." Used of loathing, Exod. 7:18.

HIPHIL הֶלְאָה—(1) *to weary, to fatigue*, Job 16:7; Eze. 24:12.

(2) *to weary out*, or overcome any one's patience, Isa. 7:13; Mic. 6:3.

Derivatives, תְּלָאָה and—

לֵאָה ("wearied") pr. n. *Leah*, the elder daughter of Laban, and the wife of Jacob, Gen. 29:16, sq.; ch. 30, 31.

לָאַט i. q. לוּט and לָהַט TO WRAP ROUND, TO MUFFLE, 2 Sa. 19:5 (with this accord Sanscr. *lud;* Gr. λάθω, λανθάνω: Lat. *lateo*). לָאט Job 15:11: see under אַט.

לְאַט adv. *gently*, see אַט.

לָאט i. q. לָט part. Kal of the root לוּט which see.

לָאַךְ an unused root; Arabic لَأَكَ Conj. IV

Æthiopic ለአከ: to depute, to send a messenger; ተለአከ: (to be sent) to wait upon, to minister; ለአክ: minister, servant. (Kindred roots are הָלַךְ, יְלַךְ and Lat. *legavit.*)

Derivatives, מַלְאָךְ, [מַלְאָךְ] מְלָאכָה, מְלֶאכֶת [מַלְאֲכוּת], pr. n. [מַלְאָכִי].

לָאֵל ("by God," sc. created; comp. Job 33:6), [*Lael*], pr. n. m., Num. 3:24.

לאם an unused root, perhaps denoting the same as אָמַם, עָמַם. (Arab. لأم is, to agree, to be congruent, so far at least as its meaning can be gathered from its derivatives; perhaps, to gather together. [See other conjectures in Thes.]). Hence—

לְאֹם suff. לְאֻמִּי, לְאוּמִּי Isa. 51:4; plur. לְאֻמִּים m.—(1) *a people, a nation,* Gen. 25:23; 27:29; Ps. 7:8; 9:9.

(2) [*Leummim*], pr. n. of an Arabian tribe, Gen. 25:3; supposed to be the same as the Ἀλλουμαιῶται of Ptolemy.

[**לְבָא**; see לָבָה].

לֵב followed by Makk. לֶב־, with suff. לִבִּי, לִבְּךָ pl. לִבּוֹת; and (what is the same)—

לֵבָב constr. לְבַב, suff. לְבָבִי, לְבַבְכֶם, plur. לְבָבוֹת (1 Ch. 28:9); with suff. once לִבְבֵהֶן Nah. 2:8, m.

(1) *the heart,* perhaps so called from being hollow ["so called from fatness"]; see the root לָבַב. (Arab. لُبّ, Syr. ܠܶܒܳܐ, Æthiop. ልብ: id.) 2 Sam. 18:14; Ps. 45:6, etc. As the heart is the central point of the blood and the seat of life, it often means—

(*a*) i. q. נֶפֶשׁ (Hom. φρένες), *the soul, life* (das Lebensprinzip des Körpers), Psa. 73:21; 84:3; 102:5; Jer. 4:18 (comp. נֶפֶשׁ verse 10). Hence the heart is said *to live* (to be refreshed), Ps. 22:27; to be sick, Isa. 1:5; and even to sleep and to wake (Ecc. 2:23; compare 8:16; Cant. 5:2); and *to stay the heart,* is applied to those who take food and drink (see סָעַד). *The heart* is also regarded by Hebrew writers, as—

(*b*) the seat of *the senses, affections, and emotions of the mind,* of various kinds, as love (Jud. 16:15, "thy heart is not with me," i. e. thou dost not love me; and on the contrary, *to love with the whole heart,* or breast, Deut. 4:29; 6:5); confidence (Prov. 31:11); contempt (Prov. 5:12); joy (Ps. 104:15); sorrow, contrition (Ps. 109:16); bitterness (Ps. 73:21); despair (Ecc. 2:20); fear (Ps. 27:3; compare Isa. 35:4; Jer. 4:9); security (נָכוֹן לֵב Ps. 57:8; 108:2); fortitude (Ps. 40:13; 1 Sam. 17:32); and, poetically, a sick, wounded, or grieved heart is ascribed to the sorrowful (Proverbs 13:12; 14:13; Isa. 61:1); a melted heart to the timid, Isa. 13:7; Deu. 20:8; *a hard heart* (see קָשֶׁה, שְׁרִירוּת), like a stone (Ezek. 11:19; 36:26), uncircumcised (Lev. 26:41), to the stubborn and inflexible. The words too, by which we utter those feelings, are poetically attributed to the heart; and thus *the heart* is said to cry out (Hos. 7:14), to lament (Isa. 15:5), to sigh (Ps. 38:9); and those are said to *pour out their heart* who pour out their tears, Lam. 2:19. Also—

(*c*) it is applied to the *mode of thinking and acting;* a sense in which a pure heart is ascribed to any one (Psalm 51:12), a sincere heart (1 Ki. 3:6), faithful (Neh. 9:8), upright (1 Ki. 9:4); and, on the contrary, a perverse heart (Psalm 101:4), stubborn (Pro. 7:10), deep, i. e. not to be explored (Ps. 64:7), impious (Job 36:13); and double-minded men are said to speak *with a double heart,* Psa. 12:3, בְּלֵב וָלֵב יְדַבֵּרוּ; see, on the other hand, 1 Chr. 12:33, בְּלֹא לֵב וָלֵב with a sincere heart. A heart that is wide (רְחַב Prov. 21:4), great (גֹּדֶל Isa. 9:8), high (גָּבַהּ Ezek. 28:5) signifies pride; but the former of these expressions also signifies joy (Isa. 60:5). It is—

(*d*) the seat of *will and purpose.* 1 Sa. 14:7, עֲשֵׂה כָּל־אֲשֶׁר בִּלְבָבֶךָ "do all that is in thy heart," what thou willest, hast determined. Isaiah 10:7, לְהַשְׁמִיד בִּלְבָבוֹ "to destroy is in his heart." Isa. 63:4, "the day of vengeance בְּלִבִּי is in my heart," i. e. I have decreed it, and will accomplish it. In this sense the heart is said to be willing (Ex. 35:22), rebellious (Jer. 5:23). כִּלְבָבִי i. e. according to my heart, at my will, 1 Sa. 13:14. Farther—

(*e*) *intellect* and *wisdom* are also ascribed to the heart (compare لُبّ heart, understanding; Lat. *cor,* Cic. Tusc. i. 9; Plaut. Pers. iv. 4, 71, and *cordatus,* i. e. discreet); and even *the faculty of thinking* (Isa. 10:7; 1 Chr. 29:18). 1 Ki. 10:2, "(the queen of Sheba) spake with him all that was in her heart," i. e. she knew. Jud. 16:17, "he told her all his heart," all that he knew. Ecc. 7:21. Hence one is called חֲכַם לֵבָב Job 9:4 (comp. 1 Ki. 10:24); and on the contrary, חֲסַר לֵב foolish, void of understanding, Pro. 7:7; 9:4; אַנְשֵׁי לֵב men of heart, i. e. understanding, Job 34:10. Job 12:3, גַּם־לִי לֵבָב כְּמוֹכֶם "I also have understanding as well as you." כֹּחַ לֵב Job 36:5, is spoken of the highest wisdom of God. *A fat heart* is one that is dull, devoid of sense (see שָׁמַן), Isa. 6:10.

(2) metaph. *the middle part, interior, midst*

e. g. of the sea, Exod. 15:8; of heaven, Deut. 4:11. 2 Sam. 18:14, בְּלֵב הָאֵלָה "in the midst of the terebinth."

לֵב [suff. לִבִּי], Ch. id. Dan. 7:28.

לָבָא & לָבָה an unused root, whence are derived לָבִיא, לְבִיָּא, לְבִי, a lion, a lioness. I have hardly any doubt of its being onomatopoetic, in imitation of the sound of roaring; like the old Germ. luwen, lúwen, leuen; Engl. *to low;* whence the Germ. Löwe, Leu; Gr. λέων. [In Thes. another origin is also suggested; Arab. لبى to be voracious.]

לְבָאִים ,לְבָאוֹת—(1) *lions*, from the sing. לְבִי, [and לָבִיא] which see.

(2) [*Lebaoth*], pr. n. of a town of the tribe of Simeon, Josh. 15:32; more fully בֵּית לְבָאוֹת 19:6.

לָבַב a root unused in Kal; prob. i. q. נָבַב (comp. Job 11:12), TO BE HOLLOW ["prob. TO BE FAT, the primary idea lies in the smoothness of fat things." See Thes.]; hence לֵב, לֵבָב, לִבָּה the heart, and לְבִיבָה a kind of cake, so called from its hollow form, [but see above as to the meaning of this root].

NIPHAL, denom. from לֵבָב pass. of Piel No. 1, *to be deprived, to be void of heart*, i. e. of mind, of understanding. Job 11:12, וְאִישׁ נָבוּב יִלָּבֵב וְעַיִר פֶּרֶא אָדָם יִוָּלֵד "but man (is) empty, (and) void of understanding, and man is born (like) a wild ass's colt;" signifying the imbecility and dulness of the human understanding when compared with the divine wisdom. There is a play of words in the use of the verbs נָבוּב and יִלָּבֵב of a like origin. I formerly objected to this interpretation, which alone is suitable to the context, on the ground that there is no example of the privative power of Piel being transferred to Niphal; but this is removed by Arabic examples, as مكبود wounded in the liver. Or perhaps it may be inquired by the learned, whether the signification of dulness in יִלָּבֵב may not be drawn from the verb לבב itself, in the sense of hollowness [but has it such a sense?], so that יִלָּבֵב may be almost the same as נָבוּב. Others, by comparison of Syr. ܠܒܒ to make wise, to add understanding; Ethpael, to be made wise, strengthened, render "but dull man becomes wise, (when) a man shall be born the colt of a wild ass," i. e. never; but this is contrary to the dignity of the Hebrew language.

PIEL לִבֵּב—(1) denom. from לֵבָב, *to wound, to take away* any one's *heart* (spoken of a maiden), Cant. 4:9. Compare as to such denominatives, Heb Gram. § 51, 2.

(2) denom. from לְבִיבָה *to make such cakes*, 2 Sa 13:6, 8 (see לְבִיבָה).

לֵבָב m. *heart*, see לֵב.

לְבַב m. Ch. id. with suff. לִבְבָךְ, לִבְבֵהּ Dan. 2:30; 5:22.

[**לְבִבוֹת** see לְבִיבוֹת.]

לְבַד *alone*, see בַּד.

לַבָּה contr. from לַהֶבָה *flame*, Ex. 3:2, like יַקְטִיל for יְהַקְטִיל; according to others, from the root לבב, לבלב; Samar. to shine, to give light.

לִבָּה f. of the word לֵב *heart*, Ezek. 16:30; plur. לִבּוֹת (see לֵב) Ps. 7:10; Pro. 15:11.

לְבוֹנָה see לְבֹנָה.

לְבוּשׁ ,לְבֻשׁ m. (once f. see No. 2, from the root לָבַשׁ).

(1) *a garment, clothing*, Job 24:7, 10; 31:19; 38:14; Est. 6:9, 10, 11; specially *a splendid garment.* Job 38:14, וְיִתְיַצְּבוּ כְּמוֹ לְבוּשׁ "and (all things) stand forth as in splendid attire," spoken of the earth, shone upon by the morning sun; comp. Est. 6:9, 10, 11; Isa. 63:1. Poet. used of the scaly coat of the crocodile, Job 41:5.

(2) *a spouse, a wife*, by a metaphor in common use in Arabic, Mal. 2:16 (where it is construed with a fem.), compare Koran, Sur. ii. 183, "Wives are your attire, and you are theirs." Compare also the verbs لبس, ثاب to put on a garment; also to lie with a woman. More examples are given by Schultens in Animadv. ad Ps. 65:14.

לְבוּשׁ Ch. i. q. Hebr. No. 1, Dan. 3:21.

לָבַט unused in Kal; Arab. لبط to cast on the ground, to prostrate.

NIPHAL, TO BE THROWN HEADLONG, TO FALL DOWN, TO PERISH, Prov. 10:8, 10; Hos. 4:14.

לְבִי pl. m. לְבָאִם *lions*, Psa. 57:5; fem. לְבָאוֹת *lionesses*, Nah. 2:13, see לָבִיא.

לָבִיא *a lion*, so called from his *roaring*, see לָבָא, a word altogether poetic, Gen. 49:9; Num. 24:9; Deut. 33:20; Job 4:11; 38:39; Isa. 5:29; 30:6 etc. (Arab. لباة, لبية, لبوة, also لبوة a lioness; Copt ⲗⲁⲃⲟⲓ a bear [also a lion and lioness].) Bochart considers, Hieroz. i. p. 719, that this word does not

signify a lion, but a lioness, principally influenced by the passage, Eze. 19:2, and by an etymology, from لبا to draw the first milk, IV. to suckle with the first milk; but in Eze. loc. cit., there occurs the form לְבִיָּא, and the proposed etymology lacks even the appearance of truth. [In Thes., however, Bochart's supposition is treated with more favour, although on different grounds, especially as being more suited to the context of the passages.]

לְבִיָּא f. (for לְבִיָּה), Eze. 19:2, *a lioness.*

לְבִיבוֹת [the actually occurring form is לְבִבוֹת], f. pl. *a kind of cake* made in a frying pan, as if *saganum* of Apicius, prob. so called from their hollow form, twisted together (eine Art zusammengerollter Eierkuchen, Blinzen) [This depends on whether לָבַב has any such meaning as *to be hollow;* Gesenius says, in Thes., "prob. *with plenty of fat*"], from the root לָבַב, 2 Sam. 13:6, 8, 10. Hence the denominative verb לִבֵּב, which see. LXX. κολλυρίδες. Vulg. *sorbitiuncula.*

לָבַן—(1) TO BE WHITE, unused in Kal, see לָבָן, לִבְנֶה.

(2) denom. from לְבֵנָה *to make bricks,* Gen. 11:3; Ex. 5:7, 14. (Arab. لبن id.)

HIPHIL—(1) trans. to make white, metaph. *to purge, to cleanse* from the filthiness of sins, Dan. 11:35.

(2) intrans. *to be white* (compare as to verbs of colour in Hiph., Heb. Gram. § 52, 2), Ps. 51:9; Isa. 1:18; Joel 1:7.

HITHPAEL, *to purge oneself* [or, *to be purged*], Dan. 12:10.

The derivatives follow immediately, except מַלְבֵּן.

לָבָן—(1) adj. f. לְבָנָה *white,* Ex. 16:31; Levit. 13:3, seq.

(2) pr. n. *Laban,* the son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24:29, 50; chapters 29—31. [Name of a place, Deut. 1:1.]

לָבֵן i. q. לָבָן No. 1, const. state לְבֶן־ Gen. 49:12.

["לַבֵּן Ps. 9:1 עַל מוּת לַבֵּן. Here some take לַבֵּן as a pr. name *Labben* of one of David's enemies; others regard ל as servile and בֵּן as the pr. n. of a Levite, as in 1 Ch. 15:18. Some moderns suppose מוּת לַבֵּן to be the name of a musical instrument. Better to read עֲלָמוֹת לַבֵּן as in many MSS., *with virgins' voice* (עַל עֲלָמוֹת Ps. 46:1) *for the boys,* to be sung by them. בֵּן being taken as a collective." Ges. add.]

לְבָנָה f.—(1) *white,* poet. for *the moon,* like חַמָּה for the sun, and Arab. قَمَر the moon, from قمر to be white, Cant. 6:10; Isa. 24:23; 30:26.

(2) [*Lebanah*], pr. n. m. Ezra 2:45; Neh. 7. 48 [א].

לְבֵנָה f. pl. ־ִים *a brick, a burnt tile,* Gen. 11:3; Eze. 4:1, so called from the *white* and *chalky* clay of which bricks were made, according to Vitruv. ii. 3. Arab. لَبِن id. Compare מַלְבֵּן.

לִבְנֶה m. a kind of tree or shrub, so called from the white colour of the bark or leaves, Gen. 30:37; Hosea 4:13. According to the LXX. and Arabic translator, in Genesis, *styrax;* Arab. لُبْنَى, according to the LXX., Hos., and Vulg. Gen., λεύκη, *the white poplar.* See Celsii Hierobot. t. I. p. 292; compare Michaëlis Supplem. p. 1404.

לִבְנָה f.—(1) *whiteness, transparency,* Ex. 24:10.

(2) [*Libnah*], pr. n.—(*a*) of a town in the plain country, of the tribe of Judah; a royal city of the Canaanites, afterwards a city of the priests and a city of refuge, Jos. 10:29; 12:15; 15:42; 21:13; 2 Ki. 8:22; 19:8; 23:31.—(*b*) of a station of the Israelites in the desert, Num. 33:20.

לְבֹנָה & לְבוֹנָה (Gr. λίβανος, λιβανωτός), [Arab. لُبَان, Syr. ܠܒܘܢܬܐ], f.

(1) *frankincense,* Lev. 2:1, 15; 5:11; 24:7; Num. 5:15; Isa. 60:6, etc., so called from the white colour of the purest frankincense (Plin. H. N. xii. 14). It is spoken of as growing, not only in Arabia (Isa. 60:6; Jer. 6:20), but also in Palestine (Cant. 4:6, 14), unless in the Canticles some other odoriferous herb is intended.

(2) [*Lebonah*], pr. n. of a town near Shiloh, only mentioned Jud. 21:19 [now prob. El Lubban اللبن, Rob. iii. 90].

לִבְנַת see שִׁיחוֹר לִבְנָת.

לְבָנוֹן (in prose always with art. הַלְּבָנוֹן 1 Ki. 5:20, 23; Ezra 3:7; poet. without art. Ps. 29:6; Isa. 14:8; 29:17; compare Lehrg. p. 656), pr. n. Mount *Lebanon* (Gr. Λίβανος), on the borders of Syria and Palestine, consisting of two very high ridges, of which the western is called *Lebanon, Libanus* κατ' ἐξοχήν: the eastern ridge is partly covered with perpetual snow (Jer. 18:14, whence its Hebrew name לְבָנוֹן,

Ch. טוּר תַּלְגָּא, Arab. جبال الثلج the mountain of snow, compare *Alpes*), this is called *Antilibanus*, and towards the south, in Hebr. חֶרְמוֹן, which see. The modern name of the valley between Lebanon and Anti-Lebanon is بقعة *Bekaa*, but it is, however, altogether a different place from בִּקְעַת הַלְּבָנוֹן the valley of Lebanon, Jos. 11:17; 12:7, as to which see page CXXXVI, B. See Relandi Palæstina, t. i. 311; Oedmann, Verm. Sammlungen, fasc. ii. No. 9; Burckhardt's Travels in Syr. p. 1, seq.; p. 214, seq.; Rosenm. Bibl. Alterthumsk. i. 2, p. 236, seq.

לִבְנִי ("white"), [*Libni*], pr. n. of a son of Gershon, Ex. 6:17; Num. 3:18. Patron. id. Numbers 3:21; 26:58.

לָבַשׁ and **לָבֵשׁ** fut. יִלְבַּשׁ ["Arab. لَبِسَ, Æth. ለበሰ:, Syr. ܠܒܶܫ"].—(1) TO PUT ON a garment, TO CLOTHE ONESELF WITH a garment, followed by an acc., Lev. 6:3, 4; 16:23; 24:32; once followed by בְּ, like the Lat. *induit se veste*, Est. 6:8 (compare لبس Med. Kesra followed by an acc. and ب of the garment), absol. Hag. 1:6. Part. pass. construed with an acc. or gen., e. g. לָבוּשׁ בַּדִּים Eze. 9:2, and לְבוּשׁ הַבַּדִּים, verse 11, seq. Compare חָגוּר.

(2) It has various figurative uses, Ps. 104:1, הוֹד וְהָדָר לָבָשְׁתָּ "thou art clothed with splendour and majesty;" Job 7:5, לָבַשׁ בְּשָׂרִי רִמָּה "my body is clothed with worms," covered over with worms; Ps. 65:14, לָבְשׁוּ כָרִים הַצֹּאן "the pastures are clothed with flocks;" לְבֻשׁ הֲרֻגִים "clothed with the slain," i. e. lying in the midst of the slain, lying on some and covered over with others, Isa. 14:19. The expression is often used, *to be clothed* with shame, i. e. to be covered with shame, Job 8:22; Psalm 35:26; 109:29; *with justice*, Job 29:14; *terror*, Eze. 26:16; *salvation*, 2 Chron. 6:41, etc.; compare the phrases in Homer, δύειν ἀλκήν, Il. xix. 36; ἕννυσθαι ἀλκήν, Il. xx. 381; ἐπιέννυσθαι ἀλκήν, Od. ix. 214. There is a play on the double use of this word, Job 29:14, צֶדֶק לָבַשְׁתִּי וַיִּלְבָּשֵׁנִי "I have put on righteousness, and it has put me on," i. e. I am covered without with righteousness as a garment, and within it wholly fills me. Connected with this latter use is the expression by which *the Spirit of God* is said *to put on any one*, i. e. to fill him, Jud. 6:34; 1 Ch. 12:18; 2 Ch. 24:20; compare Luke 24:49; compare the Syriac expression, ܣܛܢܐ ܠܒܫܟ Satan has put thee on, i. e. has filled thee, Ephræmi Opp. Syr. ii. 504, 505.

PUAL, part. מְלֻבָּשִׁים Ezr. 3:10, and מְלֻבָּשִׁים בְּגָדִים 1 Ki. 22:10; 2 Chron. 18:9; *clothed with* (official) *garments, with robes*.

HIPHIL, *to clothe* some one; followed by an acc. of pers. 2 Ch. 28:15; more often followed by two acc. of pers. and garment; to clothe some one with a garment (er ließ ihn das Kleid anziehn), Gen. 41:42; Exod. 28:41; followed by עַל Gen. 27:16, "with goat skins הִלְבִּישָׁה עַל־יָדָיו she clothed his hands." Metaph. to clothe any one with salvation, i. e. to bestow it largely, Ps. 132:16; Isa. 61:10.

Derived nouns, לְבוּשׁ, מַלְבּוּשׁ, תִּלְבֹּשֶׁת.

לְבַשׁ fut. יִלְבַּשׁ Chald. id. followed by an acc. Dan 5:7, 16; Aph. הַלְבִּישׁ (in a Hebraizing form), *to clothe* followed by an acc. of the garment, and לְ of pers. Dan. 5:29.

לְבֻשׁ see לְבוּשׁ.

לֹג m. prop. apparently, a deep cavity, a basin; (compare Syr. ܠܩܳܐ basin, dish; Gr. λάκκος, λάκος, Latin *lacus*, *lacuna*, from the root לָגַג); hence, the *smallest of the measures* of liquid things, *a log;* according to the rabbins the twelfth part of a Hin, equal to the contents of six eggs, Lev. 14:10, 12, 15, 21, 24.

לָגַג an unused root. Arab. لَجَّ means besides other things, *to be deep* (used of water, the sea ["لُجّ depth of the sea"]); hence the Hebr. לֹג.

לֹד (perhaps "contention," "strife"), pr. n. [*Lod*], *Lydda*, a large village of the Benjamites; Gr. Λύδδα, Λύδδη, Acts 9:32, 35, 38; 1 Macc. 11:34, now called لُدّ, لُدّ Neh. 7:37; 11:35; 1 Ch. 8:12; Ezr. 2:33.

לָדַד an unused root; Arab. to contend, whence the pr. n. לֹד and בְּלִדַּד for בֶּן־לֶדֶד son of contention.

לָה Ch. *nothing*, i. q. לָא: Dan. 4:32 כתיב.

לֹה Deut. 3:11 כתיב, for לֹא *not*.

לָהַב an unused root; Arab. لَهِبَ; Æth. ለሀበ: to burn, to flame. The primary idea is that of *licking, lapping*, an idea which is found in roots beginning with the syllables לה, לח, לע, and which is applied in various senses (see the root לוּעַ), namely, to a flame, which seems to lap like a tongue, ["lambent tongues of flame"]; see לָהַט, and compare γλῶσσα πυρός, Acts 2:3 [but this refers to the "other tongues" with

which the Holy Ghost enabled the Apostles to testify to Jesus risen from the dead]. Whence—

לַהַב m. לֶהָבָה Num. 21:28, and לֶהָבֶת 1 Sam. 17:7, fem.; pl. לְהָבוֹת Ps. 105:32, const. לַהֲבוֹת Ps. 29:7.

(1) *flame*, Joel 2:5; Job 41:13.

(2) *flaming*, i. e. *glittering steel*, in brightness resembling a flame, i. e. *the point of* a spear, or sword, 1 Sa. 17:7; Nah. 3:3; Job 39:23; also used absol. of a naked *sword*, Jud. 3:22; see also שַׁלְהֶבֶת and לֶבָה.

לְהָבִים m. pl. ἅπαξ λεγόμ. Genesis 10:13 [*Lehabim*], pr. n. of a people of Egyptian origin, prob. i. q. לוּבִים *Libyans;* as to the relation of the forms עוֹ and עָה see p. CCXI, A.

לָהַג an unused root; Arabic لَهِجَ prop. to be greedy, eager for any thing, to long for greedily; commonly used figuratively, to be greatly addicted, or to attend much to any thing; to hear or learn diligently, (just like Germ. ſtudiren). Hence—

לַהַג m. *study of letters*, as it is well explained by Aben Ezra, Eccles. 12:12; in the other member there is עֲשׂוֹת סְפָרִים to make, or write books (LXX. μελέτη; Vulg. *meditatio;* Luth. Predigen).

לָהַד an unused root; Arab. لهد to press, to oppress; whence—

לַהַד [*Lahad*], pr. n. m. 1 Ch. 4:2.

לָהָה i. q. לָאָה (comp. כָּאָה and כָּהָה TO BE LANGUID, TO BE EXHAUSTED. (The primary idea appears to me to be that of *fainting from thirst*, when, with *the tongue thrust out*, one burns and longs for drink; comp. the verbs beginning with לה, such as לָהַג, and the remarks on the root לוּשׁ. Comp. Lat. *langueo*, and Germ. lechen, whence the frequentative lechzen, lech, leck seyn.) It occurs once Gen. 47:13, וַתֵּלַהּ אֶרֶץ מִצְרַיִם מִפְּנֵי הָרָעָב "and the land of Egypt was exhausted through the famine." (Chald. לְהָה often used to answer to the Hebr. לָאָה.)

לָהָה unused in Kal; prob. i. q. ["לָהַג"] לָהָה pr. TO BURN WITH THIRST; and, as this is the case with rabid dogs, *to be rabid, mad*, like a dog; *to be mad.* I thus understand—

HITHPALPEL, part. מִתְלַהְלֵהַּ *mad, insane*, Proverbs 26:18. LXX. in the Aldine edition, and Symm. πειρώμενοι, tempted driven (by a demon). Venet. ἐξεστώς. There is in Syriac a secondary root derived from the idea of madness, ܐܬܠܗܠܗ to be frightened, scared.

I. לָהַט TO BURN, to flame (also Syr. Ch. id.). Ps. 104:4. לֹהֲטִים *the flaming*, those who breathe out fire and flames, Ps. 57:5.

PIEL לִהֵט *to kindle, to make burn* (used of a flame), with an acc. Joel 1:19; 2:3; Psalm 83:15; 106:18; Isa. 42:25; to blow (used of the breath), Job 41:13.

Hence לַהַט.

II. לָהַט i. q. לוּט, לָאַט (compare p. CCXI, A), pr *to hide;* hence to use occult and magical arts; whence לְהָטִים which see.

לַהַט m. pr. *flame*, hence *flaming steel* of a sword, Gen. 3:24; compare לַהַב.

לְהָטִים [plur. with suff. לַהֲטֵיהֶם] *incantations*, Ex. 7:11; i. q. לָטִים. See לָהַט No. II.

לָהַם unused in Kal. Arab. لَهِمَ to swallow down greedily, whence لِهَمٌ greedy, a glutton. Cogn. is לָחַם.

HITHPAEL, part. מִתְלַהֲמִים things which are swallowed down greedily; *dainty morsels*, Pro. 18:8; 26:22.

לָהֵן compounded of לְ and the pron. הֵן (which see), *therefore*, Ruth 1:13; i. q. לָכֵן.

לָהֵן Ch.—(1) i. q. Heb. *therefore*, Dan. 2:6, 9; 4:24. It becomes—

(2) an adversative particle (just like the Hebrew לָכֵן p. CCCCIII, A, on which account many have regarded this word to be compounded of לָא and הֵן), *nevertheless, however*, but Ezr. 5:12, with a previous negation; *but* (sondern), Dan. 2:30; *unless*, Dan. 2:11; 3:28; 6:8.

[לָהַק an unused and doubtful root; *to increase in age;* introduced by L. De Dieu, from the Æth., to explain (according to his rendering) the following word—]

לַהֲקָה f. only 1 Sa. 19:20, prob. by a transposition of letters, i. q. קְהִלָּה *an assembly.* So LXX., Syr., Ch.; compare also יִקְּהָתוֹ. 2 Sa. 20:14.

לוֹ is three times put for לֹא *not;* see לֹא note 1.

לוֹ דְבָר see לֹא דְבָר.

לוּ & לוּא (1 Sa. 14:30; Isai. 48:18; 63:19;—[The power of this word as an *interjection* is taken as primary in Thes.]—(1) a conditional conjunction, *if,* used, when at the same time it is implied that what is spoken of neither is, nor was, nor will be, or at least that it is very improbable and uncertain (compare אִם p. LVI, A). Just as the sense may require it, it is followed by—(*a*) a preterite, Deut. 32:29, לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת "if they were wise (which they are not) they would understand this." Jud. 13:23, לוּ חָפֵץ יְיָ לַהֲמִיתֵנוּ לֹא לָקַח מִיָּדֵנוּ "if Jehovah pleased to slay us, he would not have accepted," etc. Jud. 8:19; 1 Sa. 14:30; Num. 22:29.—(*b*) a future, Eze. 14:15, "if I should send (which I do not say that I will do) evil beasts into the land ..... 16. ... these (three righteous men) alone should be saved." (In verse 13 there is כִּי in the same sense; in verses 17, 19, the conditional particle is altogether omitted.)—(*c*) by a participle, 2 Sa. 18:12, וְלוּ אָנֹכִי שֹׁקֵל עַל כַּפַּי אֶלֶף כֶּסֶף לֹא אֶשְׁלַח יָדִי וגו׳ "and if any one would give into my hand (what no one offers me) a thousand shekels, I would not put forth my hand," etc. Psalm 81:14, 15; compare לוּלֵא. There is an aposiopesis in this instance, Gen. 50:15, לוּ יִשְׂטְמֵנוּ יוֹסֵף "if Joseph should hate us, (what then?)" wie? wenn Joseph uns verfolgte? Well rendered according to the sense by the LXX. μή ποτε.

(2) It is applied as an interjection *of wishing: O that! would that!* just as a conditional expression (as wenn es geschähe) may be so enunciated, that what we wish is spoken of as uncertain and not very probable; wenn es geschähe! o wenn es doch geschähe! A remarkable instance of this is Job 16:4, לוּ יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי אַחְבִּירָה עֲלֵיכֶם בְּמִלִּים "if your souls were in my soul's place, I would make a league against you with words;" where the very condition involves a kind of wish, that his friends might feel calamity at least for a little. It is followed by a fut. Gen. 17:18; Job 6:2; an imp. Gen. 23:13 (comp. אִם C, 3), a preterite, Num. 14:2, לוּ מַתְנוּ "would that we had died!" Nu. 20:3, לוּ גָוַעְנוּ, but with a future signification, Isa. 63:19, לוּא קָרַעְתָּ "Oh that thou wouldest rend (heaven)." It is merely *concessive* in Gen. 30:34, לוּ יְהִי כִדְבָרֶךָ "let it be according to thy word." (Arab. لَوْ id. compare De Sacy, Gram. Arabe, i. § 885. In Syriac there are three forms ܠܘ Heb. אִלּוּ *if,* ܠܐ not, ܠܘܝ oh that! As to etymology this particle seems to be kindred to the root לָוָה, so that the conditional signification is from being annexed, depending. [Taken in Thes. to be of the same origin as לֹא.])

[לוֹא see לֹא.

לוּא see לוּ.]

לוּב an unused root, kindred to לָאַב. Arab. to *thirst.*

לוּבִים n. gent. pl. 2 Ch. 12:3; 16:8; Nah. 3:9, and לֻבִים Dan. 11:43, [*Lubim*], *Libyans,* always connected with the Egyptians and Æthiopians. Comp לְהָבִים. Arab. لُوبِيّ a Libyan; if this be a Phœnicio-Shemitic word, it properly signifies, an inhabitant of a thirsty, i. e. an arid country; compare צִיִּים.

לוּד [*Ludim, Lydians*], pr. n. of two nations —(1) of one sprung from Shem, Genesis 10:22; according to Josephus (Ant. i. 6, § 4) the *Lydians* in Asia Minor, an opinion not improbable.—(2) of an African people (perhaps belonging to Æthiopia), of Egyptian origin, accustomed to fight with bows and arrows. Eze. 27:10; 30:5; Isa. 66:19; and לוּדִים Gen. 10:13; Jer. 46:9. See J. D. Michaëlis, Spicileg. tom. i. p. 256—260; ii. 114, 115.

לָוָה—(1) TO ADHERE, TO BE JOINED CLOSELY to any one, Ecc. 8:15, "it is good for a man to eat, to drink, to be merry, וְהוּא יִלְוֶנּוּ בַעֲמָלוֹ for this shall cleave to him (i. e. shall remain with him) in his labour." Hence—

(2) *to borrow, to receive as a loan,* as if *nexus est,* Deu. 28:12; Ps. 37:21. Comp. the Lat. *nexus,* used of one whom his creditor took as a slave on account of debt, Varro, Ling. Lat. vi. 5; Liv. ii. 27; viii. 28.

NIPHAL, like Kal, No 1, *to join oneself* to any one, followed by עַל Num. 18:2, 4; Dan. 11:34; עִם Ps. 83:9; אֶל Gen. 29:34; אֶל יְיָ to join oneself to Jehovah, Isa. 56:3; Jer. 50:5; Zec. 2:15.

HIPHIL, causat. of Kal, No. 2, *to lend.* Isa. 24:2, כַּמַּלְוֶה כַּלֹּוֶה "as with the lender, so with the borrower," Prov. 22:7; Psa. 112:5. Followed by an acc. of pers., Deuter. 28:12, 44; Prov. 19:17; followed by two acc. of pers. and thing, Ex. 22:24.

Derivatives לִוְיָה, לִוְיָתָן, לֵיָה for לְוָיָה, לֹוֶת; also לוּ, לוּא, and pr. n. לֵוִי.

לוּז—(1) TO BEND, TO BEND ASIDE. (Arabic لَوَذَ Conj. I. III. to bend, to incline.)

(2) *to turn away, to depart, to go back,* Prov. 3:21.

NIPHAL, particip. נָלוֹז *perverted,* i. e. *perverse,* wicked (compare עָוָה, עִקֵּשׁ), Prov. 3:32; Neutr. נָלוֹז

perverseness, wickedness, Isa. 30:12. More fully, Prov. 14:2, נְלוֹז דְּרָכָיו "whose ways are perverse;" and Prov. 2:15, נְלוֹזִים בְּמַעְגְּלוֹתָם id.

Hiphil, fut. יַלִּיזוּ (inflected in the Chaldee manner, like יַלִּינוּ from לוּן); i. q. Kal, *to go away, depart,* Prov. 4:21.

לוּז m.—(1) *the almond tree,* Gen. 30:37. (Arab. لَوْز, لَوْزَة, Syr. ܠܘܙܐ. Its derivation is hardly to be sought for in the Phœnicio-Shemitic languages. It seems to be softened from the original form, which, in Armenian, is preserved in ընկոյզ *engus;* Lat. in *nux;* which, with a different inflection, is found in Hebrew, in אֱגוֹז a nut.)

(2) [*Luz*], pr. n.—(*a*) of a town in the tribe of Benjamin, called also from its neighbouring sanctuary בֵּית אֵל [but see Gen. 28:17, for the *true* reason of this latter name], (see p. CXVII, A), Josh. 18:13; Jud. 1:23.—(*b*) another in the country of the Hittites, founded by an inhabitant of the former. Jud. 1:26.

לוּחַ an unused root, Arabic لَاحَ *to shine, to be bright* (comp. λευκός, γλαυκός; λεύσσω, γλαύσσω); hence *to be polished, smooth.* Hence is—

לוּחַ m. pl. לוּחוֹת *a table, tablet* (Syr. ܠܘܚܐ; Arab. لَوْح; Æthiopic ሰሌዳ: id.)—(*a*) of stone, on which anything was carved, or inscribed; לוּחֹת הַבְּרִית Deut. 9:9; לֻחֹת הָעֵדֻת Ex. 31:18, the tables of covenant, of law.—(*b*) of wood, 1 Ki. 7:36; of *the leaf* of a door, Cant. 8:9; Dual לֻחֹתַיִם *the deck* of a ship, which seems to have been double, Eze. 27:5.—(*c*) trop. Pro. 3:3, "write upon the table of thy heart;" compare Jer. 17:1; 2 Cor. 3:3; and δέλτοι φρενῶν, Æsch. Whence—

לוּחִית [*Luhith*], ("made of tables or boards"), pr. n. of a town of the Moabites, Isa. 15:5; Jerem. 48:5.

לוֹחֵשׁ with the art. הַלּוֹחֵשׁ ("enchanter"), [*Hallohesh, Halohesh*] pr. n. m., Neh. 3:12; 10:25.

לוּט—(1) i.q. לָאַט, לָהַט No. II, TO COVER OVER, TO HIDE, TO WRAP UP. Part. acc. לוֹט *hiding,* Isa. 25:7; and another form לָט intrans. *hidden,* secret; whence בַּלָּט secretly, Ruth 3:7; 1 Sa. 18:22; 24:5; once בַּלָּאט Jud. 4:21. Part. pass. f. לוּטָה *wrapped up,* 1 Sam. 21:10.

(2) *to do secretly.* Part. pl. לָטִים *secret arts, incantations,* Ex. 7:22; 8:3, 14; instead of which there is לְהָטִים Ex. 7:11; see לַהַט.

Hiphil, i. q. Kal, No. 1, 1 Ki. 19:13

Hence לָט and—

לוֹט m.—(1) *a covering, a veil.* Isaiah 25:7 הַלּוֹט הַלּוֹט עַל־כָּל־הָעַמִּים "the covering which is spread over all nations," that which covers their faces and makes them sad. [Rather, the vail which keeps their hearts from God.]

(2) pr. n. *Lot,* the son of Abraham's brother, Gen 13:1, sq.; 19:1, sq.; the ancestor of the Ammonites and Moabites, who were called, on this account, *the children of Lot,* Deut. 2:9; Ps. 83:9.

לוֹטָן ("a wrapping up"), [*Lotan*], pr. n. of a son of Seir, Gen. 36:20, 29.

לֵוִי ("adhesion," or "garland," "crown," i. q. לִוְיָה from the root לָוָה) m.—(1) pr. n. *Levi,* the third son of Jacob by Leah, Gen. 29:34; 34:25; 35:23, the ancestor of the tribe of Levi (בְּנֵי לֵוִי), which was set apart for the service of the sanctuary, and of which was the family of Aaron (בֵּית אַהֲרֹן), to whom the priesthood was appropriated.

(2) patron. name for לֵוִיִּי *a Levite,* Deut. 12:18; Jud. 17:9, 11; 18:3; Plur. לְוִיִּם Josh. 21:1, sq.

לֵוִי Chald. plur. emphat. לֵוָיֵא *Levites,* Ezr. 6:16, 18; 7:13, 24.

לִוְיָה f. *a garland, a wreath,* so called from the idea of *joining* and *bending* (see the root לָוָה); compare Arab. لَوَى to bend, to curve, to wreathe, to twist; III. to twine one's self as a serpent; لَوِيَّة fold of a serpent, Pro. 1:9; 4:9. Hence—

לִוְיָתָן (with the adj. termination ־ָן, like נְחֻשְׁתָּן brazen, from נְחֹשֶׁת, עֲקַלָּתוֹן from עֲקַלָּה), prop. an (animal), *wreathed, twisted in folds.*

(1) *a serpent* of a larger kind, Job 3:8 (as to this place see the root עוּר Pilel); Isa. 27:1 (where it is the symbol of the hostile kingdom of Babylon).

(2) specially, *a crocodile,* Job 40:25, seq.

(3) any *very large aquatic creature,* Ps. 104:26; used for a fierce enemy, Psa. 74:14; comp. תַּנִּין Isa. 51:9; Ezek. 29:3; 32:2, 3. Bochart, Hieroz. P. ii. lib. v. cap. 16—18.

לוּל an unused root, kindred to the root גָּלַל (which see); Germ. rollen, *to wind, to twist round,* whence the following words.

לוּל pl. לוּלִים *winding stairs,* 1 Ki. 6:8. (Ch. id.)

לֻלָאוֹת only in plur. לֻלָאוֹת, def. הַלֻּלָאוֹת, constr. לֻלְאֹת (of the form דּוּדָאִים which see), *loops*, into which the hooks (קְרָסִים) were put in the curtains of the holy tabernacle; Schleifen, Schlingen, so called from their being twisted round, Exod. 26:4, seq.; 36:11, seq.; Vulg. *ansulæ*.

לוּלֵי Gen. 31:42; Deut. 32:27, and **לוּלֵא** Gen. 43:10; Jud. 14:18; 2 Sa. 2:27 (compounded of לוּ *if*, and לֵא, לֵי i. q. לֹא *not*). A conditional negative conjunction *except, unless* (it be, it were), conveying also the signification that something really is, thus differing from אִם לֹא (compare the remarks on the word לוּ). Followed by a preterite, Gen. 31:42, לוּלֵי אֱלֹהִים הָיָה לִי "except God had been for me." Isa. 1:9; 1 Sam. 25:34; 2 Sam. 2:27; followed by a part. 2 Ki. 3:14, לוּלֵי פְּנֵי יְהוֹשָׁפָט אֲנִי נֹשֵׂא "unless I regarded Jehoshaphat," etc.

לוּן & **לִין** pret. לָן Gen. 32:22; 2 Sa. 12:16; לָנוּ Jud. 19:13, gerund לָלוּן Gen. 24:25; and so frequently, also לָלִין ib. verse 23; imp. לִין Jud. 19:6, 9; לִינִי, לִינוּ Ruth 3:13; Joel 1:13; fut. יָלִין, תָּלִין apoc.; תָּלֶן 2 Sam. 17:16; תָּלֶן Jud. 19:20; Job 17:2; conv. וַיָּלֶן Gen. 28:11; 32:14. Part. לָנִים Neh. 13:21.

(1) TO PASS THE NIGHT, TO LODGE (prob. denom. from לַיִל, לַיְלָה *night*, *l* and *n* being interchanged, see p. CCCCXXI, A), Gen. 19:2, and often; see the instances just given. Also used of inanimate things, as of food, when kept to the next day. Exod. 23:18; 34:25; Deut. 16:4; Lev. 19:13, "the wages of thy hireling shall not be with thee all night till the morning;" poet. Job 29:19, "the dew lodges in his branches." Also, *to turn in, in order to lodge*, Ps. 30:6, "in the evening weeping may come in, but joy comes in the morning."

(2) *to tarry, to dwell, to continue* (compare بات to lodge, to remain in any state), Psa. 25:13, "his soul continues in prosperity," enjoys continual prosperity; Ps. 49:13, וְאָדָם בִּיקָר בַּל יָלִין "but man, being in honour, does not remain," his honour is not stable; Job 41:14, "strength dwells (as if it had its seat) in his neck;" Job 17:2; 19:4, "(if) indeed, I have erred אִתִּי תָּלִין מְשׁוּגָתִי my error continues with me," i. e. *I* have erred, and not you, and I alone have to pay the penalty of my erring.

NIPHAL, *to shew oneself obstinate, to be stubborn* (the signification of remaining and persisting applied in a bad sense); hence, *to murmur, to complain*, followed by עַל against any one, used of a people murmuring against their leader, Ex. 15:24; Num. 14:2; 17:6; and Jos. 9:18

HIPHIL—(1) causat. of Kal No. 2, Jer. 4:14, "how long wilt thou harbour (i. e. wilt thou cherish) vain thoughts?"

(2) i. q. Niphal, pr. *to shew oneself stubborn*, followed by עַל against any one. Pret. הֲלִינֹתֶם Num. 14:29; fut. וַיָּלֶן Ex. 17:3, elsewhere always with the first radical doubled in the rabbinical manner (see Lehrg. p. 407); יַלִּינוּ, תַּלִּינוּ Ex. 16:7; Num. 14:36; 16:11; part. מַלִּינִים Num. 14:27; 17:20, an inflection which is appropriated to this signification.

HITHPALEL, i. q. Kal No. 1, Ps. 91:1; Job 39:28.
Derivatives תְּלוּנָה, מְלוּנָה, מָלוֹן.

לוּעַ TO SWALLOW DOWN, TO SUCK DOWN, Obad. 16; hence לֹעַ *throat*. For לָעוּ Job 6:3, see the root לָעָה.

It was appositely remarked a good while since by J. D. Michaëlis (Supplem. p. 1552), that the syllable לע refers to the sound of *swallowing down greedily, sucking down*; and this signification is found in most of the Phœnicio-Shemitic roots whose first or primary syllable is לע, as עָלַע to lick up, to sip up; ܠܥܐ and ܠܥܠܥ id., לָעַט (Arab لعط, لعذم) to eat greedily, ܠܥܛ Ethpe. to devour greedily, لغو greedy, glutton لغف لعص, لعق to lick up, to eat greedily, Syr. ܠܘܥܐ, ܠܘܥܣܐ, ܠܘܥܝܐ, ܠܥܣܐ a jaw: there is a similar power in the kindred syllable לח, לה, as לָחַךְ (לָקַק) to lick, לָחַם to swallow down, and לָחַם to eat, לָהַב and לָהַט to lick, lap (as a flame), i. e. to flame, compare Sansc. *lih*, to lick, Gr. λείχω, λιχμάω, λιχνεύω, Lat. *LinGo, LiGurio*, transp. *GuLa, deglutio*, Germ. lecken, and with a prefixed sibilant schlucken, schlingen.

To these may be added a large class of Phœnicio-Shemitic roots, which commence with the syllables לע, לח, לה and signify the various motions of the tongue, such as *to gape with the mouth open, and the tongue extended*, as is the case in ardent and rabid thirst (see לָאָה, לָהַג, לָהָה, לָהַהּ, Germ. lechen, lechzen), *to vibrate the tongue, and hiss* like a serpent, or one speaking in a whisper (see לָחַשׁ); *to stammer, to speak barbarously* (i. e. without being understood), *and foolishly* (לָעַג, where more may be seen, לָעַז, לָעַט). The Greeks express the idea of *eating greedily*, and of *stammering* or *babbling*, by the syllable *la, lam, lab, lap*; compare λάω to lick, λάβρος, λάμυρος, voraciously talkative, λαμός, λαιμός the throat, λαμία voracious (an anthropophagite غول Ghûle; see לִילִית), λάπτω, λαφύσσω; Lat. *lambo, labium*; Pers. لب lip; German Lippe, and the common words labbern, schlabbern

bern, schlappen. The signification of *deriding*, which comes from that of stammering (לָעַג), is found in Greek in the same letters when transposed γελάω, χλεύη.

לוּץ prop. TO STAMMER (compare לָעַג, and the observations on לוּע); hence—

(1) *to speak barbarously*, i. e. in a foreign tongue, from those who speak a foreign language appearing, to those who are ignorant of it, as if they babbled and stammered senselessly; see HIPHIL.

(2) *to deride, to mock* any one, prob. by imitating his voice in sport (compare Isa. 28:10, 11, and לָעַג. To this answer Sansc. *lad*; Lat. *ludere*; Gr. λάσθη, derision), Prov. 9:12. Part. לֵץ *a mocker, scoffer*, i. e. a frivolous and impudent person, who despises scoffingly the most sacred precepts of religion, piety, and morals (compare זֵד), Ps. 1:1; Pro. 9:7, 8; 13:1; 14:6; 15:12; 19:25; 22:10; 24:9; Isa. 29:20.

HIPHIL.—(1) *to act as interpreter, to interpret* (from the idea of speaking barbarously, in a foreign tongue; compare Kal No. 1). Part. מֵלִיץ *an interpreter*, Gen. 42:23 (well rendered by the LXX. ἑρμηνευτής, Onk. מְתוּרְגְּמָן); hence *an ambassador, internuncio*, 2 Ch. 32:31; Isa. 43:27; מַלְאָךְ מֵלִיץ Job 33:23; *angel interceding* with God on behalf of men, μεσίτης, tutelar; compare Matt. 18:10. [This is strange theology, Christ is the one μεσίτης and intercessor for his people.]

(2) i. q. Kal No. 2, *to deride, to mock*, followed by an acc. Ps. 119:51; Pro. 14:9; followed by a dative Pro. 3:34.

["PILEL, to this apparently belongs the part. לוֹצְצִים *scorners, mockers*, Hosea 7:5, for מְלֹצְצִים Lehrg. p. 316." Thes.]

HITHPALEL הִתְלוֹצֵץ *to act foolishly, impudently*, Isa. 28:22.

Hence מְלִיצָה, לָצוֹן.

לוּשׁ ["TO KNEAD with hands and feet, kindred to דּוּשׁ, also דָּרַשׁ, דָּבַשׁ"], TO KNEAD dough, Genesis 18:6; 1 Sa. 28:24; 2 Sa. 13:8. (Syriac and Chald., Æth. ለወሰ: id.). Hence לַיִשׁ.

["(2) *to be strong, firm*; Arab. لَاثَ Med. Ye, III., V., id. Hence לַיִשׁ."]

לוּשׁ pr. n. m. 2 Sam. 3:15 כתיב; compare לַיִשׁ 2, *b*.

לְוָת Ch. (for לְוָאת, from the root לָוָה ["of the form מְנָת, קְצָת"]), prop. connection, *adhesion*; used as a preposition *by, with*, like the Syr. ܠܘܬ; Ezr. 4:12, מִן לְוָתָךְ i. q. Hebr. מֵעִמְּךָ; French *de chez toi*.

לָז see הַלָּז.

לָזָה an unused ["and doubtful"] root, i. q. לוּז, whence ["perhaps"] לָזוּת.

לָזֶה see הַלָּזֶה.

לָזוּ see הַלָּזוּ.

לָזוּת f. *perverseness*, Prov. 4:24, from the root לָזָה ["or from לוּז"].

לַח adj. (from the root לָחַח); pl. לַחִים (with Dagesh forte implied, Gramm. § 22, 1); prop. *moist*; hence *fresh*, of wood, Gen. 30:37; of a grape, Num. 6:3; of new ropes, Jud. 16:7, 8.

לֵחַ m. *vigour, freshness*, Deut. 34:7, from the root לָחַח.

לָחָה an unused root; Æth. ለሐየ: to be beautiful, handsome, whence לְחִי cheek ["from the *fresh* colour"].

לְחוּם or **לָחוּם** (from the root לָחַם).—(1) that which is eaten, *food*; Job 20:23, וְיַמְטֵר עָלֵימוֹ בִּלְחוּמוֹ "and he shall rain upon them with their food," i. e. God shall send upon them what shall be their food, namely, fire and sulphur which shall fill their belly. *To rain with food* (בִּלְחוּם) is here put poetically for send down food in rain; as in German it is said, es regnet mit großen Tropfen, and regnet große Tropfen herab.

(2) *flesh, body*, Zeph. 1:17, where for לְחוּמָם some MSS. and printed editions have לְחֻמָם. (Arab. لَحْم pl. لُحُوم flesh.)

לָחַח an unused root, *to be moist*; Æthiopic ለሐለሐ: to moisten (see Ludolfi Lex. in Syllabo, p. 635; in both editions of his Lexicon this word itself is omitted). Chald. לְחַלַּח id., לַיְחָה, לַיְחוּת, לְחַלּוּחִית moisture, vigour. Hence לַח [and לֵחַ].

לְחִי f. in pause לֶחִי; with suff. לֶחְיוֹ; dual לְחָיַיִם, const. לְחָיֵי Isa. 30:28; with suff. לְחָיֶיךָ Ezek. 29:4; but לְחָיֵהֶם Hos. 11:4.

(1) *the cheek*, so called as being the seat of beauty ["from its fresh colour"]; see the root לָחָה. הִכָּה פ׳ עַל לְחִי and הִכָּה לְחָיֵי פ׳ *to smite any one on the cheek*, implies castigation or insult, Mic. 4:14; 1 Ki. 22:24; Job 16:10; compare Isa. 50:6; Lam. 3:30.

(2) *jaw-bone*, Jud. 15:15—17; Job 40:26; Ps. 3:8, הִכִּיתָ אֶת־כָּל־אֹיְבַי לֶחִי "thou hast broken the jaw bone of all my enemies:" an image taken from beasts

of prey, which, when their jaw is broken and their teeth extracted, can no longer do harm. Arab. لحى id., لحية beard.

(3) [*Lehi*], pr. n. of a place on the borders of the Philistæa, Jud. 15:9, 14, 19; fully called רָמַת לְחִי *the high place*, or hill, *of the jaw-bone*, prob. so called from the series of abrupt rocks, (as single rocks are called *teeth*, see שֵׁן; *a jaw* is found as the name of a mountainous place in the Chaldee pr. n. לְחַיַת מוֹאָב for Hebr. עָר מוֹאָב, Mich. Suppl. p. 1453); the writer himself [who as being inspired is to be implicitly believed] refers it *to the casting away of the jaw-bone*, as if it were written רָמַת לְחִי (from the root רָמָה to throw).

לָחַךְ i. q. לָקַק TO LICK; German lecken; Arabic لحك; Syr. ܠܚܟ Peal and Pael id. In Kal it is once used [in speaking of an ox] for *to lick away, to eat up* or *depasture by licking*, Num. 22:4.

PIEL, לִחֵךְ *to lick, to eat up by licking*, spoken of an ox, Num. loc. cit. (compare Arab. لَسّ to lick up fodder as an ox), used of fire, 1 Ki. 18:38; לִחֵךְ עָפָר to lick the dust; hyperb. of one who prostrates himself as a suppliant on the ground, Psalm 72:9; Mic. 7:17; Isa. 49:23.

לָחַם fut. יִלְחַם—(1) TO EAT (kindred to לָהַם, see under the root לוּעַ), i. q. אָכַל, but only used poetically, Prov. 23:1; followed by an acc. of the food, Prov. 4:17; 23:6; followed by בְּ to eat *of* anything (an, von etwas essen), Prov. 9:5; Psalm 141:4. Metaph. Deut. 32:24, לְחֻמֵי רֶשֶׁף "consumed with pestilence."

(2) *to fight, to war*, followed by אֶת Psa. 35:1; and לְ of pers. 56:2, 3; more used in Niph. Fierce soldiers are hyperbolically said to devour their enemies, as Joshua says of the Canaanites. Num. 14:9, לַחְמֵנוּ הֵם "they shall be our bread;" Luth. denn wir wollen sie wie Brot fressen; compare Arab. خضع to eat; Conj. II. to fight; Pers. مردم خور anthropophagus, spoken of a fierce soldier; compare also Hom. πτολέμοιο μέγα στόμα, Il. 10:8.

NIPHAL, נִלְחַם inf. absol. נִלְחֹם i. q. Kal No. 2, *to fight, to wage war* (with a recipr. signif. like the Gr. μάχεσθαι). 1 Sam. 17:10, נִלָּחֲמָה יָחַד "let us fight together;" followed by an acc. of one's opponent, Josh. 10:25; Psalm 109:3; 1 Ki. 20:25; followed by בְּ Exod. 1:10; עִם 2 Ki. 13:12; 14:15; אֶל Jer. 1:19; 15:20; עַל Neh. 4:8; also followed by לְ Ex. 14:14, 25; Deut. 1:30; and by עַל of that for which one fights, Jud. 9:17; 2 Ki. 10:3; נִלְחַם בָּעִיר Jud. 9:45; and עַל עִיר *to fight against* a city, *to besiege* it, Isa. 7:1; 2 Ki. 16:5; Jer. 34:22; 37:8. Derivatives לָחֶם, לֶחֶם, לְחוּם, מִלְחָמָה.

לָחֶם a verbal of a Piel form, *war, siege*. Jud. 5:8, אָז לָחֶם שְׁעָרִים "then was there a besieging of the gates," i. e. the gates were besieged. Segol for Tsere (which is found in some MSS.) is put, on account of the construct state; although similar instances are not to be met with. [See Thes.]

לֶחֶם of both genders (m. Num. 21:5; f. Gen. 49:20).

(1) *food*, both of men and of beasts, Lev. 3:11; Ps. 41:10; 102:5; Job 20:14; לֶחֶם אֱלֹהִים the food of God, used of sacrifice, Lev. 21:8, 17. Jer. 11:19, עֵץ בְּלַחְמוֹ "the tree with its food," i. e. its fruit (compare Arab. أكل food, used of fruit). לֶחֶם הַפֶּחָה the food of the governor, the provision for his table (Tafelgelder), Neh. 5:18; comp. verse 15; לַחְמְךָ Obad. 7, ellipt. for אַנְשֵׁי לַחְמֶךָ those who eat of thy table, thy household; used of banquets, or meals, in the phrases אָכַל לֶחֶם to eat food (see אָכַל 1, let. *c*); and עָשָׂה לֶחֶם to furnish a banquet or meal, Eccl. 10:19.

(2) specially *bread* (as in Arab. لحم is specially *flesh*); לֶחֶם הַפָּנִים bread of the presence; LXX. ἄρτοι ἐνώπιοι; Vulg. *panes propositionis*; Luth. Schaubrodte; [Engl. Trans. *shew-bread*.] Twelve small loaves which were set out in the holy tabernacle before Jehovah every week (in the manner of lectisternia), Ex. 25:30; 35:13; 39:36; called in the later books לֶחֶם הַמַּעֲרֶכֶת. When numerals are prefixed, כִּכְּרוֹת must be supplied; 1 Sam. 10:4, שְׁתֵּי לֶחֶם two (loaves) of bread; compare verse 3, once even—

(3) *wheat*, of the flour of which the Hebrews made their bread; *bread-corn*, Brotkorn (comp. Arab. طعام food; specially wheat; and on the other hand, Gr. σῖτος, wheat, then food of any kind). Isaiah 28:28, לֶחֶם יוּדָק וגו׳ "wheat is threshed indeed, but they do not beat it hard," etc.

לְחֶם Ch. *food, a banquet*, Dan. 5:1.

לַחְמִי see בֵּית לַחְמִי a Bethlehemite, p. CXVIII, A. But לַחְמִי [*Lahmi*] also is found as the name of a man, 1 Ch. 20:5, in which place the author of the Chronicles has taken up the words of 2 Sa. 21:19, וַיַּךְ אֶלְחָנָן בֶּן־יַעְרֵי אֹרְגִים בֵּית הַלַּחְמִי אֵת גָּלְיָת הַגִּתִּי "Elhanan, the son of Jaare-Oregim (this last word is

doubtful, and has perhaps been inserted from the end of the verse), a Bethlehemite, slew Goliath of Gath;" and mistaking the sense [see note], has sought to reconcile it with the account of David having slain Goliath, and has thus written conjecturally, וַיַּךְ אֶלְחָנָן בֶּן־יָעִיר אֶת־לַחְמִי אֲחִי גָּלְיַת הַגִּתִּי "Elhanan, the son of Jair, slew Lachmi, the brother of Goliath of Gath." *Lachmi* therefore, the brother of Goliath, is a fictitious person. [*Note.* An inspired writer must never be charged with mistaking the sense of a passage; whatever difficulties *we* may find, we must never forget that "all Scripture is given by inspiration of God."]

לַחְמָם [*Lahmam*], pr. n. of a town in the plain country of the tribe of Judah, Joshua 15:40, where 32 copies have לַחְמָס. [So Engl. Trans.]

לָחַךְ a Chaldee root, unused as a verb, pr. *to be lustful*, like the Gr. λάγνος, pr. to be greedy, like the kindred root לָהַם, לָחַם, but applied to sexual desire. Hence—

לְחֵנָה f. Ch. *a concubine*, Dan. 5:2, 3, 23. Of frequent use in the Targums.

לָחַץ fut. יִלְחַץ i. q. נָחַץ (kindred to אָלַץ, אָנַס, אוּץ), [נָחַץ], TO PRESS, TO SQUEEZE, Nu. 22:25; 2 Ki. 6:32; *to oppress, to afflict* a people, Ex. 23:9; Judges 1:34; 2:18. (Arab. لحص VIII. to compel, لحز to set upon, to be importunate with, Samaritan ࠋࠇࠑ.)

NIPHAL, *to squeeze oneself*, Nu. 22:25. Hence—

לַחַץ m.—(1) *oppression, troubling* of a people, Ex. 3:9.

(2) *calamities, distresses*, Job 36:15; 1 Kings 22:27, לֶחֶם לַחַץ וּמַיִם לַחַץ "bread of affliction, and water of affliction," such as is eaten in a time of calamity. Isa. 30:20.

לָחַשׁ not used in Kal, *sibilavit, susurravit*, TO WHISPER, Greek ψιθυρίζειν, Germ. zischeln (all of which words are like the Hebrew, onomatopoetic), compare the kindred נָחַשׁ. ([Syr. ܠܚܫ to whisper in the ear, ܠܚܫ Peal, to use enchantment] Arab. لحس to lick, to hiss as a serpent, whence لَوَاحِس whisperers, i. e. serpents; Æth. ለሐሰ: id. also, to mutter, to speak softly; for the Gr. γρύζω, አልሖሰሰ: to whisper into the ear; ተለሖሦሰ: to whisper amongst themselves.)

PIEL לִחֵשׁ *to whisper, mutter* specially used of the incantations of sorcerers, uttered in a mutter Particip. מְלַחֲשִׁים *enchanters, sorcerers* Psalm 58:6.

HITHPAEL, *to whisper amongst themselves* (unter sich zischeln, flüstern), 2 Sa. 12:19; followed by עַל against any one [Ps. 41:8].

Hence pr. n. לוֹחֵשׁ and—

לַחַשׁ m.—(1) pr. *a whispering*, i. e. prayers uttered in a low voice, Isa. 26:16.

(2) *incantation, magic*, Isa. 3:3; ["specially charming serpents;"] Jer. 8:17; Ecc. 10:11. Compare אִטִּים.

(3) pl. לְחָשִׁים Isa. 3:20, *amulets*, or superstitious ornaments, commonly gems and precious stones, or plates of gold and silver, on which magical formulæ were inscribed, such as women in the East were accustomed to hang round their necks, or put into their ears; according to Kimchi and Luther, *earrings*, (compare Gen. 35:4, and see the versions of that passage, and Syr. ܩܕܫܐ). Prop. *charms against enchantment*; nor need it to be deemed strange that the same word should both denote this and also enchantment itself (comp. رُقْيَة enchantment, also an amulet), since it was by the same thing, namely a magical song, that they both enchanted and sought to avert the effects of enchantment. See further in Comment. on this place.

לָט part. Kal from לוּט (which see), *hidden*.

לֹט (in the Samaritan copy, and many Hebrew MSS. written fully לוֹט), m. Gen. 37:25; 43:11; *ledum, ladanum*, Gr. λῆδον, λήδανον, λάδανον, a fragrant resinous gum, collected from the leaves of a plant growing in the island of Crete (κίστος, *Cistus ladanifera*), (Herod. iii. 112), so called from *covering over*, hiding (root לוּט), comp. כֹּפֶר pitch from the root כָּפַר.—LXX., Vulg., render it στακτή, Syr. and Chald. *pistacia*, Saad. *chesnut*. See Celsii Hierob. t. i. p. 280—288; comp. J. D. Michaëlis, Supplemm. p. 1424.

לָטָא an unused root, i. q. Arab. لطأ and لطى *to cleave to the ground*, and the Chald. לוּט=לְטָא to hide; whence—

לְטָאָה f. *a species of lizard*, Lev. 11:30. LXX χαλαβώτης. Vulg. *stellio*. See Bochart, Hieroz. i. page 1073. Zab. ܠܛܐ a lizard.

לְטוּשִׁם ("hammered," "sharpened"), pr. n. of an Arabian tribe, sprung from Dedan, Gen. 25:3.

לָטַשׁ fut. יִלְטֹשׁ.—(1) TO HAMMER, TO FORGE, Gen. 4:22.

(2) *to sharpen* by hammering, e.g. a ploughshare, 1 Sam. 13:20; a sword, Psa. 7:13. Metaph. Job 16:9, יִלְטוֹשׁ עֵינָיו לִי "he sharpens his eyes against me," he watches me with stern and threatening eyes.

Pual, part. *sharp*, Ps. 52:4.

Derivative, pr. n. לְטוּשִׁם.

לֹיָה for לִוְיָה, לֹוָיָה=לִוְיָה *a wreath*, from the root לָוָה; pl. *wreaths, festoons* (Guirlanden, Festons), in architecture, 1 Ki. 7:29, 30, 36.

לַיִל Isa. 16:3, and Lam. 2:19 כתיב ["once לֵיל Isa. 21:11 in pause, like חַיִל and חֵיל"], const. לֵיל Ex. 12:42; Isa. 15:1; 30:29; more often with ה parag. לַיְלָה* (Milêl), in pause לָיְלָה, pl. לֵילוֹת [Root לול in Thes.], m.

NIGHT. (Arab. لَيْل, Æth. ሌሊት: Syr. ܠܠܝܐ, ܠܠܝܐ id. ["In all these cognate words there is a trace of ה parag.; see the note."] A word, beyond doubt primitive, from which the verb לִין to pass the night, for לַיִל, appears to be formed: [in Thes. לַיִל as implying obscurity, is derived from לול]). Gen. 1:5, 14; Ps. 19:3, and so very often; אַרְבָּעִים לַיְלָה forty nights, Gen. 7:4, 12; כָּל־הַלַּיְלָה all the night, Ps. 6:7; בְּלַיְלָה אֶחָד in one night, Gen. 40:5; 41:11; בַּלַּיְלָה הַהוּא in that night, Gen. 32:14, 22.—*By night*, is expressed in Hebrew by לַיְלָה Gen. 14:15; Ex. 13:22 (whence יוֹמָם וָלַיְלָה Ex. 13:21; Lev. 8:35; Num. 9:21, and לַיְלָה וָיוֹם Isa. 27:3, לַיְלָה וְיוֹמָם 34:10; Jer. 14:17); poet. בְּלַיְלָה Job 24:14; Psal. 42:9; 77:7; 88:2; 119:55; לֵילוֹת Psal. 16:7; בַּלֵּילוֹת Cant. 3:1. הַלַּיְלָה adv. to night (like הַיּוֹם to day), Gen. 19:5, 34. כַּלַּיְלָה as by night, Job 5:14. Figuratively used of *calamity, misery*, Job 35:10; Mic. 3:6; Isa. 21:11 (compare חֹשֶׁךְ).

(*) *Note.* לַיְלָה with ה parag. pr. signified *by night;* however, gradually it was used for *the night time* (die Zeit, in welcher es Nachts ist), and *night itself;* just as צָפוֹנָה, נֶגְבָּה the region *towards the south* or *north*, for south and north (whence בַּנֶּגְבָּה, בַּצָּפוֹנָה), comp. בְּיוֹמָם; this termination so coalesces with this substantive that in Chaldee and Syriac it is retained as though it were radical, and it becomes י with the termination of the emphat. state. Hence—

לֵילְיָא m. Chald. *night*, Dan. 2:19; 5:30; 7:2, 7, 13

לִילִית f. prop. *nocturna* (from לַיִל, with the adj. term. fem. ־ִית), *a nocturnal spectre*, which had, according to the rabbins, the form of a beautiful woman, and lay in wait for children by night. [All this is utterly absurd when thus connected with the nature of *something real* mentioned in Scripture; what it is, may be doubtful.] Like this are the Greek and Roman fables about the woman Ἔμπουσα, about the ὀνοκένταυροι (see Arist. Ran. 293; Creuzer, Comment. Herod. page 267), the Lamiæ, the Striges, and the Arabian fables about the Ghûles (الغول, الغولة), i.e. female monsters inhabiting deserts, and tearing men in pieces. Compare other names of spectres, עֲלוּקָה, שְׂעִירִים. Isa. 34:14. More may be seen in Bochart, in Hieroz. vol. ii. page 831; Buxtorf, in Lexicon Ch., and Talmud. page 1140, and in my Comment. on Isa. 13:22; 34:14. [It is really lamentable that any one could connect the word of God with such utter absurdity; many understand the *nocturnal* creature spoken of to be simply *the screech owl.*]

לִין see לון No. 1.

לִישׁ an unused root, i. q. لاث Med. Ye III. and V. to be strong, bold, اللَّيْث strong; also لَيْس strength, أَلْيَس strong, brave. [This root is rejected in Thes.] Hence—

לַיִשׁ m.—(1) [In Thes. from לושׁ], *a lion*, so called from his strength, Isa. 30:6; Job 4:11; Pro. 30:30. (Arab. لَيْث, Chald. לֵית, Gr. λῖς, ap. Hom. id.)

(2) [*Laish*], pr. n.—(*a*) of a place on the northern borders of Palestine, elsewhere called לֶשֶׁם and דָּן (which see), Jud. 18:7, 29; with the addition of ־ָה local, Isa. 10:30, where others understand some other town near Jerusalem to be intended; see Comment. on the place.—(*b*) of a man, 1 Sa. 25:44, and 2 Sa. 3:15 קרי.

לָכַד fut. יִלְכֹּד.—(1) TO TAKE, TO CATCH animals in a net or in snares (prop. to strike with a net, compare Arab. لَكَدَ to strike), Am. 3:5; Ps. 35:8; in a pit, Jer. 18:22; *take as captives*, soldiers in war, Num. 21:32; Josh. 11:12; Jud. 8:12; *to take*, i.e. *to capture* a city, Josh. 8:21; 10:1; 11:10. Metaph. Job 5:13, "he takes (snares) the wise in their own craftiness;" Prov. 5.22.

(2) *to intercept, to take before* (auffangen), Jud. 7:24, וְלִכְדוּ לָהֶם אֶת־הַמַּיִם "take the water before them."

(3) *to take, to choose* any one by lot. Compare

אָחַז No. 7. Jos. 7:14, הַשֵּׁבֶט אֲשֶׁר־יִלְכְּדֶנּוּ יְהוָֹה "the tribe which Jehovah will **choose**," will mark out by lot; verse **17**.

Niphal, pass. of Kal No. **1**, Ps. 9:16; Jer. 51:56; **1** Ki. **16**:**18**; No. 3, **1** Sa. **10**:**20**, **21**.

Hithpael, *to take hold of one another*, *to adhere together* (Arab. لكد Conj.V. to be joined together with the parts compacted), Job 41:9, יִתְלַכְּדוּ "they stick together (the scales of the crocodile);" Job 38:30, פְּנֵי תְהוֹם יִתְלַכָּדוּ "the face of the waters adheres together," is frozen. Compare אָחַז No. 4.

Derivatives, מַלְכֹּדֶת and—

לֶכֶד m. *capture*, *being taken*, Prov. 3:26.

I. לְכָה imp. of the verb הָלַךְ, with ה parag. *go*, *depart*, Num. **10**:**29**. It becomes a part. of exciting, *age*, *go to*, *come now*, Gen. 31:44, even when women are addressed, Gen. 19:32, for לְכִי, in pl. לְכוּ *agite*, Gen. 37:20; **1** Sa. 9:9; Isa. 2:3, 5. The sing. is also written לֵךְ, Num. 23:13; Jud. 19:13; 2 Chron. 25:17.

II. לְכָה for לְךָ *to thee*, Gen. 27:37.

לֵכָה ("progress," "journey," for יְלֵכָה) [*Lecah*], pr. n. of a town in the tribe of Judah, 1 Ch. 4:21.

לָכִישׁ (i. q. لكيس "obstinate," i. e. hard to be captured), [*Lachish*], pr. n. of a fortified town (Isa. 36:2; 2 Chron. 11:9) in the plain country, of the tribe of Judah, which had formerly been a royal city of the Canaanites, Josh. 10:3; 12:11; 15:39; Neh. 11:30; Jer. 34:7; Mic. 1:13. [Derived in Thes. from the unused root לָכַשׁ; and the meaning suggested, "smitten," "taken," "captured," or else the one just mentioned.]

לָכֵן see כֵּן page ccccii, B.

לכשׁ see לָכִישׁ [a root kindred to the Arabic لكز, لكد, لكث Thes.].

לֻלָאוֹת [the actually occurring form] see לֻלִי.

לָמַד—(1) prop. to chastise (Arab. لمد i. q. لدم to strike, to beat with a rod), especially beasts of burden (whence מַלְמָד an ox-goad); hence *to discipline*, *to train* cattle (see Pual, Hos. 10:11), recruits for war; 1 Ch. 5:18, לְמוּדֵי מִלְחָמָה "trained (i. e. practised) for war;" compare Pual No. 2.

(2) Intrans. to be trained, *to learn*, e. g. war, Isa. 2:4; *to accustom oneself* to any thing, followed by אֶל Jer. 10:2; by an infinitive, Isa. 1:17; a gerund, Deu. 14:23; 17:19; 18:9; followed by an acc. Deut 5:1; Isa. 26:10.

Piel לִמֵּד.—(1) *to train*, *to accustom*; Jer. 9:4, "they have accustomed their tongue to speak lies."

(2) *to teach*; const.—(*a*) absol. 2 Ch. 17:7.—(*b*) followed by an acc. of pers. *to teach any one something*, Ps. 71:17; Cant. 8:2.—(*c*) followed by two acc. of pers. and thing, Deu. 4:1, 5, 14; 11:19; Ps. 25:4; Jer. 2:33, אֶת־הָרָעוֹת לִמַּדְתְּ אֶת־דְּרָכָיִךְ "wickedness hast thou taught thy ways;" Jer. 13:21, לִמַּדְתְּ אֹתָם עָלַיִךְ אַלֻּפִים "thou hast taught them to be leaders over thee," thou hast accustomed them to exercise dominion over thee, Jer. 9:4, 13; Ecc. 12:9.—(*d*) followed by an acc. of pers. and dat. of thing (prop. to train some one *to* some thing), Ps. 18:35; 144:1; followed by בְּ (to train *in* something), Isa. 40:14; מִן of the thing, Ps. 94:12; by a gerund, Ps. 143:10.—(*e*) followed by a dat. of pers. Job 21:22.

Pual, *to be accustomed*, *to be trained*, used of a calf, Hosea 10:11; of soldiers (see Kal No. 1). Cant. 3:8, מְלֻמְּדֵי מִלְחָמָה "trained for war." Comp. 1 Chron. 25:7, מְלֻמְּדֵי שִׁיר "instructed in singing." Used of the thing to which any one is trained. Isa. 29:13, מִצְוַת אֲנָשִׁים מְלֻמָּדָה "a human commandment taught (to men);" that which they are made to learn.

Derivatives, תַּלְמִיד, מַלְמָד, לִמּוּד.

לָמָּה, לָמָה, לָמֶה see מָה.

לְמוֹ poet. for לְ (like כְּמוֹ for כְּ, בְּמוֹ for בְּ, see מוֹ), found four times in the book of Job, 27:14; 29:21; 38:40; 40:4.

[לָמוֹ is used for לָהֶם ... *to them*, also for לוֹ ... Isa 44:15; 53:8, *to him*].

לְמוּאֵל ("by God," sc. created, see לְאֵל) [*Lemuel*], Pro. 31:4, and—

לְמוֹאֵל ibid. verse 1, pr. n. of a king otherwise unknown, probably not an Israelite (perhaps an Arabian), for whom the moral sentiments loc. cit. verse 2—9 were intended.

לִמּוּד & לִמֻּד adj.—(1) *accustomed* to any thing, Jer. 2:24; *expert* in any thing, 13:23. Isa. 50:4, לְשׁוֹן לִמּוּדִים "the tongue of the expert," i. e. a tongue ready at speaking, eloquent, [rather skilled to answer aright].

(2) *a disciple*, *a learner*, *one taught*. לִמּוּדֵי יְהוָֹה the disciples of Jehovah, i. e. the prophets, Isa. 54:13 [not restricted thus]; comp. 50:4; also pious men, 8:16 [such a name belongs to any whom the grace of God has converted].

לָמַךְ an unused root. Arab. [" لمك to taste, eat"] تلمك signifies a strong young man. Hence—

לֶמֶךְ pr. n. *Lamech*—(1) the son of Methusael, of the race of Cain; well known for having misused the arms which his sons had invented, Gen. 4:18—24. —(2) the son of Methuselah, of the race of Sheth, Gen. 5:25—31.

לָמִן see מִן.

לְמַעַן *on account of, because*, see מַעַן.

לֹעַ [with suff. לֹעֲךָ] masc. *the throat*, Pro. 23:2 (Chald. לוֹעָא), from the root לוּעַ.

לָעַב unused in Kal. Arab. لعب TO PLAY, TO JEST, also to mock. (Kindred to the verbs לָעַג, לָעַז, see לוּעַ.) Chaldee לְעֵיב mockery, אִתְלַעַב to mock at any one. Compare Gr. λώβη, λωβάομαι.

HIPHIL, *to mock at*, followed by בְּ 2 Chr. 36:16.

לָעַג properly TO STAMMER (Syriac ܠܥܓ, also لَغْلَغَ ,أَلْغَغَ ,لَجْلَجَ, Æth. ለዐለዐ and ለለለ: stammerer, compare לָעֵז), hence—(1) *to speak barbarously, in a foreign language* (compare לוּץ), comp. Niphal, and transp. עָלַג, علج speaking barbarously.

(2) *to mock at, to deride*, prop. to imitate any one's voice in stammering, by way of derision (Chald. לְגַלֵּג to mock. Compare transp. Greek γελάω, also χλεύη, χλευάζω, Goth. *hlahjan, lahhan*, Pers. لاغیدن to joke, Germ. lachen, to laugh). Pro. 1:26; followed by a dat. of pers. Pro. 17:5. Ps. 2:4, אֲדֹנָי יִלְעַג לָמוֹ "the Lord will mock at them," shall despise them as enemies who can accomplish nothing; 59:9; Job 22:19.

NIPHAL, *to speak barbarously, in a foreign language*, Isa. 33:19.

HIPHIL, i. q. Kal No. 2, *to mock, to deride*, Job 21:3; followed by לְ Ps. 22:8; Neh. 2:19; followed by בְּ 2 Ch. 30:10. Hence—

לַעַג masc.—(1) *derision, mockery*, Ps. 79:4; Ezekiel 23:32; 36:4; meton. used of that which causes it, Hos. 7:16.

(2) *impious* speech (compare לוּץ) Job 34:7.

לָעֵג adj.—(1) *speaking in a barbarous* or *foreign tongue*. Isa. 28:11, לַעֲגֵי שָׂפָה "the people of a strange language" (i. e. the Assyrians [?]).

(2) *jester, buffoon, mocker*. Psa. 35:16, לַעֲגֵי מָעוֹג prop. "mockers for a cake," i. e. *parasites*, who act the part of buffoons at the feasts of the wealthy for the sake of dainty fare; Gr. ψωμοκόλακες, κνισοκόλακες. In the Talmud לְשׁוֹן עוּגָה talking for a cake, is used for jocose scurrilous discourse.

לָעַד an unused root. Arabic لعد to put into order. Hence—

לַעְדָּה ("order"), [*Laadah*], pr. n. m. 1 Chron. 4:21.

לַעְדָּן ("put into order"), [*Laadan*], pr. n. m. 1 Ch. 7:26.—(2) 1 Ch. 23:7; 26:21.

לָעָה i. q. Arabic لغا, لغى TO SPEAK RASHLY, to utter vain things (kindred to לוּעַ, which see), لغو hasty discourse. Job 6:3, עַל־כֵּן דְּבָרַי לָעוּ "therefore my words were rash (hasty);" לָעוּ (Milêl) for לָעוּ (Milrâ) on account of the pause, like אַתָּה in pause אָתָּה.

לָעַז TO SPEAK BARBAROUSLY, IN A FOREIGN LANGUAGE; compare לָעַג, לוּץ. Psal. 114:1. (Syr. ܠܥܙ to speak in a foreign language, especially in Egyptian.)

לָעַט TO EAT GREEDILY, TO DEVOUR. Compare note under לוּעַ. Arab. quadril. لعظم id.; لعص voracity.

HIPHIL, *to give to eat*. Gen. 25:30, הַלְעִיטֵנִי נָא "give me to eat," let me devour, of a person hungry and greedy.

לָעַן an unused root. Arab. لعن to curse. Hence—

לַעֲנָה fem. *wormwood*, Jer. 9:14; 23:15; Lam. 3:15, 19; Prov. 5:4; this herb is perhaps so called as being *noxious* (see the root) and *poisonous* (comp. Deut. 29:17; Apoc. 8:10, 11); as bitter herbs were commonly so regarded by the Hebrews (compare Heb 12:15).

לָפַד an unused root; *to flame, to shine*, Gr λάμπω. The original idea is in *lap*ping, being *lamb*ent *lamb*endo, which the Phœnicio-Shemites and the Greeks express by the syllable *lab, lap* (לָאַב, לַהַב, *lab*ium, لب Lippe, see page CCCCXXXIV, B), and apply to flame. The common *root* therefore of the Hebrew and the Greek verb is לף, to which a third radical ד is added, in the same manner as to עִם, עָמַד, Gr. ὁμος, ὅμαδος; and a vestige of this is found in the Greek

λαμπάς, Gen. λαμπάδος. From the Phœnicio-Shemitic לַפַּד, inflected in the Aramæan manner לַמְפַּד, springs the Gr. λάμπω; and from לַפִּיד, Syr. ܠܰܡܦܺܐܕ, Ch. לַמְפַּד, Gr. λαμπάς, λαμπάδος, and not contrariwise.—I formerly compared this with لفد *to shine*, on the authority of Castell; but this verb is spurious in this sense, and must be regarded as a mistake of that lexicographer. According to the Kamûs, page 417, it denotes nothing but depression, lowness. Hence—

לַפִּיד m.—(1) *a lamp, a torch* (see the root), Jud. 7:16. Job 12:5, לַפִּיד בּוּז "a torch despised," i. e. cast aside, because of its having ceased to give light; an image for a man formerly highly esteemed, but now low and despised, comp. Isa. 7:4, and my note on that place, and 14:19. Also see פִּיד.

(2) *flame*, Gen. 15:17; Dan. 10:6.

לַפִּידוֹת ("torches"), [*Lapidoth*], pr. n. of the husband of Deborah the prophetess, Jud. 4:4.

לִפְנֵי prep. *before*, see פָּנִים. Hence there has been formed a new adj. לִפְנַי (like סוּסִי from סוּסֵי—), *before, in front*, 1 Ki. 6:17.

לָפַת fut. יִלְפֹּת i. q. Arabic لفت TO BEND, TO INCLINE something, Jud. 16:29.

NIPHAL, *to bend oneself*—(*a*) to turn aside from the way. Job. 6:18, יִלָּפְתוּ אָרְחוֹת דַּרְכָּם "the journeyers of their way turn aside," i. e. those who journey that way; die Wanderer, die des Weges kommen. —(*b*) *to turn oneself back* to see (Arab. Conj. I. V. VIII. id.), Ruth 3:8.

לָצוֹן m. *mocking*, frivolous contempt of what is good and upright, Prov. 1:22; hence אַנְשֵׁי לָצוֹן i. q. לֵצִים; Isa. 28:14; Prov. 29:8; from the root לִיץ.

לָצַץ a doubtful root i. q. לוּץ, TO MOCK. Once in part. לֹצְצִים Hos. 7:5, unless this be for מְלוֹצְצִים part. Pilel from לוּץ.

לַקּוּם ("stopping up the way," i. e. a fortified place, from the root لقم to stop up a way), [*Lakum*], pr. n. of a town in the tribe of Naphtali, Jos. 19:33.

לָקַח fut. יִקַּח, imp. קַח Ex. 29:1, more frequently קַח with ה parag. קְחָה Gen. 15:9, inf. absol. לָקוֹחַ Deu. 31:26; Jer. 32:14, const. קַחַת with pref. לָקַחַת (to be distinguished from לָקַחַתְּ 2 fem. pret.), with suff. קַחְתִּי.

(1) TO TAKE i q λαμβάνω (To this answer Arab. transp. لكق to stick together, to adhere, see Hithpael ["Maltese *laqach, jylquach*, Vassali, p. 430"], G. λάχω, λαγχάνω.) Prop. to take with the hand, to lay hold of, Gen. 3:22; 18:7, 8; 21:14, 27; 22:6; Ps. 18:17, and so very often, with acc. of pers. and בְּ of member, Eze. 8:3, וַיִּקָּחֵנִי בְּצִיצִת רֹאשִׁי "and he took me by a lock of my head," vorn beym Schopf (in Greek it would be τῆς κόμης, see Hist. of Bel, ver. 36). Then i. q. *to take for oneself*, with an acc. of thing and pers. Genesis 8:20, "and (Noah) took of all beasts .... and offered them for a burnt offering;" Gen. 2:15, "and God took Adam, and placed him in the garden;" Gen. 12:5; 16:3; Deut. 4:20; 15:17; 2 Sa. 2:8. In these and similar instances לָקַח, like Hom. λαβών (see Viger. Herm. page 352), often appears to be pleonastic; but yet it serves to describe the matter more fully, and to place it, as it were, before one's eyes. Similarly, 2 Sam. 18:18, אַבְשָׁלֹם לָקַח וַיַּצֶּב־בְּחַיָּיו אֶת־הַמַּצֶּבֶת "and Absalom took and set up for himself a column in his lifetime;" but Jer. 23:31, by the words "who take their tongues and utter prophecies," it appears to be signified that the false prophets misused their tongues. Sometimes the dative לוֹ is added, *to take for oneself*, Gen. 7:2; 15:10; Lev. 15:14, 29; Job 2:8. Specially—(*a*) לָקַח אִשָּׁה *to take a wife*, Gen. 4:19; 6:2; 12:19; 19:14; Ex. 6:25; 1 Sam. 25:43, לָקַח אִשָּׁה לִבְנוֹ "he took a wife for (gave one to) his son," spoken of the father of the bridegroom; Gen. 34:4; Ex. 21:10; Jud. 14:2, 3; ellipt. Ex. 34:16, וְלָקַחְתָּ מִבְּנֹתָיו (נָשִׁים) לְבָנֶיו. In the later books the usual expression is נָשָׂא אִשָּׁה, which see.—(*b*) *to take* i. q. *to take away* (wegnehmen), Gen. 14:12; Job 1:21; 1 Sam. 19:14, 20; Gen. 27:35, "thy brother has taken away thy blessing;" Job 12:20, "he takes away the understanding of the ancients;" Ps. 31:14, לָקַחַת נַפְשִׁי "to take away my life;" Jer. 15:15, "take me not away (O God)"—Gen. 5:24, כִּי לָקַח אֹתוֹ אֱלֹהִים "for God had taken him away," i. e. taken him away and received him to heaven; 2 Ki. 2:3, 5.—(*c*) *to take*, i. q. *to take possession of, to occupy*, as a city, a hostile country, Num. 21:25; Deut. 3:14; 29:7. Metaph. Job. 3:6, "let darkness seize upon that night;" Job 15:12, "wherefore does thy heart (thus) seize upon thee?" Also, *to take, to captivate* any one with blandishments, wisdom (jem. wodurch einnehmen); Prov. 6:25; 11:30 —(*d*) *to send after, to fetch* any one (holen, holen lassen), Gen. 20:2, וַיִּקַּח אֶת־שָׂרָה "and he fetched Sarah;" Gen. 27:13, לֵךְ קַח לִי "go, fetch me;" Gen. 42:16; Num. 23:11; Jud. 11:5; also any thing,

2 Sam. 4:6, "they came to **fetch** wheat" (um Weizen zu holen); *to bring* any thing (bringen, hin-, herbringen), Gen. 18:5, 7, 8; Job 38:20; *to bring*, as an offering (darbringen), Gen. 15:10; Ex. 25:2; 35:5.

(2) *to take*, i. e. *to receive*, empfangen (i. q. λαμβάνειν, in Passow. lett. B), Num. 23:20, "behold, I have **received** a blessing from God." Specially—(*a*) *to receive* (aufnehmen) for care and protection, Ps. 49:16; 73:24.—(*b*) to receive with the ears, i. e. *to perceive* (vernehmen), Job 4:12, compare לֶקַח.—(*c*) *to receive* (i. q. to admit), e. g. prayers, counsel, Ps. 6:10; Prov. 2:1; 4:10; 24:32.

NIPHAL נִלְקַח pass. of Kal 1, letter *b*, 1 Sam. 4:11, seq.; 21:7; 2 Ki. 2:9, letter *d;* Est. 2:8, 16. More frequently in the passive signification are used—

PUAL, pret. לֻקַּח and fut.—

HOPHAL יֻקַּח pass. of No. 1, *to be taken*, Gen. 3:19, 23; letter *b*, Isa. 49:24, 25; 52:5; Jud. 17:2; letter *d*, Gen. 12:15; 18:4.

HITHPAEL, part. אֵשׁ מִתְלַקַּחַת Ex. 9:24; Eze. 1:4, "a fire **taking** hold of itself," as if a mass of fire; see Syn. הִתְלַכֵּד.

Derivatives, מַלְקָחַיִם [מֶלְקָחַיִם ,מַלְקוֹחַ ,מִקָּחָה ,קַחַת [?], מִקָּח, pr. n. לִקְחִי], and—

לֶקַח m.—(1) *arts*, by which any one's mind is *captivated* (Kunst jem. einzunehmen), Prov. 7:21; compare root No. 1, letter *c*.

(2) *doctrine, knowledge*, which any one *receives*, i. e. perceives, or learns (see root No. 2, *b;* compare Syr. ܡܩܒܠ to receive and learn; Gr. παραλαμβάνω and Lat. *accipio*), Pro. 1:5; 9:9; Isa. 29:24. So far as this is communicated to others, i. q. *instruction*, *the discourse* of one who teaches, Prov. 4:2; Deut. 32:2; Job 11:4.

לִקְחִי ("learned," "imbued with learning"), [*Likhi*], pr. n. m. 1 Chron. 7:19.

לָקַט Kal and Piel TO GATHER, TO COLLECT, prop. things lying on the ground, e. g. ears of corn, Ruth 2:3, 7, 15; stones, Gen. 31:46; flowers, Cant. 6:2; manna, Exod. 16:4, seq. Once used of collecting money, Gen. 47:14. [" Arab. لقط to collect any thing lying on the ground; Syr. ܠܩܛ Peal and Pael, used of collecting wood; Sam. ࠋࠒࠈ, but Nasar. ܠܩܛ to collect." Thes.]

PUAL, Isaiah 27:12, and—

HITHPAEL, Jud. 11:3, *to be gathered, assembled* (of persons), Arab. and Aram. id.

Hence יַלְקוּט and—

לֶקֶט m. *a gleaning* of ears of corn, or of grapes, Lev. 19:9; 23:22.

לָקַם see לָקוּם. [" Arab. لقم to stop the way"]

לָקַק fut. יָלֹק onomatopoet. TO LICK, TO LAP, used of dogs drinking by lapping, 1 Kings 21:19; 22:38; Jud. 7:5. A kindred root is לָחַךְ, which see; also page CCCCXXXIV, B. Also Armen. լակել *lakiel*, is to lap; Arab. لَقْلَق a tongue.

PIEL, id. Jud. 7:6, 7.

לָקַשׁ unused in Kal; Syr. Pael TO BE RIPE, LATE (used of fruit); whence מַלְקוֹשׁ the latter rain, and לֶקֶשׁ hay of the latter growth. Hence—

PIEL, *to gather late fruit*, i. e. to glean, Job 24:6 (where some copies act as interpreters by reading ילקטו).

לֶקֶשׁ m. *hay of the latter growth, aftermowth*, Am. 7:1.

לָשַׁד an unused root. Arabic لسد to suck; whence—

לָשָׁד m.—(1) *juice*, from the idea of sucking; specially *vital moisture, vigour;* Ps. 32:4, נֶהְפַּךְ לְשַׁדִּי "my **vigour** is changed," i. e. is dried up.

(2) *a sweet cake;* Nu. 11:8, לְשַׁד הַשָּׁמֶן "a cake of oil," an oiled cake; LXX. ἐγκρὶς ἐξ ἐλαίου.

לָשׁוֹן of both genders, but more often f.—(1) THE TONGUE of men or of animals, Ex. 11:7; and so frequently. (Arab. لِسَان, Æthiop. ልሳን: Aram. לִשָּׁן, ܠܶܫܳܢܳܐ, also in languages not Phœnicio-Shemitic, Sanscrit *rasana*, Armen. լեզու *liezu*, Coptic ⲖⲀⲤ, and even γλῶσσα, in which γ is an addition; comp. λεύσσω, γλαύσσω, γνόφος, νέφος, χλαῖνα, *lana* and many other words. [Welsh, *llais*, voice, *lleision*, endued with voice.] The original idea is that of *lapping*, a power which is found in the syllable *las*, compare לָחַשׁ, لحس, لس, לָשַׁד. A secondary root is the Poel לֹשֵׁן which see.) תַּחַת לָשׁוֹן פ׳ *under the tongue* of any one is used in Hebrew for *in the mouth*, Ps. 10:7; 66:17. Specially used of *a calumnious* or *malignant tongue* (what the Chaldeans and Zabians call a *third* tongue, compare Sir. 28:15; and the verb לָשַׁן). Ps. 140:12, אִישׁ לָשׁוֹן "a man of **tongue**," i. e. a slanderer (but בַּעַל לָשׁוֹן is *an enchanter*, Ecc. 10:11). Jer. 18:18, "come! let us smite him with the **tongue**," i. e. as rightly given in the Chaldee, let us bear false witness against him. Job 5:21,

שׁוֹט לָשׁוֹן "the scourge of the tongue" (in German by a like figure, Klatschen). Pro. 10:31, לְשׁוֹן תַּהְפֻּכוֹת "a perverse tongue," i. e. deceitful; 17:20. Meton.—(*a*) for *speech*, Job 15:5, לְשׁוֹן עֲרוּמִים "crafty speeches;" Prov. 16:1.—(*b*) for *idiom* (German Sprache). Dan. 1:4, לְשׁוֹן כַּשְׂדִּים "the tongue of the Chaldeans." Genesis 10:5, אִישׁ לִלְשֹׁנוֹ "every one according to his tongue," and even—(*c*) *a nation, a people*, which used a peculiar language. Isaiah 66:18, כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת "all nations and tongues" (see Chald. לְשָׁן). It is applied—

(2) to inanimate things which resemble tongues—(*a*) לְשׁוֹן זָהָב a tongue of gold, i. e. a bar of gold, Josh. 7:21, 24. Vulg. *regula aurea.*—(*b*) לְשׁוֹן אֵשׁ a flame of fire, so called from having some resemblance to a tongue, and seeming to lap like one, see לַהַב, לָהַט (Æn. ii. 684), compare γλῶσσαι ὡσεὶ πυρός, Act. 2:3; Arabic لسان النار; Persic زبان آتش *zuboni atesh*, Isa. 5:24.—(*c*) לְשׁוֹן הַיָּם Josh. 15:5; 18:19; Isaiah 11:15, and simply לָשׁוֹן Josh. 15:2, *a bay of the sea* (comp. Germ. Erdzunge); in the Arabian geographers لسان البحر.

["לָשַׁךְ an unused root, perhaps if it be Phœnicio-Shemitic, i. q. שָׁלַךְ; but used intrans. *to throw oneself down.* Hence—"]

לִשְׁכָּה f. i. q. נִשְׁכָּה (where see as to its origin [In Thes. suggested to be from לָשַׁךְ]), pl. לְשָׁכוֹת constr. לִשְׁכוֹת, *a chamber, a cell*, especially used of the cells of the temple, 1 Ch. 9:26; Eze. 40:17, 45; 42:1, seq.; Neh. 10:38, seq. Once, 1 Sa. 9:22, used of a dining rom; and Jer. 36:12, of the room of the royal scribe in the royal palace. [See Thes.]

לָשַׁם a root of doubtful power. Arab. لثم to break, e.g. stones with the feet. ["Arab. لسم to taste, properly to lick."]

לֶשֶׁם m.—(1) a kind of *precious stone*, Exod. 28:19; 39:12. LXX. λιγύριον. Vulgate *ligurius*, Germ. Opal.

(2) Josh. 19:47, a town, otherwise called לַיִשׁ and דָּן.

לָשַׁן unused in Kal. ["But apparently signifying TO LAP, like the cognate words, لس, لسب, لسم, compare לָחַשׁ, لحس."]

POEL לוֹשֵׁן denom. from לָשׁוֹן pr. *to make tongue, to tongue*, i. e. to use the tongue boldly (comp. Germ. Beine machen, used of any one running swiftly, fleeing); *to slander* (see לָשׁוֹן used of the tongue of a slanderer). Part. with suff. מְלָשְׁנִי קרי מְלוֹשְׁנִי, for מְלַשְּׁנִי, part. Piel, Ps. 101:5. (Arab. لسن to slander.)

HIPHIL, id. Prov. 30:10.

לְשָׁן Ch. *a tongue*, hence used of *a nation* using a peculiar language (see לָשׁוֹן No. 1. *c*). Dan. 3:4, עַמְמַיָּא אֻמַּיָּא וְלִשָּׁנַיָּא "peoples, nations, and languages." Dan. 3:7, 31; 5:19; 6:26; 7:14.

לָשַׁע an unused root. Arab. لسع to pierce, to bore, لسع a chink, a fissure; perhaps used of chasms in the earth and fountains. Hence—

לֶשַׁע [*Lasha*], pr. n. of a town, Gen. 10:19; in the opinion of Jerome (in Quæst.) *Callirrhoë* on the east of the Dead Sea, a place abounding *in hot springs*. See Plin. H. N. v. 6; Joseph. Bell. Jud. i. 33.

לָתַח an unused root; perhaps i. q. מָתַח, Sam. ᐊᐱᐅ *to expand*, whence Æth. ሰለታሕ: a garment of byssus, pr. more costly, large. Hence מִלְתָּחָה.

לָתַךְ an unused root, prob. i. q. נָתַךְ to be poured out, whence—

לֶתֶךְ a corn *measure*, Hos. 3:2; so called from pouring out. LXX. ἡμίκορος. Vulg. *corus dimidius*, by accommodation to the context.

לָתַע an unused root, i. q. لتغ *to bite*, whence מַלְתָּעוֹת teeth.

מ

Mem, the thirteenth Hebrew letter; as a numeral it stands for *forty*. The name of this letter מֵים probably signifies *water*, i. q. מַיִם, and its most ancient forms bore a resemblance to *waves*. In Æthiopic it is called *Mai*, i. e. *water*. ["To this answers the Greek name Μῦ, i. e. Phœnic. מו water."]

It is interchanged—(*a*) often with the other labials, as ב and ף, which see ["and even with ו, e. g. חָמָה and חַוָּה"]—(*b*) with liquids, especially *Nun*, comp אִם; Syr. ܐܢ; Arab. إن, أن; בֹּהֶן; Arab. إبهام thumb; בָּטְנִים pistacio; compare ܒܛܡܐ *pistacia terebinthus*, Lin. דָּשֵׁן; Arab. دسم to be fat. מוֹרַג; نورج a threshing

wam; שׁטם and שָׂטָן to be opposed to; ־ים and ־ין the mark of the plural; comp. the roots מוּם, מָגַר, מָנַר, הגר. More rarely with ל see p. CCCCXXI, A. As to Mem, dropped at the end of words, see Lgb. p. 136, 138; also as to the languages of the Hetrusci and Umbri, see O. Müller Hetrusker, t. i. p. 56.

מִ· pref. formed from מָה *what?* where see the note.

מִ· pref. i. q. מִן, which see.

מָא Chald. i. q. Hebrew מָה *what?* and also without an interrogation, מָא דִי *that which*, Ezr. 6:8.

מַאֲבוּס m. *a stall*, for laying up fodder, *a storehouse*, Jer. 50:26; LXX. ἀποθήκη. Root אָבַס.

מְאֹד—(1) subst. m. *strength, force*, from the root אוד No. 3. Deu. 6:5, "and thou shalt love Jehovah thy God with all thy heart, with all thy mind, וּבְכָל מְאֹדֶךָ and with all thy strength," i.e. in the highest degree; 2 Ki. 23:25 (compare Luke 10:27). Isaiah 47:9, בְּעָצְמַת חֲבָרַיִךְ מְאֹד "with (i.e. notwithstanding) the great might of thy sorceries," where we must join עָצְמַת מְאֹד; Job 35:15. Hence—(*a*) בִּמְאֹד מְאֹד with force of force, i. e. most forcibly, most violently, Gen. 17:2, 6, 20; Eze. 9:9.—(*b*) עַד מְאֹד even to force, i.e. in a very great degree; *very*, Genesis 27:33; 1 Ki. 1:4; Dan. 8:8; *quite, altogether*, Ps. 119:8; *too much*, Isa. 64:8.—(*c*) עַד לִמְאֹד, i. q. עַד מְאֹד but in the later Hebrew, 2 Chron. 16:14.

(2) adv.—(*a*) *very, exceedingly, greatly*, added to adjectives and verbs, as טוֹב מְאֹד Gen. 1:31; יָפָה מְאֹד 12:14; הַרְבֵּה מְאֹד 15:1. Emphatically doubled מְאֹד מְאֹד Gen. 7:19; Nu. 14:7.—Ps. 46:2, עֶזְרָה בְצָרוֹת נִמְצָא מְאֹד "(he is) an aid in distresses to be found greatly," i.e. he is found a strong aid.—(*b*) *quickly, hastily*, which is also connected with exertion of strength (compare Germ. balb, from the Lat. *valde*, and the Lower Germ. swieth, Anglo-Sax. *swithe*, very, Germ. geschwind), 1 Sam. 20:19, תֵּרֵד מְאֹד "go down quickly." Vulg. *festinus*.

מֵאָה constr. מְאַת f.—(1) A HUNDRED, Arab. مِائَةٌ according to Kam., commonly مِيَة ["Æth. ምእት:, Syr. ܡܐܐ"]. It is prefixed to substantives in absol. and constr. state, מֵאָה שָׁנָה Gen. 17:17, and מְאַת שָׁנָה 25:7; it is more rarely put after them, and this is only in the later books; רִמּוֹנִים מֵאָה 2 Ch. 3:16. Dual מָאתַיִם (contr. for מְאָתַיִם) *two hundred*, Gen. 11:23. Pl. מֵאוֹת—(*a*) *hundreds* more than one; hence with other numerals שֵׁשׁ מֵאוֹת "six hundred," Ex. 12:37; שְׁמֹנֶה מֵאוֹת "eight hundred," Gen. 5:7, etc. Once—(*b*) *one hundred*, as if *centena*, 2 Ch. 25:9 כתיב (compare verse 6). A less common form is מאיות (read מֵאוֹת), 2 Kings 11:4, 9, 10, 15 כתיב, compare Arab. مِائَة.

(2) adv. *a hundred times*, Prov. 17:10; constr מְאַת id. Ecc. 8:12.

(3) *the hundredth part*, i. e. of money or any thing, paid monthly, as being exacted in usury, Neh. 5:11, מְאַת הַכֶּסֶף וְהַדָּגָן. Vulg. *centesima*. As to the *centesima* of the Romans, see Ernesti Cl. Cic. h. v.; as to the heavy usury still customary in the East, see Volney's Travels, vol. ii. p. 410.

(4) [*Meah*], pr. n. of a tower at Jerusalem, Neh. 3:1; 12:39.

מְאָה Ch. id. Dan. 6:2; Ezr. 6:17; 7:22. Dual מָאתַיִן Ezr. 6:17.

מַאֲוַי once in pl. מַאֲוַיֵּי m. *desires*, Psal. 140:9. Root אָוָה No. I.

מאום for מְאוּם, commonly contr. מוּם (which see) *a spot, a blemish*. Dan. 1:4 [כ׳]; Job 31:7.

מְאוּמָה Milêl (from מָה וּמָה as if *quidquid*).—(1) *any thing whatever*, Num. 22:38; Deut. 24:10; 2 Ki. 5:20; with a particle of negation, לֹא מְאוּמָה *nothing*, Deut. 13:18; אֵין מְאוּמָה id. 1 Ki. 18:43; Ecc. 5:13; Jer. 39:10; אֵין כָּל־מְאוּמָה not even any thing, Gen. 39:23.

(2) *in any way* (irgend, irgendwie), *at all*. 1 Sa. 21:3, אִישׁ אַל יֵדַע מְאוּמָה אֶת־הַדָּבָר "let no one know at all of this matter."

מָאוֹר pl. מְאֹרִים Ezek. 32:8, and מְאֹרֹת m. Gen. 1:16 (from the root אוֹר).

(1) *light, a light*, Ps. 90:8; used of the sun and moon, Gen. 1:14, 16; Ps. 74:16. As to its difference from אוֹר see under that word. מְנֹרַת־הַמָּאוֹר the holy candlestick, Nu. 4:9, 16. Metaph. מְאוֹר עֵינַיִם the light of the eyes, i. e. bright, cheerful eyes. Prov. 15:30.

(2) *a candlestick*, Ex. 25:6.

מְאוּרָה f. of the preceding, pr. light, hence *a hole*, through which light shines into *the den of a viper* (Lichtloch). Vulg. *caverna*. Isa. 11:8. It may also be for מְעָרָה, מְעָרָה, مَغَارَةٌ *cavern*, א and ע being interchanged.

מאזנים dual, *scales, balance*, Arab. مِيزَانٌ Lev. 19:36; Job 31:6; Ps. 62:10, "that that may go up in the balance" (from lightness). Root אָזַן No. II. It differs from פֶּלֶס which see.

מֹאזְנַיִן Ch. id. Dan. 5:27.

מְאֹות see מֵאָה No. 1.

מַאֲכָל m. (from the root אָכַל) *food*, Gen. 2:9; 3:6; 6:21; especially *corn*, 2 Ch. 11:11. עֵץ מַאֲכָל fruit tree, Lev. 19:23; צֹאן מַאֲכָל sheep to be killed, Ps. 44:12.

מַאֲכֹלֶת f. id. but figuratively, Isa. 9:4, מַאֲכֹלֶת אֵשׁ *food for fire.* Isa. 9:18.

מַאֲכֶלֶת f. pl. מַאֲכָלוֹת (from the root אָכַל) *a knife*, as being used for eating with. Gen. 22:6, 10; Jud. 19:29; Prov. 30:14. Arab. مِيكَال spoon.

מָאַם an unused root; perhaps *to stain, to disfigure*, whence מאום, מום which see.

מַאֲמַצִּים (from the root אָמַץ) m. pl. *strength, powers*, figuratively used of wealth. Job 36:19, כָּל־מַאֲמַצֵּי כֹחַ "all the powers of wealth."

מַאֲמָר m. (from the root אָמַר) *an edict, a mandate*, a word belonging to the later age, Est. 1:15; 2:20; 9:32

מֵאמַר Ch. id. Dan. 4:14.

מָאן Ch. *a vessel*, i. q. Heb. כְּלִי Dan. 5:2, 3, 23. In Targg. also defect. מָן, Syr. ܡܳܐܢܳܐ. It appears to be for מַאֲנָה, from the root אָנָה No. II. Arab. اني Conj. IV. to hold, whence إِنَاء a vessel, אֳנִי a ship, see page LXIV, A.

מָאֵן not used in Kal, TO REFUSE, see the verbal adj. (Syr. ܡܐܢ, always impers. ܡܐܢ ܠܝ I am wearied; Aph. to cease, to leave off. Cognate is מָנַע, see אִין, אֵין, און p. XXI, A).

PIEL מֵאֵן *to refuse, to be unwilling* (opp. to אָבָה), Gen. 39:8; Isa. 1:20; 1 Sa. 28:23; followed by an inf. Nu. 22:14; Ps. 77:3; by a gerund, Ex. 7:14; 22:16; Jer. 25:28.

מָאֵן adj. *unwilling*, used with personal pronouns for the finite verb. Ex. 7:27, אִם־מָאֵן אַתָּה "if thou refuse." Ex. 9:2; 10:4.

מֵאֵן m. verbal of Piel, *refractory, pertinaciously refusing.* Plur. מֵאֲנִים Jer. 13:10.

I. **מָאַס** [see note after No. 2]—(1) TO REJECT (opp. to בָּחַר to choose), Isaiah 7:15, 16; 41:9; Job 34:33. Constr. with an acc. 1 Sa. 16:1; Ps. 118:22; and בְּ Isa. 7:15; absol. Job 42:6. It is most often used—(a) of God, as rejecting a people or an individual. Jer. 6:30; 7:29; 14:19; 1 Samuel 15:23.—(b) of men as rejecting God and his precepts, 1 Sa. 15:23; 2 Ki. 17:15; Am. 2:4.

(2) *to despise, to contemn*, followed by an acc. Prov. 15:32; Job 9:21; followed by בְּ Job 19:18; followed by an acc. of pers. and the gerund of a verb, Job 30:1; absol. שֵׁבֶט מֹאֶסֶת a despiteful tribe, Eze. 21:18. Inf. מְאֹס Lam. 3:45, subst. *aversion, contempt.*

NIPHAL, pass. of No. 1, Isai. 54:6; of No. 2; Psalm 15:4, נִמְאָס *contemned, to be contemned*, rejected (for impiety).

II. **מָאַס** i. q. מָסַס TO MELT, TO FLOW ABROAD, Chald. מְאַךְ = מְכַךְ, and מָאַס i. q. מָסַס. Not used in Kal.

NIPHAL, Ps. 58:8, יִמָּאֲסוּ כְמוֹ־מַיִם "let them melt away like water," i. e. perish. Job 7:5, עוֹרִי רָגַע וַיִּמָּאֵס "my skin heals up and (again) runs with water."

[*Note.* In Thes. מָאַס is given as one article; the meaning here assigned to מָאַס No. II. being there taken as primary.]

מַאֲפֶה m. (root אָפָה) *something cooked*, Levit. 2:4

מַאֲפֵל m. (root אָפַל) *darkness*, Josh. 24:7.

מַאְפֵּלְיָה fem. *darkness of Jehovah*, i. e. thick darkness, from מַאֲפֵל and יָה = יָהּ (like שַׁלְהֶבֶתְיָה Cant. 8:6). Jerem. 2:31, אֶרֶץ מַאְפֵּלְיָה "a land of thick darkness;" used of a desert as being pathless, in which one wanders as in darkness; compare as to the same, verse 6, אֶרֶץ צַלְמָוֶת and Job 30:3.

מָאַר not used in Kal. ["Cognate apparently to the root מָרַר to be bitter, sour; compare מָאַס, and מָסַס (Arab. مار)." Thes.]

HIPHIL הַמְאִיר, perhaps i. q. הַמְרִיר (compare מָאַס No. II), properly *to make bitter*, hence *to cause bitter pain.* Eze. 28:24, סִלּוֹן מַמְאִיר "a thorn which causes pain," i. e. pricking. צָרַעַת מַמְאֶרֶת painful, malignant leprosy, Lev. 13:51, 52; 14:44. Others in both cases compare Arab. مار to become raw again as a wound.

מַאֲרָב m. (from the root אָרַב) *ambush*, hence—(a) where one is placed, Josh. 8:9; Psa. 10:8.—(b) *the liers in wait* themselves, 2 Ch. 13:13.

מְאֵרָה f. constr. מְאֵרַת (from the root אָרַר), *curse, execration*, Pro. 3:33; 28:27; Mal. 2:2.

מֵאֵת comp. of מִן and אֵת prop. *ab apud, from with*, see after אֵת p. XCIV, A.

מִבְדָּלוֹת (root בָּדַל) plural *separations*, i.e. separated places. Josh. 16:9, הֶעָרִים הַמִּבְדָּלוֹת "cities (which were) *separately* destined."

מָבוֹא m. (root בּוֹא) pl. ־ִים and ־וֹת.

(1) *an entering*, Eze. 26:10.

(2) *entrance, approach.* Jud. 1:24, 25, מְבוֹא הָעִיר "the entrance of the city," i.e. the gate. Pro. 8:3, מְבוֹא פְתָחִים "at the entrance of the gate."

(3) מְבֹא הַשֶּׁמֶשׁ *the entrance* (i.e. *place of setting*) *of the sun, the west*, Deut. 11:30; Psalm 50:1; in acc. *towards the west*, Josh. 1:4.

מְבוּכָה f. (from the root בּוּךְ) *perplexity, confusion*, Isa. 22:5; Mic. 7:4.

מַבּוּל masc. (from the root יָבַל No. 1, which see), *an inundation of waters, a deluge*, used of Noah's flood, Gen. 6:17; 7:6, 7, 10, 17; 9:11, 28; 10:1, 32; of the ocean of heaven, Ps. 29:10. [In Thes. this passage is applied like the rest to the deluge, referring this expression to the Lord having there sat as judge, *and he will sit for ever.*]

מְבוֹנִים 2 Ch. 35:3 כתיב, for קרי מְבִינִים, if the reading be correct, abstr. *prudences*, for the concr. *prudent teachers.*

מְבוּסָה f. (root בּוּס) *a treading down* of enemies by conquerors, Isa. 22:5; 18:2, 7, "a people .... מְבוּסָה of treading down," i.e. treading down every thing.

מַבּוּעַ (from the root נָבַע) m. pl. ־ִים *a fountain*, Isa. 35:7; 49:10; Ecc. 12:6. Arab. مَنْبَع id.

מְבוּקָה f. *emptiness*, Nah. 2:11, from the root בּוּק; see בּוּקָה.

מִבְחָר m. (from the root בָּחַר).—(1) *election, choice;* hence whatever is *most choice, most excellent, best.* Always in const. st., Isaiah 22:7, מִבְחַר עֲמָקַיִךְ "thy most choice valleys;" Isa. 37:24, מִבְחַר בְּרוֹשָׁיו "its most beautiful fir-trees;" Jer. 22:7; Gen. 23:6; Ex. 15:4; Eze. 23:7; 24:4. In an inverted order, עַם מִבְחָרָיו "his most choice people," Dan. 11:15.

(2) [*Mibhar*], pr. n. m. 1 Ch. 11:38.

מִבְחוֹר m. id. *choice*, 2 Ki. 3:19; 19:23.

מַבָּט m. (for מִנְבָּט, root נָבַט) *expectation, hope*, Zech. 9:5; meton. used for its object, Isa. 20:5, 6; with suff. מֶבָּטָהּ for מַבָּטָהּ, Zec. loc. cit., Pathach shortened into Segol, like אֶבְיָתָר for אַבְיָתָר, compare Hebr. Gram. § 27, note 2, *b.*

מִבְטָא m. (from the root בָּטָא) *something rashly uttered*, followed by שְׂפָתַיִם Num. 30:7, 9.

מִבְטָח (root בָּטַח) with suff. מִבְטַחִי, pl. מִבְטַחִים (dag. f. impl.) m.

(1) *confidence*, sure and firm hope, Prov. 22:19; hence used of the person and thing on which hope is set, Ps. 40:5; 65:6; 71:5.

(2) *security*, Job 18:14, "his security is torn out from his tent," i.e. he himself being too secure. Pl. Isa. 32:18.

מַבְלִיגִית f. (from the root בָּלַג) *a cheering, exhilaration*, Jer. 8:18. The form is prop. denom from the part. itself, מַבְלִיג *cheering up*, see Lehrg. p. 514, where, to the instances ending with ית, may be added this in ־ִית.

מִבְנֶה m. (from the root בָּנָה) *building*, Ezek 40:2.

מְבֻנַּי [*Mebunnai*], see סִבְּכַי.

מִבְצָר m. (from the root בָּצַר No. 2), [pl. ־ִים, once ־וֹת Dan. 11:15].

(1) *defence* (of a city), *fortress*, Isa. 25:12; hence used for a *fortified city*, i.q. עִיר בְּצוּרָה Isa. 17:3; Hab. 1:10. The same is עִיר מִבְצָר, e.g. עִיר מִבְצַר צֹר Josh. 19:29, and מִבְצַר צֹר 2 Sam. 24:7, "defenced Tyre," i.e. Palætyrus (compare my Comment on Isa. 23:7). Pl. עָרֵי מִבְצָר Num. 32:36; Jos. 19:35; also with both words in pl. עָרֵי מִבְצָרֶיךָ Jer. 5:17, and with one only so put עִיר מִבְצָרוֹת "defenced cities," Dan. 11:15. (Comp. Hebr. Gram. § 106, 3.)—Metaph. Jer. 6:27, "I have set thee as a touchstone amongst my people, מִבְצָר like a defenced fortress," which is safe from the violence of foes; compare Jer. 1:18.

(2) [*Mibzar*], pr. n. of a prince of the Edomites, Gen. 36:42.

מִבְרָח m. (from בָּרַח) pr. *flight;* hence concr. *fugitives*, Eze. 17:21.

מִבְשָׂם ("sweet odour"), [*Mibsam*], pr. n.—(1) of a son of Ishmael, Gen. 25:13.—(2) 1 Chron. 4:25.

מְבֻשִׁים (from the root בּוֹשׁ) masc. pl. *pudenda*, Deut. 25:11.

מְבַשְּׁלוֹת pl. f. (from the root בָּשַׁל) *hearths*, i.e. *cooking places*, pr. part. Pi. those that cook flesh, Eze. 46:23.

מָג m. *a magian*, the name of the priests and wise men among the Medes, Persians, and Babylo-

nians, prop. *great, powerful.* (To this answer the Pers. مغ *mogh*, magian, from مه *mih*, great, leader; Zend. *meh, maé, mâo;* Sansc. *mahat, mahâ*, in which is found the root of the Gr. *μέγας*, and Lat. *magis, magnus.*) רַב־מָג by apposition, prince magian, chief of the magi, Jer. 39:3.

מְגֹאָל see גֹּאַל under the word גָּאַל No. I. 3, and מַן No. 2, letter *g*.

מַגְבִּישׁ ("congregating," compare Ch. גְּבַשׁ), [*Magbish*], pr. n. of a place; according to others of a man, Ezr. 2:30.

מִגְבָּלוֹת (from the root גָּבַל No. 1), plur. f. *small cords*, Ex. 28:14; see גַּבְלֻת.

מִגְבָּעָה (from the root גָּבַע), fem. *the mitre* of the common priests, so called from its round form; different from מִצְנֶפֶת, the mitre of the high priest, Ex. 28:40; 29:9; 39:28. Compare Jos. Ant. iii. 7, § 7. (Syr. ܡܘܒܥܬܐ cap, hat; Æthiop. ቆብዕ: mitre of priests and monks.)

מָגַד an unused root. Arab. مجد to excel in honour, in glory, مجد nobility, honour, glory. I have no doubt but that it is the same as נָגַד (*m* and *n* being interchanged), نجد *to be chief, noble;* whence נָגִיד, نجيد prince. Hence מִגְדָּנוֹת precious things, pr. n. מַגְדִּיאֵל, and—

מֶגֶד m. *something very precious* or *noble.* Deut. 33:13, מֶגֶד שָׁמַיִם "the precious things of heaven," i. e. (as immediately follows) rain, dew. Deu. 33:14, מֶגֶד תְּבוּאֹת שָׁמֶשׁ "the precious things put forth by the sun." Deu. 33:15, 16. Cant. 4:13, פְּרִי מְגָדִים "most precious fruits." Cant. 4:16, and even without פְּרִי, 7:14, כָּל־מְגָדִים "all most precious things," fruits are intended. Vulg. everywhere *poma.* (Syr. ܡܓܕܐ dried fruit.)

מְגִדּוֹ Josh. 12:21; 17:11; 1 Ki. 9:15; 2 Ki. 9:27, and מְגִדּוֹן (perhaps "place of crowds," from גָּדַד, גְּדוּד), [*Megiddo, Megiddon*], Zec. 12:11, pr. n. of a fortified city of the Manassites, in the limits of the tribe of Issachar, formerly a royal city of the Canaanites. LXX. Μαγεδδώ; Vulg. *Mageddo.* בִּקְעַת מְגִדּוֹ the plain of Megiddo, 2 Ch. 35:22; מֵי מְגִדּוֹ the waters of Megiddo, Jud. 5:19, i. e. the river Kishon; comp. verse 21; 4:13. [Prob. the town afterwards called Legio, now Lejjûn, اللجون, Rob. iii. 177.]

מִגְדּוֹל & מִגְדֹּל [*Migdol*], pr. name of a town of Lower Egypt, Jer. 44:1; 46:14; situated in the most northern part of the boundaries of Egypt, Ezek. 29:10; 30:6; we are not to regard as different from this, Ex. 14:2; Nu. 33:7 (see Thes. p. 268). This name is written in Egyptian ⲘⲈϢⲦⲰⲖ (abundance of hills), which as a foreign name the Hebrews appear to have changed into מִגְדֹּל (tower); see Champollion, l'Egypte sous les Pharaons, ii. page 79.

מַגְדִּיאֵל ("prince of God"), [*Magdiel*], pr. n. of a prince of the Edomites, Gen. 36:43; 1 Ch. 1:54.

מִגְדָּל pl. ־ִים and וֹת (from גָּדַל), m.

(1) *a tower*, so called from its height, Gen. 11:4 especially used of the tower of fortified cities and castles, Jud. 8:9; 9:46, seq.; 2 Ch. 14:6, and of *castles* themselves, 1 Chr. 27:25; Prov. 18:10; elsewhere used of *watchtowers*, 2 Kings 9:17; 17:9; of the watchtower of a vineyard, Isa. 5:2. Metaph. used of powerful and strong men, Isa. 30:25; 2:15.

(2) *a lofty platform*, Neh. 8:4 (comp. 9:4).

(3) *a bed* in a garden, *rising* up and *higher* in the middle. Cant. 5:13, "thy cheeks (are...like) to beds of balsam."

(4) in some pr. n. it is *a town fortified with a tower*—

(*a*) מִגְדַּל־אֵל ("tower of God"), [*Migdal-el*], a fortified city of the tribe of Naphtali, Josh. 19:38; prob. Μαγδαλά, Matt. 15:39, now مجدل [*Majdel*]. on the western shore of the sea of Galilee, not far from Tiberias.

(*b*) מִגְדַּל־גָּד ("tower of Gad"), [*Migdal-gad*], a town of the tribe of Judah, Josh. 15:37.

(*c*) מִגְדַּל עֵדֶר ("tower of the flock"), [*tower of Edar, tower of the flock*], a village near Bethlehem, Gen. 35:21; hence used for Bethlehem itself, and fig. for the royal stock of David, Mic. 4:8.

מִגְדָּנוֹת plur. f. (from the root מָגַד), *precious things*, Gen. 24:53; Ezr. 1:6; 2 Ch. 21:3.

מָגוֹג [*Magog*], pr. n. of a son of Japhet, Gen. 10:2; also of a region, and a great and powerful people of the same name, inhabiting the extreme recesses of the north, who are at some time to invade the Holy Land (Eze. chap. 38, 39). We are to understand just the same nations as the Greeks comprised under the name of Scythians (Joseph. Arch. i. 6, § 1). The Arabs call them يأجوج ومأجوج *Yajûj* and *Majûj*, and they have many fables about them. Their king is called גּוֹג, which see. See

Koran, Sur. xviii. 94—99; xxi. 96; Assemani Biblioth. Orient. t. iii. p. ii. pp. 16, 17, 20; D'Herbelot, Biblioth. Orient. art. Jagiugh. In the same manner are joined چين وماچين *Chin* and *Machin*, i. e. the Chinese. The syllable *ma* in these names denoting *place, region*, has of late been learnedly discussed by Frähn, De Musei Spreviziani Nummis Cuficis, page 95.

מָגוֹר m. pl. מְגוּרִים Lam. 2:22 (from the root גּוּר No. 2), *fear, dread*, Psalm 31:14; Jerem. 6:25; 20:3, 10.

מָגוּר m. (from the root גּוּר No. 1).—(1) pl. מְגוּרִים *wanderings*, sojourning in foreign lands; Gen. 17:8, אֶרֶץ מְגֻרֶיךָ "the land in which thou sojournest," art a stranger; Gen. 28:4; 36:7; 37:1. Sometimes used of human life, in which man remains, like a guest, for a shorter time than he wishes, Gen. 47:9; Psalm 119:54 (compare Ps. 39:13; 1 Ch. 29:15).

(2) *an abode*, Ps. 55:16.

מְגוֹרָה f. i. q. מָגוֹר *fear*, Pro. 10:24.

מְגוּרָה f.—(1) *fear*, also *what is feared;* plur. Isa. 66:4; Ps. 34:5, from the root גּוּר No. 2.

(2) *barn, storehouse*, Hag. 2:19, from the root גּוּר No. 3.

מְגֵזֵרָה f. *an axe*, 2 Sam. 12:31, from the root גָּזַר No. 2.

מַגָּל m. *a sickle, reaping-hook*, Jer. 50:16; Joel 4:13, from the root נָגַל, which see (Arabic منجل, Syr. ܡܓܠܐ id.).

מְגִלָּה f. (from the root גָּלַל), *a volume, a book rolled together*, as was the ancient custom, Jer. 36:14, seq.; Eze. 2:9; Ps. 40:8, מְגִלַּת־סֵפֶר "the volume of the book;" κατ' ἐξοχὴν the book of the law. Syrian ܡܓܠܬܐ, ܡܓܠܬܐ; Arab. مجلة, according to Kam. p. 1416 (not مجلة as it is in Golius).

מְגִלָּה Ch. id. Ezr. 6:2.

מְגַמָּה f. (from the root גָּמַם), *a crowd, band, forces;* found once Hab. 1:9, used of the Chaldee invaders, מְגַמַּת פְּנֵיהֶם קָדִימָה "the crowd of their faces looks straight on," ihrer Gesichter Schaar ist vorwärts gerichtet. Arab. جمة, جمة *a troop, a multitude.* Kimchi, on Ps. 27:8, uses this word to express *longing, panting;* compare Arab. جم to desire, to be near and urgent on something.

מָגַן not used in Kal.

PIEL מִגֵּן TO GIVE, TO DELIVER, Gen. 14:20; with two acc. of pers. and thing, Pro. 4:9; also like נָתַן, שׂוּם *to make any one any thing*, Hos. 11:8; comp. مجانا, ܡܓܢ gratis, prop. given. (To this seems to answer Arabic مكن to be able; II. to give into one's power, כ and ג being interchanged.)

מָגֵן com. (f. 1 Ki. 10:17); with suff. מָגִנִּי; pl. מָגִנִּים, const. מָגִנֵּי (prop. part. Hiph. from the root גָּנַן to protect), *a shield*, Jud. 5:8; 2 Sa. 1:21; 22:31, 36; 2 Ki. 19:32, etc. (Arab. مجن, مجنة id.) This word implies a shield of a smaller size and extent than צִנָּה; see 1 Ki. 10:16, 17; 2 Chron. 9:16; אִישׁ מָגֵן an armed man, used of a thief, Pro. 6:11; 24:34. Metaph.—(*a*) of God as a protector, Gen. 15:1; Psalm 3:4; 18:3, 31; 144:2. Psalm 7:11, מָגִנִּי עַל־אֱלֹהִים "my shield is with God," i. e. God as it were holds my shield, protects me with a shield; compare Ps. 89:19.—(*b*) מָגִנֵּי־אֶרֶץ "the shields of the land;" poet. for the princes, protecting the citizens with force of arms, Ps. 47:10; Hos. 4:18.

מְגִנָּה f. *a covering* (from the root גָּנַן); once Lam. 3:65, מְגִנַּת־לֵב "covering of the heart," i. e. hardening, obstinacy; compare κάλυμμα ἐπὶ τὴν καρδίαν, 2 Cor. 3:15; and Arab. اكنة على القلوب coverings over hearts, Koran vi. 25; xvi. 48. Kimchi rightly compared *fatness of heart*, Isa. 6:10; but Jos. Kimchi (the father) comparing Arab. غاشية القلب (i. e. veiling of the heart, failing of mind), understands failing of mind, mortal disease.

מִגְעֶרֶת f. (from the root גָּעַר) *the rebuke, curse* (of God) fatal to mortals, Deut. 28:20.

מַגֵּפָה f. (from the root נָגַף), with Tzere impure —(1) *slaughter* in battle, 1 Sam. 4:17.

(2) *a plague* sent from God, Ex. 9:14; especially used of pestilential and fatal disorders, Num. 14:37; 17:13; 25:18; 31:16; 1 Sa. 6:4; 2 Sa. 24:21.

מַגְפִּיעָשׁ (perhaps מַגְפִּיעָשׁ "killer of moths"), [*Magpiash*], pr. n. m., Neh. 10:21.

מָגַר kindred to הִגִּיר, נָגַר TO CAST BEFORE, TO DELIVER OVER; once particip. pass. Ezek. 21:17, מְגוּרֵי אֶל־חֶרֶב "cast before," i.e. "delivered to the sword;" Syr. intrans. ܡܓܪ to cut down.

Piel. מַגֵּר id. *to cast before, to throw down,* Ps. 89:45.

Derivative, pr. n. מִגְרוֹן.

מְגַר Chald. Pael מַגֵּר id. *to cast before, to throw down,* Ezr. 6:12.

מְגֵרָה f. (from the root גָּרַר No. 2), *a saw,* 2 Sam. 12:31; 1 Ki. 7:9.

מִגְרוֹן ("a precipitous place," from the root מָגַר). [*Migron*], pr. n. of a town of the Benjamites, near Gibeah, 1 Sam. 14:2; Isa. 10:28.

מִגְרָעוֹת pl. f. (from גָּרַע No. 2, to take away, to withhold), *contractions, drawings in, diminutions* of a wall (Absätze), 1 Kings 6:6.

מֶגְרָפָה f. [pl. with suff. מֶגְרְפוֹתֵיהֶם], *a clod of earth,* which is removed with a spade or other like instrument; prop. ein Spatenstich, (from the root גָּרַף). Joel 1:17, "the grains are dried up under their clods," by which words the utmost drought is described. So Aben Ezra and Kimchi. (Syr. ܡܓܪܦܬܐ, مِجْرَفَة a spade itself.)

מִגְרָשׁ m.—(1) inf. of a Chaldee form of the verb גָּרַשׁ No. 2, q. v., Eze. 36:5.

(2) a place to which cattle *is driven forth* to feed, *pasture* (from גָּרַשׁ No. 4), 1 Ch. 5:16; Eze. 48:15; specially used of the open space around the towns of the Levites, used for feeding cattle, Num. 35:2, sq.; Josh. 21:11, sq.; 1 Ch. 6:40, sq.; whence these towns are called, 1 Ch. 13:2, עָרֵי מִגְרָשִׁים.

(3) any *open space* surrounding a city or building, Eze. 27:28; 45:2; 48:17. Plur. ־ִים, once מִגְרְשׁוֹת (as if from the sing. מִגְרֶשֶׁת); but masc. gen., Eze. 27:28.

מַד with suff. מִדּוֹ Psalm 109:18; and מִדָּהּ Job 11:9; plur. מִדִּים Jud. 3:16; and מִדִּין Jud. 5:10.

(1) *a garment,* so called from being spread out (see the root מָדַד No. 1), Psa. 109:18; Levit. 6:3; also *carpet,* on which the more noble sit; plur. מִדִּין Jud. 5:10.

(2) *a measure* (from מָדַד No. 2), Job. 11:9; Jer. 13:25, מְנָת מִדַּיִךְ "the portion measured out to thee."

מַדְבַּח Chald. *an altar,* Ezr. 7:17; from the root דְּבַח.

מִדְבָּר m. [with ה local מִדְבָּרָה; const. מִדְבַּר; once with ה local מִדְבָּרָה 1 Kings 19:15].—(1) an uninhabited plain country, *fit for feeding flocks,* not desert, *a pasture,* from the root דָּבַר No. 2, to lead to pasture, like the Germ. Trift from treiben (Syriac ܡܕܒܪܐ, ܡܕܒܪܝܐ id.). Joel 2:22, דָּשְׁאוּ נְאוֹת מִדְבָּר "the pastures of the plain are flourishing;" Ps. 65:13, יִרְעֲפוּ נְאוֹת מִדְבָּר "the pastures of the plain drop (fatness or fertility)." And the contrary, Jer. 23:10, יָבְשׁוּ נְאוֹת מִדְבָּר "the pastures of the plain dry up," Joel 1:19. Isa. 42:11, מִדְבָּר וְעָרָיו "the plain and its cities shall rejoice." More often it is—

(2) *a sterile, sandy country,* Isa. 32:15; 35:1; 50:2; Jer. 4:11, etc. מִדְבַּר שְׁמָמָה Joel 2:3; 4:19; with the art. הַמִּדְבָּר always *the desert of Arabia,* Gen. 14:6; 16:7; Exod. 3:1; 13:18; Deu. 11:24; the particular parts of which are distinguished by their own peculiar names (see פָּארָן, שׁוּר, סִינַי, סִין). מִדְבַּר יְהוּדָה the plain or desert of Judah; [does not this mean the wilderness of Judah by the Dead Sea, in contrast to the plain in the western part of that tribe?], Jud. 1:16; Psa. 63:1. Metaph. Hos. 2:5, שַׂמְתִּיהָ כַמִּדְבָּר "I have made her as a desert," i. e. most bare, I have deprived her of every thing. Jerem. 2:31, הֲמִדְבָּר הָיִיתִי לְיִשְׂרָאֵל "was I a desert to Israel?" Have I commanded them to worship me for nothing? have I been barren to them? Also used of a country forcibly laid waste, Isa. 14:17.

(3) poetically the instrument of speech (from דִּבֶּר to speak), *the mouth.* Cant. 4:3, מִדְבָּרֵךְ נָאוֶה "thy mouth is pleasant" (parall. thy lips). LXX. λαλία. Jerome, *eloquium,* and so the Rabbins. But the context almost requires it to be some member, as was rightly observed by Alb. Schultens, although I do not with him understand it to be *the tongue.*

מָדַד plur. מָדְדוּ, twice contr. מַדּוֹתִי Isaiah 65:7, and מַדּוֹתֶם Num. 35:5; inf. מֹד Zec. 2:6; fut. יָמוֹד [with ו conv. וַיָּמָד].

(1) i. q. مَدَّ *to stretch out, to extend,* see Hithpoel and the nouns מַד, מִדָּה, also מָדָה.

(2) *to measure* (Sanscrit *mâ, mâd,* to measure, Zend. *meêtê, matê,* Gr. *μέτρον, μέδιμνος,* Lat. *metior, meta;* Goth. *mitan,* Anglo-Sax. *metan,* Germ. *messen*). Properly to measure the length of any thing with a line stretched out, Eze. 40:5, seq.; 41:1, seq.; hence also used of measures of quantity, as of corn, Ruth 3:15. Metaphorically Isa. 65:7, "I will measure their deeds into their bosom," i. e. I will repay to them what they deserve.

Niphal, pass. of No. 2, Jer. 31:37, 33:22.

Piel, fut. [see מִדֵּד] יְמַדֵּד i. q. Kal No. 2, 2 Sam. 8:2. Psalm 60:8, "I will mete out the valley of Succoth," i. e. I will measure it to my victorious soldiers, who shall be the new settlers therein.

Poel מוֹדֵד id. Here some refer Hab. 3:6, "(God) **measures** the earth with his eyes," surveys it. But LXX and Chald. render it, *he shaketh the earth*, from מוּד, Arab. Med. Ye, to be moved.

Hithpoel, הִתְמֹדֵד *to stretch oneself out*, 1 Ki. 17:21.

Derivatives, מַד, מֶמֶד, מִדָּה [and pr. n. מִדִּין].

מְדַד m. *flight*, from the root נָדַד (compare fut. תִּדַּד Gen. 31:40). Job 7:4, "when I lie down, I say, when shall I arise? וּמִדַּד עָרֶב and (when) shall be the flight of the night?" Poet. for, when shall the night flee, come to an end? Others take מִדַּד as Pret. Piel from מָדַד in an intrans. and intensitive sense, *the night is extended* [so taken in Thes.].

מָדָה i. q. מָדַד *to extend, to measure*, a root not used as a verb, from which come the nouns מַדְו and מָדוֹן No. II. [" Arabic مدى to extend, VI. to be prolonged, long, continual, مدى a kind of measure."]

מִדָּה fem. (from the root מָדַד)—(1) *extension, length*. אִישׁ מִדָּה a man of tall stature, 1 Ch. 11:23; pl. אַנְשֵׁי מִדָּה Isa. 45:14, and אַנְשֵׁי מִדּוֹת (comp. as to the double plural of compounds Hebr. Gramm. § 106, 3). Jer. 22:14, בֵּית מִדּוֹת "a large (ample) house."

(2) *measure*, Ex. 26:2, 8. חֶבֶל מִדָּה a measuring cord, Zec. 2:5.

(3) i. q. מַד No. 2, *a garment*, plur. מִדּוֹת Psalm 133:2.

(4) from the Chaldee usage, *tribute*, Neh. 5:4.

מִדָּה m. Chald. *tribute*, as if what is *measured*, Ezr. 4:20; 6:8; for which (by resolving Dag. forte) מִנְדָּה Ezr. 4:13; 7:24. Syr. ܡܕܐܬܐ.

מַדְהֵבָה ἅπ. λεγόμ. Isa. 14:4, if this be the true reading, denom. from Aram. דְּהַב (which see), i. q. זָהָב *gold;* formed in the manner of a part. Hiph. f., prop. *gold making*, i. e. *exactress of gold*, no inapt epithet for Babylonia (parall. נֹגֵשׂ); or *heap, storehouse of gold;* so that מ formative may indicate place (compare דֹּמֶן dung, מַדְמֵנָה dunghill, Lehrgeb. p. 512, No. 14), but I prefer the former explanation with Kimchi, Aben Ezra, and others.

But most of the ancient versions have taken it differently (LXX. ἐπισπουδαστής, Syr., Ch., Saad.), and have expressed מַרְהֵבָה *oppression*, which actually is found in the edition printed at Thessalonica, and which ought, perhaps, to be placed in the text, compare 3, 5, where, in the like manner, the verbs רָהַב and נָגַשׂ answer to one another in parallel members.

מַדְו pl. with suff. מַדְוֵיהֶם m. *a garment*, 2 Sam. 10:4; 1 Ch. 19:4, from the root מָדַד=מָדָה.

מַדְוֶה m. (from the root דָּוָה) *disease*, Deut. 7:15; 28:60.

מַדּוּחִים m. pl. *seductions*, Lam. 2:14, from the root נָדַח, see Hiphil No. 3.

I. **מָדוֹן** m. pl. מְדָנִים (from the root דִּין).—(1) *contention, strife*, Prov. 15:18; 16:28; 17:14; *that which is contended for*, Ps. 80:7.

(2) [*Madon*], pr. n. of a royal city of the Canaanites, Josh. 11:1; 12:19.

II. **מָדוֹן** m. (from the root מָדַד=מָדָה), *extension, tallness*, 2 Sam. 21:20 קרי, אִישׁ מָדוֹן a tall man, i. q. אִישׁ מִדָּה 1 Ch. 20:6; כתיב should be read מִדִּין, with the same meaning.

מַדּוּעַ (contr. from מָה יָדוּעַ *what is taught?* i. q. for what reason? Gr. τί μαθών), adv. of interrogation, *why, wherefore?* Josh. 17:14; 2 Sam. 19:42; used in an oblique interrogation, Exod. 3:3.—Job 21:4, the words אִם מַדּוּעַ are not to be taken as closely connected; for אִם as is very often the case (see אִם B, 1) answers to הֲ interrogative in the former member, and the entire verse is to be rendered as containing a double inquiry, "do I complain of man, וְאִם מַדּוּעַ לֹא תִקְצַר רוּחִי or why should I not be impatient?" oder weshalb soll ich nicht ungeduldig werden?

מְדוֹר Ch. (from the root דּוּר) *habitation*, Dan. 4:22, 29; 5:21.

מְדוּרָה f. *a pile for burning*, i. q. דּוּר No. 3, Eze. 24:9; Isa. 30:33.

מְדוּשָׁה f. (from דּוּשׁ) prop. *threshing*, as a concr. *what is threshed*, metaph. used of a people as being trampled down, oppressed, Isa. 21:10.

מִדְחֶה m. *throwing down, ruin*, Prov. 26:28, from the root דָּחָה.

מַדְחֵפוֹת pl. f. (from the root דָּחַף) *impelling;* hence *hastening* ["*falls*"], Ps. 140:12, לְמַדְחֵפוֹת *hastily, urgently*.

מָדַי f. (Isa. 21:2) *Media*, Gen. 10:2; Est. 1:3; 2 Ki. 17:6; 18:11; Jer. 25:25; 51:11, 28, and the *Medes*, Isa. 13:17; 21:2; Dan. 9:1. (Syr. ܡܕܝ id.) Gent. noun מָדַי *a Mede*, Dan. 11:1. [Various conjectures have been advanced as to the etymology: some of these lead to the signification of *midst, middle*.]

מָדַי Ch. id. *Media*, Ezr. 6:2; Dan. 5:28; 6:13.

Gentile noun emphat. מָדָאָה, כתיב מָדָיָא *a Mede*, Dan. 6:1.

מַדַּי (contr. from מָה־דַּי) *what is sufficient*, 2 Ch. 30:3, compare the note under מָה.

מִדֵּי see דַּי No. 2, *b.*

מִדְיָן m.—(1) *strife, contention* (from the root דִּין see Niphal), pl. מִדְיָנִים Prov. 18:18; 19:13, and elsewhere in קרי, where כתיב has מְדָנִים. See מָדוֹן.

(2) [*Midian*], pr. n. of an Arabian nation, descended from Abraham (Gen. 25:2), whose territory lay from the eastern shore of the Ælanitic gulf (where the Arabian geographers place the city مدين), as far as the land of Moab, and appears to have extended to Mount Sinai, Exod. 3:1; 18:5; Num. 31; Jud. 6—8. In some passages the Midianites seem nearly identified with the Ishmaelites, Gen. 37:25, compare 36; Jud. 7:12, compare 8:22, 24, from whom, however, in other places, they are distinguished, Gen. 25:2, 4, 12—18.—בִּכְרֵי מִדְיָן the dromedaries of Midian, Isa. 60:6; יוֹם מִדְיָן the day of Midian, Isa. 9:3, i. e. the victory gained over the Midianites (compare Jud. chap. 7, 8.)—The Gentile noun is מִדְיָנִי *a Midianite*, Num. 10:29; pl. ־ִים Gen. 37:28; f. ־ִית Num. 25:15.

מִדִּין ("measures"), [*Middin*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:61.

מְדִינָה fem. (from the root דִּין) prop. *judgment, jurisdiction;* hence—

(1) *a province*, allotted to the jurisdiction of a prefect or viceroy, as was the case with the provinces and satrapies of Persia, Est. 1:1, 22; 3:12, 14; בְּנֵי הַמְּדִינָה Ezr. 2:1; Neh. 7:6 (the Israelites), inhabitants of provinces.

(2) *a country, a land*, Dan. 11:24; Lam. 1:1; Eze. 19:8; Ecc. 2:8 (compare Ezr. 4:13; 5:7.) See the following word—

מְדִינָה f. Ch.—(1) *a province*, Dan. 3:2, 3.

(2) *land, country*, Dan. 2:48, 49; 3:1, 12, 30; Ezr. 5:8. (Syr ܡܕܝܢܬܐ id. [This word means *city*, as it is corrected in Thes.]; but مدينة signifies *city.*)

מְדֹכָה *a mortar*, Num. 11:8, from the root דּוּךְ.

מַדְמֵן ("dunghill"), [*Madmen*], pr. n. of a town in the borders of Moab, Jer. 48:2.

מַדְמֵנָה f.—(1) i. q. דֹּמֶן *dunghill*, Isa. 25:10.

(2) [*Madmenah*], pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Isa. 10:31.

מַדְמַנָּה ("dunghill"), [*Madmannah*], pr. n. of a town in the tribe of Judah, Josh. 15:31.

מְדָן (from the root דִּין).—(1) *strife, contention*, only in pl. מְדָנִים Prov. 6:14, 19; 10:12.

(2) [*Medan*], pr. n. of a son of Abraham and Keturah, brother of Midian, Gen. 25:2.

מְדָנִי Gentile noun, only in pl. מְדָנִים i. q. מִדְיָנִים *Midianites*, Gen. 37:36, compare verse 28.

מַדָּע & מַדַּע (from the root יָדַע ["י compensated by Dagesh as in verbs פּ״ן"]), a word found in the later [?] Hebrew.

(1) *knowledge*, 2 Ch. 1:10, 11, 12; Dan. 1:4, 17.

(2) *the mind, the soul*, Ecc. 10:20, "even in thy mind curse not the king." LXX. συνείδησις. (Ch. מַנְדַּע, Syr. ܡܕܥܐ, ܡܕܥ id.)

מֹדַע see מוֹדָע.

מַדְקָרוֹת pl. f. (from the root דָּקַר) *piercings* (of the sword), Prov. 12:18.

מְדָר Ch. i. q. מְדוֹר (from the root דּוּר) *habitation*, Dan. 2:11.

מַדְרֵגָה fem. *a steep mountain*, which one has to ascend *by steps*, as though it were *a ladder* (Felsensteige, Felsentreppe, compare κλίμαξ e. g. κλίμαξ Τυρίων), from the root דָּרַג Cant. 2:14; Eze. 38:20.

מִדְרָךְ m. (from the root דָּרַךְ) *a place which is trodden*, Deu. 2:5.

מִדְרָשׁ m. (from the root דָּרַשׁ No. 5), *a commentary*, as often in the Rabbinic. 2 Ch. 24:27, מִדְרַשׁ סֵפֶר הַמְּלָכִים "the commentary of (or on) the book of the kings," i. e. an historical commentary containing supplements. 2 Ch. 13:22. Others suppose that מִדְרָשׁ like the Arab. مدرس means any book, but this is incorrect.

[מְדֻשָּׁה (the actually occurring form), see מְדוּשָׁה.]

מְדָתָא with the art. הַמְּדָתָא pr. n. (Pers.) of the father of Haman, Est. 3:1; 8:5.

מָה, מַ, מֶ, מָה, מֶה, מַה־, מָה (as to the distinction of these forms, see note).

(A)—(1) interrog. pron. used of things like מִי of persons: *quid?* Gr. τί; WHAT (Syr. ܡܢܐ, Arab. ما), in a direct interrogation, Gen. 4:10, מֶה עָשִׂיתָ "what

hast thou done?" Isa. 38:15, מָה אֲדַבֵּר "what shall I say?" and so very frequently; also in oblique interrogation, after verbs of asking, replying, saying, shewing. 1 Ki. 14:3, "he will declare to thee מַה־יִּהְיֶה לַנָּעַר what shall be to the child." Ex. 2:4. Also observe—

(*a*) it is placed after in the genitive, Jer. 8:9, חָכְמַת־מֶה לָהֶם "the wisdom of what (thing) is in them?"

(*b*) it is put before substantives regarded as in the genitive, as מַה־בֶּצַע "what of profit?" Ps. 30:10. מַה־דְּמוּת "what of likeness?" Isa. 40:18; which examples may be rendered in Latin, *quale lucrum, quæ similitudo* [or in English *what profit, what likeness*]: also followed by a plur. 1 Ki. 9:13, מָה הֶעָרִים הָאֵלֶּה "what cities (are) these?" pr. *quid urbium hoc?* Questions of this kind are either of reproach (Isa. 36:4; comp. letter C) or of aggravation (Josh. 22:16); or of extenuation, 1 Ki. loc. cit.; Job 6:11. —(*c*) מַה־לְּךָ "what to thee?" i.e. what willest thou, Jud. 1:14, and followed by כִּי "what (is) to thee that (thou doest thus)?" Gr. τί παθὼν τοῦτο ποιεῖς; Isa. 22:1; without כִּי Isa. 3:15 (comp. Koran Sur. lvii. 8, 10).—(*d*) מַה־לִּי וָלָךְ "what (is) to me and thee?" i.e. what have I to do with thee? Jud. 11:12; 2 Sa. 16:10; 19:23; 2 Ki. 9:18, מַה־לְּךָ וּלְשָׁלוֹם "what hast thou to do with peace?" without the copula, Jer. 2:18, מַה־לָּךְ לְדֶרֶךְ מִצְרַיִם Hos. 14:9; and followed by אֶת Jer. 23:28, מַה־לַתֶּבֶן אֶת־הַבָּר "what (is) the chaff with the wheat?" what likeness have they? (Compare Arab. ما لي ولك, and Greek τί μάχαισι κἀμοί, Anacr. xvii. 4, comp. Matt. 8:29; Mark 5:7.)

(2) indefinite pron., *anything, something, whatever*, more fully מְאוּמָה for מָה וּמָה which see. (Arab. ما anything, whatever.) Proverbs 9:13, בַּל־יָדְעָה מָּה "he doth not care for anything." 2 Sa. 18:22, וִיהִי מָה אָרוּצָה "whatever there is, let me run." Job 13:13, וְיַעֲבֹר עָלַי מָה "and let there happen to me whatever (will)." Job 13:14. Followed by שֶׁ *that which* (Syr. ܡܳܐ ܕ) Eccles. 1:9; 3:15, 22; 6:10; 7:24; 8:7; 10:14. Hence used also as—

(3) relat. pron. Jud. 9:48, מָה רְאִיתֶם עָשִׂיתִי "what you have seen me do;" was ihr sahet, daß ich that. Nu. 23:3, דְּבַר מַה־יַּרְאֵנִי וְהִגַּדְתִּי לָךְ "what thing he sheweth me I will declare to thee." LXX. ῥῆμα ὃ ἐάν μοι δείξῃ. Syr., Ch. ܕ, דִּ.

(B) adv. of interrogation—(1) *wherefore? why?* for the fuller לָמָּה, as in Gr. Lat. τί; *quid?* Exodus 14:15, מַה־תִּצְעַק אֵלָי "why criest thou to me?" Ps. 42:12.

(2) *how, how much*, in exclamations of admiration, as often the Arab. ما. Gen. 28:17, מַה־נּוֹרָא הַמָּקוֹם הַזֶּה "how dreadful is this place!" Ps. 8:2, "how excellent is thy name!" Nu. 24:5, מַה־טֹּבוּ אֹהָלֶיךָ "how goodly are thy tents!" Cant. 7:2; Ps. 119:97, מָה אָהַבְתִּי תוֹרָתֶךָ "O how (how greatly) I love thy law!" Iron. Job 26:2, מֶה עָזַרְתָּ לְלֹא־כֹחַ "O how greatly hast thou helped the feeble!" Job 26:3.

(3) *how? in what manner?* Genesis 44:16, מַה־נִּצְטַדָּק "how shall we justify ourselves?"

(C) There are several examples in which מָה of extenuation and reproach (see above) has nearly a negative power; compare Lehrg. p. 834; and Lat. *quid multa?* for *ne multa*. Job 16:6, "If I speak, my sorrow is not assuaged, and if I forbear מַה־מִּנִּי יַהֲלֹךְ what goeth from me?" i.e. even so *nothing* of my sorrow goeth from me; Vulg. *non recedit a me;* Pro. 20:24, אָדָם מַה־יָּבִין דַּרְכּוֹ "and man, how doth he know his way?" i.e. he scarcely knows it, he does not know it; Chald. לָא. Job 31:1, "I have made a covenant with mine eyes, מָה אֶתְבּוֹנֵן עַל־בְּתוּלָה how shall I look upon a maid?" (LXX. οὐ, Vulg. *non*, Syr. ܠܐ). Cant. 8:4, מַה־תָּעִירוּ וּמַה־תְּעֹרְרוּ אֶת־הָאַהֲבָה "why awake ye...my beloved?" i.e. do not awake; comp. Cant. 2:7; 3:5 (where in the same context there is אִם); compare below בַּמָּה Isaiah 2:22, and כַּמָּה Job 21:17, and לָמָּה letter *b*. Here also I refer Pro. 31:2.

The Chaldee, Syriac, and Arabic, ܡܳܐ, ما have gradually adopted this negative power, the origin of which we see here clearly in the Hebrew.

With prepositions—

(1) בַּמֶּה, בַּמָּה prop. *in what?* Exod. 22:26; *in what thing?* Gen. 15:8, and thus according to the varied use of the particle בְּ.—(*a*) *for what* (price)? see בְּ, B, 9; Isa. 2:22, בַּמָּה נֶחְשָׁב הוּא "at what price shall he be reckoned?" i.e. he is worth little, or nothing.—(*b*) *on what account? why?* (see בְּ B, 10), 2 Chron. 7:21.—(*c*) *how? in what way? by what means?* Jud. 16:5; 1 Sa. 6:2.

(2) כַּמָּה (compare as to the article after כְּ of similitude, page ccxii); Syriac ܟܡܳܐ; Arabic كَمْ; pr. *as what?* (wie was?), to what thing to be compared? It is applied—(*a*) to space, *how great?* Zech. 2:6, כַּמָּה רָחְבָּהּ "how great is its breadth?" also, *how long?* Ps. 35:17; Job 7:19.—(*b*) to number, *how many?* Gen. 47:8; 1 Kings 22:16, עַד כַּמָּה פְעָמִים "how many times?" i.e. how often? Used not merely in an interrogation, but also in an exclamation, Zec. 7:3, זֶה כַּמָּה שָׁנִים "how many are now

the years!" for, now so many years; also, *how often?* Ps. 78:40; Job 21:17 (where *how often* is the question of one in doubt, for *seldom*).

(3) לָ֫מָּה (Milêl, for לָמָה), and לָמָה (Milra), the latter being used with few exceptions (1 Sa. 28:15; 2 Sam. 2:22; 14:31; Ps. 49:6; Jer. 15:18) before the letters א, ה, ע and the name יְהוָה (see Noldii Concord. Part. p. 904); three times לָמָּה 1 Sa. 1:8.—(*a*) *wherefore? why?* (compare לְ causal A, 6); Gen. 4:6; 12:18; 27:46, etc., emphat. לָמָּה זֶּה and with Makk. לָמָּה־זֶּה (see זֶה No. 1, *b*), *why then?* (Arab. لِمَ, لِمَا emphat. لِمَاذَا); Gen. 25:22, לָמָּה זֶּה אָנֹכִי "why then am I?" why do I exist? the expression of an impatient woman. In oblique interrogation after a verb of knowing, Daniel 10:20.—(*b*) Sometimes amongst the later writers, where it is properly dissuasive and prohibitory, it passes over to *a negative* sense, like the Syr. ܠܡܢܐ, ܕܠܡܐ; Ch. לְמָא, דִּי לְמָא *lest, lest perhaps;* Eccl. 5:5, לָמָּה יִקְצֹף הָאֱלֹהִים עַל קוֹלֶךָ "wherefore should God be angry because of thy voice?" for *lest* God be angry. Well in the LXX. ἵνα μή, Vulg. *ne forte;* Syr. ܕܠܡܐ, Ecc. 7:16, 17; Neh. 6:3. To the Syriac form ܕܠܡܐ accurately answers שַׁלָּמָה Cant. 1:7; LXX. μή ποτε, Vulg. *ne*, and אֲשֶׁר לָמָּה, which, Dan. 1:10, is even put after a verb of fearing, just like פֶּן, "for I am afraid of my lord the king אֲשֶׁר לָמָּה יִרְאֶה וגו׳ lest he see;" Theod. μή ποτε. (Arab. from לָמָּה, لِمَ *why?* is shortened لَمْ not, like كَمْ from كَمَا, כְּמָה, כְּמָא.)

(4) לְמָה *on account of* (that) *which, because that*, from לְ on account of (A, 6), and מָה relat. So once, 1 Ch. 15:13, where contr. לְמַבָּרִאשׁוֹנָה for לְמָה בָרִאשׁוֹנָה "because that from the beginning," etc. (Compare לְמַדַּי enough, 2 Ch. 30:3.)

(5) עַד־מָה (ἐς τί, Il. v. 465), *how long*, Ps. 74:9; 79:5; 89:47; Nu. 24:22.

(6) עַל־מָה prop. *upon what?* Isa. 1:5; Job 38:6; hence, *wherefore? why?* Nu. 22:32; Jer. 9:11; in oblique interrogation, Job 10:2; Est. 4:5.

Note. As to the use of the various forms, we should observe—(*a*) the primitive form מָה is found *every where* in pause, also before א and ר, whether Makkaph be inserted or omitted, as מָה־אֵלֶּה Zec. 1:9; מָה רְאִיתֶם Jud. 9:48; more rarely before הָ Josh. 4:6, 21; Nu. 13:19, 20; Deu. 6:20; הַ Josh. 22:16; Jud. 8:1; הָ Gen. 21:29; הָ 1 Ki. 9:13; also עָ 2 Ki. 8:13; עָ Gen. 31:32.—(*b*) Very frequent is מַה־, before letters which are not gutturals, followed by Dag. forte conjunctive, as מַה־לָּךְ Jud. 1:14; מַה־שְּׁמוֹ Ex. 3:13; מַה־יִּהְיֶה 1 Ki. 14:3, and so very frequently; before the harsher gutturals, as ח, with Dag. occult, as מַה־הוּא Nu. 16:11; מַה־הִיא Num. 13:18; Ps. 39:5 (although when followed by ה Kametz may also be used, see letter *a*).—(*c*) sometimes מַה־, followed by Dag. coalesces with the next word, as מַלָּכֶם for מַה־לָּכֶם Isa. 3:15; מַזֶּה Exod. 4:2; מַתְּלָאָה Mal. 1:13; מַדּוּעַ (which see), and followed by a guttural, מָהֶם for מָה הֵם Eze. 8:6 (also the pr. names מַכְנַדְבַי, מַכְבַּנַּי).—(*d*) מֶה is put, followed by the letters ה, ע, ח, with Kametz (according to the known canon, Heb. Gramm. § 27, note 2, *b*), מֶה חָדֵל, מֶה עָשִׂיתָ Ps. 39:5; 89:48; Job 26:2 (מֶה עֲוֺנִי 1 Sa. 20:1): also very often before letters, not gutturals, especially as the beginning of a sentence (as to Segol being shorter than Pathach, see Gramm. loc. cit. letter *a*); מֶה מִשְׁפַּט הָאִישׁ 2 Ki. 1:7; Ps. 4:3; 10:13; Isa. 1:5; Jerem. 11:15; very often also as found with prefixes לָמָּה 1 Sa. 1:8; כַּמֶּה 1 Ki. 22:16; 2 Ch. 18:15; Zec. 7:3; and בַּמֶּה Ex. 22:26; 33:16; Jud. 16:5; 1 Sa. 6:2; 29:4; Mal. 1:7, etc. (this last is more used than בַּמָּה); followed by Dag. forte, בַּמֶּה־ךְ Jud. 16:5.

מָה once מָא (which see), Ch.—(1) *what?* Da. 4:32.

(2) *whatever*, Dan. 2:22; 4:32. מָה דִי *what it is that, that which*, Dan. 2:28.

With pref. כְּמָה *how! how much!* Dan. 3:33; לְמָה *wherefore?* used dissuasively; hence *lest*, Ezr. 4:22; דִּי לְמָה id. 7:23. Comp. Heb. לָמָּה letter *b*.

מָהַהּ or **מָהְמַהּ** not used in Kal; prob. TO DENY, TO REFUSE; Arab. نَهْنَهَ and نَهَا to prohibit, to forbid (compare as to verbs of negation p. XXI, A). Hence—

HITHPALPEL הִתְמַהְמַהּ *to delay, to linger* (pr. to refuse, to turn back), Gen. 19:16; 43:10; Exod. 12:39; Jud. 3:26; 19:8; 2 Sam. 15:28; Isa. 29:9; Hab. 2:3.

מְהוּמָה f. (from the root הוּם), *commotion, disturbance*, Isa. 22:5; Deut. 7:23; 2 Chron. 15:5. מְהוּמַת־מָוֶת deadly disturbance, 1 Sa. 5:9, 11. Used of the irregular and voluptuous life of a rich man, Pro. 15:16.

מְהוּמָן (i. q. Syriac ܡܗܝܡܢܐ "faithful;" also, "eunuch," as being a faithful servant of his master, from the root אָמַן), [*Mehuman*], pr. n. of a eunuch in the court of Xerxes, Est. 1:10.

מְהֵיטַבְאֵל ("whom God benefits," a Chaldee form for מֵיטִיב אֵל), [*Mehetabel, Mehetabeel*] pr. n.—(1) m. Neh. 6:10.—(2) f. Gen. 36:39.

מָהִיר m. *quick;* hence *prompt, apt* in business, *skilful,* Prov. 22:29; Isa. 16:5; Ps. 45:2. Syriac ܡܗܝܪܐ id. Root מָהַר No. 2.

מָהַל i. q. Ch. מְהַל, Heb. מול (comp. p. ccxi, A), TO CUT OFF, TO PRUNE; figuratively, *to adulterate,* to spoil, to mix *wine* with water, Isa. 1:22. In like manner the Arabs apply verbs of cutting, breaking, wounding, killing; and Martial, Ep. i. 18, *jugulare vetat Falernum.* See more in my Comment. on Isa. loc. cit.

מַהֲלָךְ masc. (from the root הָלַךְ)—(1) *a way, journey,* Neh. 2:6; Jon. 3:3, 4.

(2) *a walk, a place for walking,* Eze. 42:4.—מַהְלְכִים Zec. 3:7, part. Hiph. from the root הָלַךְ are leaders, companions.

מַהֲלָל m. (from the root הָלַל), *praise, thanksgiving.* Pro. 27:21, "as the fining pot (is) to silver, so (let) a man (be) to the mouth that praises him;" i. e. let him diligently examine the praise.

מַהֲלַלְאֵל ("praise of God"), [*Mahalaleel*], pr. n. m.—(1) pr. n. of a patriarch descended from Seth, Gen. 5:12.—(2) Neh. 11:4.

מַהֲלֻמוֹת pl. f. *strokes, stripes,* Pro. 18:6; 19:29, from the root הָלַם.

מַהֲמֹרוֹת pl. f. ἅπαξ λεγόμ. Ps. 140:11, *streams, whirlpools,* from the root הָמַר, which see. Comp. غمر many waters, whirlpools. The Jewish writers, Symm., Jerome, understand it to be *ditches.*

מַהְפֵּכָה fem. (from the root הָפַךְ), *overturning, overthrow,* Deut. 29:22; like verbals taking after it an accusative, as the case of its verb. Isa. 13:19, כְּמַהְפֵּכַת אֱלֹהִים אֶת־סְדֹם "like the overthrow of Sodom by God." Jer. 50:40; Am. 4:11.

מַהְפֶּכֶת f. (from the root הָפַךְ), pr. *twisting, distortion,* i. e. *the stocks,* in which the hands and feet of a prisoner were so fixed that his body *was distorted* (worin jemand krumm geschlossen wurde). Compare סַד and Scheid, in Diss. Lugdd. page 968; Jer. 20:2, 3: 29:26. 2 Chr. 16:10, בֵּית הַמַּהְפֶּכֶת "the house of the stocks," a prison.

I. מָהַר—(1) TO HASTEN, in Kal once, Psalm 16:4.

(2) *to be quick, skilful* in any art or business. Arab. مهر to be diligent, acute-minded, see Pi. No. 2, and מָהִיר.

PIEL מִהַר—(1) *to hasten*—(*a*) *to quicken,* Isa. 5:19, *to bring quickly.* Gen. 18:6, מַהֲרִי שְׁלֹשׁ סְאִים קֶמַח "bring quickly three seahs of flour;" 1 Ki. 22:9.—(*b*) followed by a finite verb, either with or without the copula, *to do* any thing *quickly,* where, in the western languages, the adverb *quickly, speedily,* would be used, 1 Sam. 17:48; Gen. 19:22, מַהֵר הִמָּלֵט "make haste, escape," i.q. escape quickly, followed by an infinitive or gerund, Ex. 10:16; Gen. 27:20, מַה־זֶּה מִהַרְתָּ לִמְצֹא "how then hast thou found it so quickly?" Ex. 2:18. מַהֵר adv. *quickly,* Jud. 2:17, 23; Ps. 79:8.

(2) *to be prompt, apt* in any thing, Isa. 32:4.

NIPHAL נִמְהַר properly *to be precipitate.* Job 5:13, עֲצַת נִפְתָּלִים נִמְהָרָה "the counsel of the cunning is headlong," i. e. being hastily executed it is frustrated. Part. נִמְהָר — (1) *headlong, rash,* Isaiah 32:4. — (2) *impetuous,* rushing on precipitately; Germ. ungestüm, Hab. 1:6. — (3) *timid,* precipitate in flight, Isa. 35:4.

Derivatives, מָהִיר, מַהֵר, מְהֵרָה [pr. n. מַהֲרַי].

II. מָהַר TO BUY, specially a wife, for a price paid to the parents (מֹהַר). Kindred verbs are מכר which see, and with ה hardened מָכַר, מָחַר, Exodus 22:15.

מַהֵר adj. *hastening,* Zeph. 1:14. [Inf. Piel in Thes.]

מֹהַר m. *a price* paid for a wife to her parents, Gen. 34:12; Exod. 22:16; 1 Sa. 18:25. Different from this is the use of the Arab. مهر i. e. a spousal gift promised to the future wife, and the Latin *dos,* i. e. the gift given by the parents to their daughter who is about to be married.

מְהֵרָה fem. *hastening, celerity,* Psa. 147:15; whence בִּמְהֵרָה Eccles. 4:12; עַד־מְהֵרָה Ps. 147:15; and מְהֵרָה adv. *quickly, speedily,* Nu. 17:11; Deu. 11:17; Josh. 8:19, etc.

מַהֲרַי ("impetuous," see the verb Niph. No. 3), [*Maharai*], pr. n. of one of David's captains, 2 Sa. 23:28; 1 Ch. 11:30; 27:13.

מַהֲתַלּוֹת plur. f. (from the root הָתַל) *deceitful things,* Isa. 30:10.

I. מוֹ properly i. q. מָה *what,* (that) *which,* pleon. joined in poetic language to the prepositions בְּ, כְּ, לְ, so that there are formed the separate words בְּמוֹ, כְּמוֹ, לְמוֹ, like بما for بِ, كما for كَ, عمّا for عن, see de Sacy, Gr. Arabe, i. § 824, 82?, 839; ii. § 82, and

Lehrgeb. page 629. As to בְּמוֹ and לְמוֹ see in their respective places בְּמוֹ poetically used for *in*, Ps. 11:2; Isa. 25:10; 43:2; 44:16; *into*, Job 37:8; *through*, of the instrument, Job 16:4, 5.

II. מוֹ i. q. מַי Arab. ماء *water* (see מַי), from the unused root מוא. [See Job 9:30 (כתיב); see more in Thes.]

מוא *to flow*, see מַי. [See Thes.]

מוֹאָב ("water," i.e. "seed," "progeny of a father," see Gen. 19:30—38; compare מוֹ No. II) *Moab, Moabites*, and *the land of Moab*, pr. n. of a people (m., Jer. 48:11, 13), and a region (fem., Jer. 48:4), now called Karrak, from the chief city, extending to the east of the Dead Sea, as far as Arnon. עַרְבוֹת מוֹאָב the plains of Moab, Deu. 34:1, 8; Num. 22:1, situated to the north of Arnon, opposite to Jericho, although called also אֶרֶץ מוֹאָב Deut. 28:69 (29:1); 32:49, formed no part of the genuine limits of the Moabites. As to the history and geography of the kingdom of Moab, see my Comment. on Isaiah i. 501, sqq. Gent. noun מוֹאָבִי f. מוֹאֲבִיָּה, מוֹאֲבִית Ru. 4:5; 2 Ch. 24:26.

מוּאל i. q. מוּל, מוֹל, which see, *over against*, Neh. 12:38.

מוּבָא m. *entrance*, Eze. 43:11 and 2 Sam. 3:25 in קרי for מְבוֹא, a word irregularly formed so as to correspond with the word מוֹצָא which is added in the sentence. Compare Lehrg. p. 374, note.

מוּג—(1) TO FLOW, TO FLOW DOWN, ["TO MELT,"] (see Pilel, Hiphil). To this answers the Arab. ماج Med. Ye. Figuratively *to be dissolved* with fear and alarm (compare מָסַס), Ez. 21:20; Ps. 46:7; Am. 9:5.

(2) transit. *to dissolve* any one, i. e. *to cause to pine and perish*, Isa. 64:6.

Niphal, *to melt away* (used of a host of men), 1 Sam. 14:16. Figuratively *to melt* with fear and alarm, Ex. 15:15; Josh. 2:9, 24; Ps. 75:4.

Pilel מוֹגֵג *to cause to flow down, to soften*, e.g. arid ground with showers, Ps. 65:11, בִּרְבִיבִים תְּמֹגְגֶנָּה. Metaph. Job 30:22 קרי, תְּמֹגְגֵנִי תֻּשִׁיָּה "thou hast dissolved my welfare;" כתיב, תְּמֹגְגֵנִי תְּשֻׁוָּה "thou hast dissolved me (and) terrified (me)."

Hithpalpel, *to flow down, to melt*, Am. 9:13, hyperbolically, "all the hills shall flow down," shall all, as it were, dissolve into wine and oil. Figuratively *to melt* with fear and alarm, Nah. 1:5; Psa. 107:26.

מוּד an unused root. Arab. ماد Med. Ye; *to be moved, agitated*, e.g. used of an earthquake (cogn. נָדַד, נוּד, מוֹט). The verb itself in Pilel מוֹדֵד is perhaps found, Hab. 3:6, "(God) standeth וַיְמֹדֶד אֶרֶץ and moveth the earth," compare LXX., Ch. But see under מָדַד Poel.—Besides this, hence is derived the noun תָּמִיד.

מֹדַע מוֹדַע m. (from the root יָדַע) Prov. 7:4, and מוֹדַע Ruth 2:1 קרי, *familiarity, acquaintanceship*, and concr. *an acquaintance, a friend*.

מֹדַעַת f. id. Ruth 3:2.

מוֹט fut. יָמוּט TO TOTTER, TO SHAKE (kindred to נוּט and נוּד [" ماط Med. Ye, to turn aside from right Æth. ሞጠ: to incline, comp. Syr. ܡܛ to waver," see Thes.]), e. g. used of the mountains, Psa. 46:3. Isa. 54:10; of a land or kingdom, Psa. 46:7; 60:4; of individual persons, Prov. 10:30; 12:3; 25:26; Ps. 10:6 [most of these are Niph.], in which sense there is often said מָטָה רֶגֶל פ׳ any one's foot totters; Deut. 32:35; Ps. 38:17.—Lev. 25:35, "if thy brother be poor, וּמָטָה יָדוֹ עִמָּךְ and his hand totter with thee," i. e. if ruin, as it were, threaten him.

Niphal נָמוֹט, fut. יִמּוֹט i. q. Kal, *to totter, to shake*, e. g. used of the foundations of the earth, Ps. 82:5; almost always with a negative particle, as בַּל אֶמּוֹט *I do not totter, I shall not totter;* used of an intrepid unwavering person, Ps. 10:6; 16:8; 30:7; בַּל יִמּוֹט *he does not totter*, he is firm, intrepid, Ps. 21:8; 46:6; 112:6.

Hiphil, *to cause to totter*, or *come down, to cause to fall upon*, Ps. 55:4; 140:11 כתיב.

Hithpoel i.q. Kal and Niphal, Isa. 24:19; hence the two following words.

מוֹט m.—(1) *a tottering*, Ps. 66:9; 121:3.

(2) *a bar* for carrying any thing on, so called from being shaken, Num. 13:23; also *a frame* for bearing, Num. 4:10, 12.

(3) *a yoke*, Nah. 1:13, see מוֹטָה No. 3.

מוֹטָה f.—(1) i. q. מוֹט No. 2, *a bar, staff*, 1 Ch. 15:15. מֹטוֹת הָעֹל bars of a yoke, Lev. 26:13; Eze. 34:27, a bent piece of wood put round the neck of a bull, with the two ends fastened to a wooden yoke.

(2) *a yoke* itself, Jer. 27:2; 28:10, 12; Eze. 30 18. Metaph. Isa. 58:6, 9.

מוּךְ i. q. מָכַךְ TO PINE AWAY; specially to be brought to poverty, Lev. 25:25, 35, 39, 47 Some

have absurdly referred to this root the pr. n. מֵידְרח, מִיכָיָהוּ ,מִיכָיָה, which see in their own places.

מוּל TO CUT OFF, TO CIRCUMCISE (comp. מָהַל, מָלַל No. II., נָמַל No. I.); with an acc. of pers. Gen. 21:4; Ex. 12:44; Josh. 5:4, 7; and of the foreskin, Gen. 17:23. Metaph. Deut. 10:16, וּמַלְתֶּם אֵת עָרְלַת לְבַבְכֶם "circumcise therefore the foreskin of your heart," remove impure things from your mind [?]; Deu. 30:6; comp. περιτομὴ καρδίας, Rom. 2:29, and Arab. طهر to circumcise, prop. to purge, because the foreskin was regarded as unclean and profane.

Niphal, *to be circumcised, to circumcise oneself,* Gen. 17:10, 13; 34:15, 17, 22. Figuratively, Jer. 4:4, הִמֹּלוּ לַיהוָה "circumcise yourselves to Jehovah," i. e. put away all wickedness from your minds, and consecrate yourselves to Jehovah.

Pilel מוֹלֵל *to cut down.* Impers. Ps. 90:6, לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ "in the evening it is cut down (man like grass) and withereth."

Hiphil, *to cut off, destroy* (a people), Ps. 118:10, 11, 12.

Hithpalel הִתְמוֹלֵל *to be cut off at the point, blunted* (as arrows); Ps. 58:8, יִדְרֹךְ חִצָּו כְּמוֹ יִתְמֹלָלוּ "(where) he sends his arrows, (they shall be) as if cut off at the point," i. e. blunted, good for nothing.

Derivative, מוּלָה.

מוּל Deu. 1:1; **מוּאל** Neh. 12:38; elsewhere **מוֹל** prop. subst. *the front part, front,* but always used as a prep.—(1) *before, in the presence of:* (the etymology is doubtful; Jo. Simonis compared it with Arabic مَيْل, which according to Castell, followed by الى is *to oppose,* but this signification itself rests on a great mistake, for in Avicenna, ii. 111, the passage referred to, there is وميل الى. It may be more correctly supposed that in the verb מוּל *to cut off the point,* there is the notion of *front;* in this case א in מוּאל would be inserted in order to lengthen the syllable, as at the end of נָקִיא for נָקִי; comp. Germ. hohl, hohn. I prefer however with Ewald in Heb. Gramm. p. 612, to regard this form itself as proper and primary, so indeed that מוּאל may be for מוֹאָל from the root יָאַל i. q. אִיל ,אוּל, to go before [taken in Thes. as from אול; but see Thes. p. 777]). Ex. 18:19, מוּל הָאֱלֹהִים "before God."

(2) *opposite to, over against,* e. g. a city, Deu. 3:29; 4:46; 11:30; Josh. 19:46; a people, Deut. 2:19; 1 Ki. 7:5, מוּל מֶחֱזָה אֶל מֶחֱזָה "window over against window."

With other prepositions prefixed—(1) אֶל־מוּל *towards* any one, after verbs of motion, 1 Sa. 17:30; Ex. 34:3; and of rest, Josh. 8:33, "they stood אֶל מוּל הַר גְּרִזִּים towards mount Gerizim;" Josh. 9:1. Specially אֶל־מוּל פְּנֵי prop. *in the face,* or *front of,* mostly after verbs of motion, 2 Sam. 11:15, "set ye Uriah אֶל־מוּל פְּנֵי הַמִּלְחָמָה in front of the battle;" Ex. 26:9; 28:25, 37; Lev. 8:9; Nu. 8:2.

["לְמוּאל adv. *over against,* Neh. 12:38."]

(2) מִמּוּל — (*a*) prop. *from before,* i. q. מִלִּפְנֵי, after verbs of motion, Lev. 5:8; 2 Sam. 5:23, מִמּוּל בְּכָאִים "from before the trees called Baka;" Mic. 2:8, "ye pull off the traveller's cloak מִמּוּל שַׂלְמָה (prop.) from the face of the garment," as if dicht, hart vom Oberkleide weg.—(*b*) of tarriance in a place; 1 Ki. 7:39, מִמּוּל נֶגֶב "on the south side;" Num. 22:5, "and he (the people) is dwelling מִמֻּלִי by my side," mir zur Seite. Followed by פְּנֵי *on the fore part, in front* of any thing, Exod. 28:27; 39:20.

מוֹלָדָה ("birth," "race"), [*Moladah*], pr. n. of a town in the southern part of the tribe of Judah, afterwards given to the Simeonites, Josh. 15:26; 19:2; 1 Ch. 4:28; Neh. 11:26.

מוֹלֶדֶת f. (from the root יָלַד).—(1) *birth, origin,* Est. 2:10, 20; plur. מוֹלְדוֹת *nativity, origin,* Ezek. 16:3, 4; אֶרֶץ מוֹלֶדֶת Gen. 11:28; 24:7; and simply מוֹלֶדֶת *native land,* Gen. 12:1; 24:4.

(2) *progeny, offspring,* children, Genesis 48:6; Lev. 18:9, 11.

(3) *kindred, family,* Gen. 31:3; *those of the same nation,* Est. 8:6.

מוּלָה f. *circumcision,* Ex. 4:26; root מוּל.

מוֹלִיד ("begetter"), [*Molid*], pr. n. m., 1 Ch. 2:29.

מוּם (for מְאוּם ,מְאוּם, from the root מָאַם), m. *spot, a stain, blemish* (Syr. ܡܘܡܐ id., Arab. مَيْم and مُوم a spot; specially of small pox; Gr. μῶμος).—(*a*) in a physical sense used of any defect or blemish of body, Lev. 21:17, sq.; 22:20, 21, 25. Those who are spoken of as beautiful, should be free from every blemish, 2 Sam. 14:25; Cant. 4:7.—(*b*) in a moral sense, Deut. 32:5; Job 11:15; 31:7.

מוּן [an unused root]; see מִין.

מוּסַב m. (from the root סָבַב), *the circuit* (of a house), Eze. 41:7.

מוּסָד (from the root יָסַד) only found in pl. מוֹסָדוֹת Jer. 51:26; constr. מוֹסְדֵי ,מוֹסְדוֹת.

(1) *a founding, the act of laying a foundation*, Isa. 40:21.

(2) *foundations*, e. g. of a building, Jer. 51:26; of the earth, Prov. 8:29; of heaven, 2 Sam. 22:8. Hence buildings whose foundations alone remain, *ruins*, Isa. 58:12.

מוּסָד m. i. q. מוּסָד No. 1. Isa. 28:16, מוּסָד מוּסָּד "a founded foundation," i. e. firm; compare יָסַד Hophal.

מוּסָדָה f.—(1) *foundation*, Ezek. 41:8 קרי, where the כתיב is מיסדות.

(2) *an appointment* (of God), *a decree*. Isa. 30:32, מַטֵּה מוּסָדָה "the rod sent by God;" compare the root יָסַד Kal, and Pi. No. 2.

מוּסָךְ m. (from the root סָכַךְ), *a* (covered) *portico*, 2 Ki. 16:18 קרי, where there is in כתיב מֵיסַךְ.

מוֹסֵר for מַאְסֵר (from the root אָסַר), only in plural ־ים and ־ות—m. *bonds*; specially used of the bonds of a yoke, often metaphorically, Psalm 2:3; 107:14; 116:16; Isa. 28:22; 52:2; Jer. 5:5; 27:2.

(2) pr. n. מוֹסֵר and ־ות [*Mosera, Moseroth*], pr. n. of a station of the Israelites in the desert, Num. 33:30; Deut. 10:6.

מוּסָר m. (from the root יָסַר)—(1) *correction* of children by their parents, of nations by kings, of men by God. Prov. 22:15, שֵׁבֶט מוּסָר; 23:13, אַל־תִּמְנַע מִנַּעַר מוּסָר "withhold not correction from a child." Job 12:18, מוּסַר מְלָכִים פִּתֵּחַ "he looses or dissolves the correction (or discipline) of kings," i. e. their authority. Job 5:17, מוּסַר שַׁדַּי "the correction of the Almighty." Hosea 5:2, "I (will be) a correction to all."

(2) *admonition, discipline*, especially that which children receive from parents, men from God, Psalm 50:17; Jer. 2:30; Prov. 1:8; 4:1; 5:12; 8:33; and hence *example*, by which others are admonished, Eze. 5:15; compare the verb, Eze. 23:48.

(3) *instruction, doctrine*, in which sense it is joined with חָכְמָה, דַּעַת, Pro. 1:2; 4:13; 6:23; 23:23.

מוֹעֵד m. (from the root יָעַד), plur. מוֹעֲדִים and ־ות.

(1) *a set time* (see the root Kal No. 1).—(*a*) of *a point of time*, 1 Sam. 13:8, 11; 2 Sam. 20:5; 24:15; Gen. 17:21, לַמּוֹעֵד הַזֶּה בַּשָּׁנָה הָאַחֶרֶת "about this time next year." Jerem. 8:7, "the stork יָדְעָה מוֹעֲדֶיהָ knows her times," those in which she has to emigrate into other countries. Hab. 2:3, חָזוֹן לַמּוֹעֵד "the vision belongs to a time (somewhat remote);" Dan. 8:19; 11:27, 35; Ps. 75:3; spec. a festival day, La. 1:4; 2:6; more fully יוֹם מוֹעֵד Hos. 9:5; 12:10; מוֹעֲדֵי יְהוָֹה the feasts of Jehovah, Lev. 23:2, 4, 37, 44; and thus by meton. of *the festival sacrifices*, 2 Ch. 30:22 (compare חַג No. 2).—(*b*) of *space of time*, as appointed, defined, i. q. זְמָן Gen. 1:14; specially in prophetic style of *a year* [i. e. equal to that from one *festival* to its recurrence], Dan. 12:7; comp. Chald. עִדָּן Dan. 7:25.

(2) *an assembly* (comp. נוֹעַד No. 2 [in יָעַד]). Job 30:23, בֵּית מוֹעֵד לְכָל־חָי "the place of the assemblage of all living," of Hades; Isaiah 33:20; Num. 16:2, קְרָאֵי מוֹעֵד "called to the assembly;" elsewhere קְרִיאֵי הָעֵדָה. In Isa. 14:13, in the speech of the king of Babylon, there is mentioned הַר־מוֹעֵד "the mount of the assembly" (of gods), which is probably the mountain called by the Persians البرج, البرز *el Burj, el Burz*; by the Indians *Meru*, which the Orientals regarded as situated in the Northern regions of the earth, and as being like the Olympus of the Greeks, "the seat of the gods;" see what I have said more fully on this on Isa. II. p. 316, seqq. [It is utterly needless to seek for any mountain except that on which the temple stood; "the sides of the north" distinctly marks Jerusalem as the place spoken of.] אֹהֶל מוֹעֵד "the tent of the assembly," is a name often given to the holy tabernacle of the Israelites, elsewhere called the tabernacle of the covenant, Exod. 27:21; 40:22, 24; and often besides; either because there God met with Moses (Exod. 25:22; Num. 17:19), or from the assemblies of the people which were held before this tent. As to Luther's translation, Stiftshütten, i. e. the tabernacle of the covenant, he has followed the rendering of the LXX. (σκηνὴν τοῦ μαρτυρίου), and Vulg. (*tabernaculum testimonii*), who have taken מוֹעֵד as if it were the same as עֵדוּת compare Num. 9:15.

(3) Meton. *a place in which an assembly is held*, Josh. 8:14. מוֹעֵד אֵל of the temple, Lam. 2:6. It is hard to say what are meant, Ps. 74:8, כָּל־מוֹעֲדֵי אֵל בָּאָרֶץ "all the holy places of God in the land;" but I scarcely doubt that *the holy places* besides Jerusalem are to be understood, such as Ramah Bethel, Gilgal, etc. celebrated as being *high places* (בָּמוֹת) and seats of the prophets; I have said more on this in the preface to Gramberg's Religionsideen des A. T. vol. i. [The fatal objection to this theory is that *high places* could not be recognised of God, as his places of assembly.]

(4) *an appointed sign, a signal*, Jud. 20:38

מוֹעָד m. (from the root יָעַד) *an assembly*, poet

of *a troop* of soldiers, Isa. 14:31; compare מוֹעֵד Lam. 1:15.

מוֹעָדָה pl. f. מוֹעָדוֹת ["a spurious form"], *festivals*, 2 Ch. 8:13 [where the pl. really is מוֹעֲדוֹת]; compare מוֹעֵד No. 1, *a*.

מוּעָדָה f. (from the root יָעַד) *appointed place of meeting*. Joshua 20:9, עָרֵי הַמּוּעָדָה "cities of refuge" (Syr. ܡܥܕܐ refuge, shelter, port; ܒܝܬ ܡܥܕܐ place of refuge).

["מוֹעַדְיָה ("assembly of Jehovah"), [*Moadiah*], pr. n. m. Neh. 12:17."]

מוֹעֶדֶת see מָעַד.

מוּעָף m. verbal part. Hoph. from the root עוּף, *darkness*, Isa. 8:23.

מוֹעֵצָה f. i. q. עֵצָה (from the root יָעַץ) only in plur. מוֹעֵצוֹת *counsels*, Ps. 5:11; 81:13; Jer. 7:24; Mic. 6:16; Prov. 1:31, מִמֹּעֲצֹתֵיהֶם יִשְׂבָּעוּ "they shall be satiated with their counsels" (i.e. with the fruits of them).

מוּעָקָה f. verb. of Hoph. from the root עוּק *a heavy weight*, Ps. 66:11.

מוֹפֵת plur. מוֹפְתִים *a miracle, a prodigy*. (The true etymology was long unknown. However, I have now no doubt but that it should be referred to the root יָפָה; and that it properly means *a beautiful*, or *splendid deed*, for מוֹפְאֵת, although from the origin having been overlooked, Tzere of the last syllable תֵ is cast away in the pl., I proposed another derivation in Thes. p. 143.) Most frequently used of miracles performed by God and by those sent by Him, Exod. 4:21; 7:3, 9; 11:9; Ps. 78:43; 105:5, 27. Very often are joined אֹתוֹת וּמֹפְתִים signs and miracles, Ps. 135:9; Deu. 4:34; 7:19; 26:8; 29:2; 34:11; Jer. 32:21. נָתַן אֹתוֹת וּמֹפְתִים to perform signs and miracles, Deu. 6:22; Neh. 9:10; also with the verb שׂוּם Jer. 32:20.—As miracles were regarded as the signs of divine authority, מוֹפֵת is also—

(2) *a sign, a proof*, as of divine protection, Psal. 71:7; of the divine justice in punishing the wicked, Deu. 28:46; and it is often used of the sign given by a prophet, to cause that which has been predicted or promised to be believed, i. q. אוֹת 1 Kings 13:3, 5; 2 Chron. 32:24, 31; Deut. 13:2, 3 (see Comment. on Isa. 7:11). Hence—

(3) *a sign of a future event, a portent*, i. q. אוֹת No. 3. Isa. 8:18, "behold I and the children whom Jehovah has given me לְאֹתוֹת וּלְמוֹפְתִים (are) signs and portents in Israel," i.e. with our ominous names we indicate future events. [But see the application of this passage to Christ and the Church, Heb. ii. 13] Isaiah 20:3. Zec. 3:8, אַנְשֵׁי מוֹפֵת men who in their persons shadow forth future events, Eze. 12:6, 11; 24:24, 27.

מוּץ—(1) TO PRESS, whence part. מֵץ *oppressor*, Isa. 16:4, and the noun מִיץ. Kindred is מָצָה *to squeeze out*.

(2) prob. in general *to separate*, like the Arab. ماز Med. Ye. Hence—

מוֹץ Zeph. 2:2; more often defectively מֹץ m. *chaff, husk*, separated from the grain by winnowing (Ch. מוֹז, מוֹצָא, מוּנָא). Isa. 41:15. Ps. 35:5, יִהְיוּ כְּמֹץ לִפְנֵי־רוּחַ "let them be as chaff before the wind" (blown away by the wind), compare Ps. 1:4; Job 21:18; Isa. 17:13.

מוֹצָא (from the root יָצָא) pl. const. מוֹצָאֵי m.

(1) *a going out*, Nu. 33:2; sun-*rise*, Ps. 19:7; comp. Hos. 6:3, the *promulgation* of an edict (see the root, letter *l*). Dan. 9:25.

(2) *the place from which one goes out*, hence *a gate*, Eze. 42:11; 43:11; מוֹצָא מַיִם *a fountain* of waters, Isa. 41:18; מוֹצָא כֶסֶף *a vein* of silver, Job 28:1; מוֹצָא דֶשֶׁא a place fertile in grass, Job 38:27; absol. also *the East*, from which the sun goes out, Psalm 75:7. The expression is peculiar, and by zeugma, Ps. 65:9, מוֹצָאֵי בֹקֶר וָעֶרֶב תַּרְנִין "the rising (outgoing) of the morning and the evening thou makest to rejoice;" for the evening properly does not rise.

(3) *that which goes out, is produced*, as מוֹצָא שְׂפָתַיִם that which goes out of the lips, words, speech, Nu. 30:13; Deu. 23:24.

(4) *origin, stock*, 1 Ki. 10:28.

(5) [*Moza*], pr. n. m.—(*a*) 1 Chr. 8:36; 9:42. —(*b*) 1 Ch. 2:46.

מוֹצָאָה f. of the preceding—(1) [pl.] *origin, springing*, Mic. 5:1.

(2) pl. מוֹצָאוֹת *cloacæ*, where filth is carried away, see צֹאָה, צוֹאָה, compare Mark 7:19, εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; 2 Ki. 10:27 קרי.

מוּצָק m. (from the root יָצַק to pour), *something poured out, cast*. Job 38:38 (in this passage, dust which flows together with rain-water); cast metal, 1 Ki. 7:37.

מוּצָק m. in pause מוּצָק (from the root צוּק) *what is narrow* (opposed to רֹחַב). Job 37:10, רֹחַב מַיִם בְּמוּצָק "the breadth of the waters become narrow," is contracted; comp. Job 36:16; whence it follows that מוּצָק in this place does not mean *poured out*.

מוּצָקָה f. (from the root יָצַק), *a tube for pouring through*, Zec. 4:2.

מוּק not used in Kal. ["Arab. ماق med. Waw, to be light, foolish."]

HIPHIL הֵמִיק TO MOCK, TO DERIDE, Psalm 73:8 (Aram. Pael מַיֵּק, ܡܰܝܶܩ id.; compare μῶκος, μωκάω, —άομαι, μωκίζω, se moquer [Engl. *to mock*]).

מוֹקֵד m. (from the root יָקַד)—(1) *heat, burning*, Isa. 33:14.

(2) *dry wood*, faggot, Ps. 102:4.

מוֹקְדָה f. (from the root יָקַד)—(1) *the part of the altar on which the burnt offering was consumed; perhaps, heap of fuel*, Lev. 6:2.

מוֹקֵשׁ m. (from the root יָקֹשׁ)—(1) *a noose, a snare*, by which wild beasts and birds are caught, Am. 3:5. מוֹקְשֵׁי־מָוֶת the snares of death, Psa. 18:6. Once used of an iron ring put through the nostrils of a beast (comp. חָח, חוֹחַ), Job 40:24.

(2) Metaph. used of a *cause of injury*. Ex. 10:7, עַד־מָתַי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ "how long shall this man be a snare to us?" i. e. bring us into evil. Ex. 23:33; 34:12; Deu. 7:16; Josh. 23:13; Isa. 8:14. Plur. ־ִים, once ־וֹת Ps. 141:9.

מוֹר see מֹר.

מוּר not used in Kal; TO CHANGE, TO EXCHANGE, i. q. יָמַר. In Syriac this root has the signification of *to buy;* in Arabic the letters مار Med. Ye, signify *to sell;* both taken from the notion of exchanging; compare Heb. מָהַר No. II.

HIPHIL הֵמִיר—(1) *to exchange* any thing, Levit. 27:33; Eze. 48:14; Mic. 2:4; followed by בְּ of the thing with which any thing is exchanged, Psa. 106:20; Jer. 2:11; Hos. 4:7.

(2) absol. *to change*. Psal. 15:4, "he sweareth וְלֹא יָמִיר and changeth not (sc. his mind);" i. e. does not violate his oath. Ps. 46:3, לֹא־נִירָא בְּהָמִיר אָרֶץ "we will not fear, though the earth should change (itself)," should perish (comp. Ps. 102:27).

NIPHAL נָמַר (as if from the root מָרַר), *to be changed*, Jer. 48:11.

Derivative, תְּמוּרָה.

מוֹרָא m. (from the root יָרֵא)—(1) *fear*. Gen. 9:2, מוֹרַאֲכֶם "the fear of you." Deu. 11:25; also, *reverence*, Mal. 1:6.

(2) *that which is feared* or *reverenced*, specially spoken of God (compare פַּחַד), Isa. 8:12, 13; Ps. 76:12.

(3) *a stupendous* or *wonderful deed*, Deut 26:8; 34:12; Jer. 32:21. Pl. מוֹרָאִים Deu. 4:34.

מוֹרַג m. Isa. 41:15; plur. מוֹרַגִּים 2 Sam. 24:22; and with the syllable lengthened in the later manner (see Lehrg. p. 145), מוֹרִיגִים 1 Chr. 21:23 (from the root מָרַג), *tribulum, a threshing wain;* Spanish, *trillo;* Ital. *trebbio* (Arab. نورج), an instrument of husbandry for rubbing out corn on a threshing floor. It consists of three or four wooden cylinders armed with stones or iron, and joined together as a sledge; it is drawn by cattle over the corn, to separate the grains from the ear. See Varro de R. R. i. 52; Niebuhr's Travels, vol. i. page 151.

מוֹרָד m. (from the root יָרַד)—(1) *a declivity, a country abounding in declivities*, Joshua 7:5; 10:11.

(2) 1 Ki. 7:29, מַעֲשֵׂה מוֹרָד *work hanging down*, pensile work, festoons.

מוֹרֶה m. pr. part. Hiphil, of the root יָרָה—(1) *a shooter, darter, archer*.

(2) *the early rain*, see the root Hiphil No. 1, 2.

(3) *one teaching*, Isaiah 9:14; 2 Ki. 17:28; *a teacher*, in plur. used of prophets, Isa. 30:20.—Job 36:22, "behold God (is) great, and we know him (not), מִי כָמֹהוּ מוֹרֶה who (is) a teacher like him?" i. e. is wise, and has endued us with wisdom? (comp. Job 35:11, מַלְּפֵנוּ מִבַּהֲמוֹת אָרֶץ וּמֵעוֹף הַשָּׁמַיִם יְחַכְּמֵנוּ). LXX. δυνάστης, perhaps from the Aramæan use of ܡܳܪܳܐ, ܡܳܪܝܳܐ *lord;* and it may be inquired by etymologists whether this very word, and its signification of *lord*, may not come from the Hebrew מוֹרֶה *a teacher*. Others regard מוֹרֶה h. l. as i. q. מוֹרָה Psal. 9:21, and מוֹרָא fear, the object of fear and reverence.

(4) [*Moreh*], pr. name.—(*a*) of a Canaanite, like Mamre, whence אֵלוֹן מוֹרֶה Gen. 12:6, and אֵלוֹנֵי מוֹרֶה Deu. 11:30, the oak grove of *Moreh*, not far from Shechem (so called from its possessor).—(*b*) גִּבְעַת־הַמּוֹרֶה *the hill of the teacher*, in the valley of Jezreel, Jud. 7:1.

I. **מוֹרָה** masc. (from the root מָרָה to stroke), *a razor*, Jud. 13:5; 16:17; 1 Sa. 1:11.

II. **מוֹרָה** Ps. 9:21 כתיב; i. q. מוֹרָא terror, which is given in קרי by way of explanation.

מוֹרָט (from the root יָרַט) m. *destruction*. Isa 18:2, גּוֹי מְמֻשָּׁךְ וּמוֹרָט "a mighty and destructive nation." Others take מוֹרָט as part. Pual from יָרַט for מְמֹרָט fierce, active. [So Ges. in Thes.]

מוֹרִיָּה see מֹרִיָּה.

מוֹרָשׁ m. (from the root יָרַשׁ) with Kametz impure, *possession*, Obad. 17. Isaiah 14:23; Job 17:11, מוֹרָשֵׁי לְבָבִי "the possessions of my heart," i. e. my delights, my dearest counsels which I cherish as it were in my inmost breast.

מוֹרָשָׁה f. id. Ex. 6:8; Deu. 33:4.

מוֹרֶשֶׁת גַּת ("the possession of the Gittites"), [*Moresheth-gath*], Mic. 1:14; pr. n. of a town near Eleutheropolis, where Micah the prophet was born. The Gent. noun is מוֹרַשְׁתִּי [*Morasthite*], Mic. 1:1; Jer. 26:18.

I. **מוּשׁ**—(1) TO YIELD, TO GIVE WAY, Num. 14:44; Josh. 1:8; Isa. 22:25; 54:10; 59:21; Jer. 31:36.

(2) causat. *to remove, to take away*, Zec. 3:9.

Hiphil—(1) *to let remove*, i. e. *to let* prey *go*, Nah. 3:1; *to withdraw from* any one, followed by מִן of persons. Mic. 2:3, "from whom ye shall not remove your necks;" verse 4.

(2) more frequently i. q. Kal *to give way*, Exod. 13:22; 33:11; Pro. 17:13; Job 23:12; Ps. 55:12; Jer. 17:8, וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי "and it shall not cease to bear fruit."

II. **מוּשׁ** i. q. מָשַׁשׁ and יָמַשׁ TO FEEL, TO TOUCH, Gen. 27:21.

Hiphil, id. Ps. 115:7, and Jud. 16:26 קרי.

Derivative, pr. n. מוּשִׁי.

מוֹשָׁב (from the root יָשַׁב) plur. constr. מוֹשְׁבֵי and מוֹשָׁבוֹת m.—(1) *a seat, place for sitting*, 1 Sam. 20:18, 25; Job 29:7.

(2) *a sitting down, an assembly* of persons, Ps. 1:1; 107:32.

(3) *habitation*, Gen. 27:39. בֵּית מוֹשָׁב dwelling-place, Lev. 25:29. עִיר מוֹשָׁב a city of habitation, Ps. 107:4, 7. Meton.—(*a*) time of inhabiting, Exod. 12:40.—(*b*) *inhabitants, dwellers*. 2 Sa. 9:12, כֹּל מוֹשַׁב בֵּית צִיבָא.

(4) *the site* (of a city), 2 Ki. 2:19.

מוּשִׁי ("yielding" ["prob. for מוּשִׁיָּה 'proved by Jehovah'"]), [*Mushi*], pr. n. m. Exod. 6:19; Nu. 3:20; also מֻשִׁי 1 Chr. 6:4. Patron. itid. מוּשִׁי for מוּשִׁיִּי Nu. 3:33; 26:58.

מוֹשְׁכוֹת f. pl. pr. part. act. from the root מָשַׁךְ, *those that draw*, poet. for *cords* with which any one is bound, Job 38:31. Compare Arab. مَسَكَةٌ a fetter, from مَسَكَ to hold firmly.

מוֹשָׁעוֹת pl. f. (from the root יָשַׁע) *salvations deliverances*, Ps. 68:21.

מוּת pret. מֵת (compare Syr. ܡܝܬ), מַתִּי.—(1) TO DIE (so in all the Phœnicio-Shemitic languages. The middle radical ו appears to be softened from the liquid *r*, compare דּוּשׁ, דָּרַשׁ, etc., so that the original stock would be *mrt*, compare Sansc. *mri*, to die, *mrita*, dead, death; also *mâth*, *muth*, *mith*, *méth*, *mid*, *mêd*, to kill; Malay, *mita*, to kill and to die; Zend. *mreté*, *mereté;* Pehlev. *murdéh*, *mard*, mortal, man; Pers. مردن to die; Gr. μορτός, i. q. βροτός; Lat. *mors*, *mortis*, *Morta*, ap. Liv. Andr.; Germ. Mord; Old Germ. used not only for killing, but also for *death*). It is used of death, whether of men or beasts (Ex. 11:5; Ecc. 9:4), whether natural (Gen. 5:8, 11, 14, 17, 20, 27, 31, and so very frequently) or violent, Ex. 21:12, 15; Deut. 13:10; 19:11, 12; 21:21; Job 1:19, etc. The cause of death is put with the prefix בְּ, Josh. 10:11, "more died בְּאַבְנֵי הַבָּרָד by the hailstones than," etc.; Jud. 15:18, אָמוּת בַּצָּמָא "I die of thirst," Eze. 5:12; and with מִפְּנֵי Jer. 38:9. Figuratively, *the heart* of any one is said *to die*, i. e. to fail, 1 Sam. 25:37; *the trunk of a tree*, Job 14:8 (compare הָרַג); *land* which lies untilled, Gen. 47:19, "why should we die, we and our land," which latter is then explained הָאֲדָמָה תֵשָׁם (compare Arab. مات to be untilled, sterile, desert, as land, Koran, ii. 159; xxv. 51; xxix. 63). Used ironically, Job 12:2, עִמָּכֶם תָּמוּת חָכְמָה "wisdom dies (i. e. is extinguished, perishes) with you."

(2) *to perish, to be destroyed*, of a state, Amos 2:2; Hos. 13:1, see מָוֶת.—Part. מֵת dying, about to die, Gen. 20:3; dead, Num. 19:11, 13, 16; without distinction of sex (as in Germ. ein Todter, ein Kranker, compare Hebr. Gram. § 105, 1 note), Gen. 23:4. Pl. מֵתִים of *idols*, opp. of the living God (אֵל חַי), Ps. 106:28.

Pilel מוֹתֵת *to slay, to kill*, Ps. 34:22; Jer. 20:17; often emphat. *to destroy thoroughly, kill outright*, 1 Sa. 14:13; Jud. 9:54; 2 Sa. 1:16.

Hiphil הֵמִית, 2 pers. הֵמַתָּ, 1 pers. with suff. הֲמִיתִּיו 1 Sa. 17:35, הֲמִתִּיהָ Hos. 2:5, id.; Jud. 16:30; 2 Sa. 3:30; 21:1; often used of death sent by God himself, by diseases, famine, etc. (Isa. 65:15; Hos. 2:5; Ex. 16:3; 17:3; Num. 14:15; 16:13), sometimes opp. to the verb הָרַג, which is always used of violent death by the hand of man, comp. Isa. 14:30; whence part. מְמִתִים *killers*, prob. angels of death, Job 33:22.

Hophal הוּמַת *to be slain*, Deu. 21:22; 1 Sa. 19:11. Derivatives, תְּמוּתָה, מָמֹת, and—

מָוֶת m. constr. מוֹת.—(1) *death*, sometimes used as personified (Ps. 49:15). כְּלֵי מָוֶת deadly weapons, Ps. 7:14; יָשֵׁן מָוֶת to sleep the sleep of death, Ps. 13:4. בֶּן־מָוֶת 1 Sa. 20:31; 26:16, and אִישׁ־מָוֶת guilty of death, liable to be put to death, 1 Ki. 2:26; 2 Sam. 19:29. Poet. for *the dead*, Isa. 38:18.

(2) *the place* or *abode of the dead*, i. e. *Hades*, Job 28:22; whence שַׁעֲרֵי־מָוֶת the gates of death, of Hades, Ps. 9:14; חַדְרֵי־מָוֶת the utmost recesses of Hades, Prov. 7:27.

(3) *fatal disease, pestilence*, Jer. 15:2; 18:21; 43:11; Job 27:15, compare θάνατος, Apoc. 6:8; 18:8; Ch. מוֹתָא, and Germ. schwarzer Tod, used of the fatal disease of the middle ages, [which was also called in English *the Black Death*].

(4) *destruction* (opp. to חַיִּים good fortune), Prov. 11:19; 12:28; Isa. 25:8; Exod. 10:17.—With ה parag. הַמָּוְתָה Ps. 116:15; plur. מוֹתִים Eze. 28:10; Isa. 53:9. [But see בָּמָה as to the last passage.]

מוֹת Ch. id. Ezr. 7:26.

מוֹתָר m. (from the root יָתַר).—(1) *abundance*, Prov. 14:23; 21:5.

(2) *excellence, pre-eminence*, Ecc. 3:19.

מִזְבֵּחַ constr. מִזְבַּח with suff. מִזְבְּחִי, מִזְבַּחֲךָ, 1 Ki. 8:31; pl. מִזְבְּחוֹת, m. (from the root זָבַח), *an altar*, Lev. 1:9, 13, 15; 2 Ch. 29:22, etc. In the holy places, as set up by Moses and by Solomon, there were—(*a*) מִזְבַּח הָעוֹלָה the altar of burnt offering, Ex. 30:28, or מִזְבַּח הַנְּחֹשֶׁת the brazen altar, placed in the outer court, Ex. 39:39.—(*b*) מִזְבַּח הַקְּטֹרֶת the altar of incense, or the golden altar, within the temple (בַּהֵיכָל), Ex. 30:27; 1 Ki. 7:48. Of altars of idols, Isa. 17:8; 27:9 [?].

מָזַג an unused root, i. q. מָסַךְ (which see), *to mix, to mingle*, Arab. and Syr. id.; whence—

מֶזֶג m. *mixed wine*, i. e. spiced [Cant. 7:3], κεκεράσμενον ἄκρατον, Apoc. 14:10; *vinum aromatites*, Plin. xiv. 1, § 95.

מָזָה an unused root, i. q. מָצָה, מָצַץ (which see); Arab. مز *to suck*; hence—

מָזֶה m. adj. once Deu. 32:24, מְזֵי רָעָב *emaciated*, or *exhausted with hunger*.

מִזָּה ("fear," "trepidation," from the root מָזַז), [*Mizzah*], pr. n. m. Gen. 36:13, 17.

מָזֶו (for מָזֶוה ["like מַעַל for מַעֲלָה." Thes.], from the root זָוָה), plur. מְזָוִים *cells, barns, storehouses*, Ps. 144:13; LXX. ταμεῖα.

מְזוּזָה (from the root זוּז No. 1), f. *a door-post*, upon which the hinges turn, Ex. 12:7; 21:6; Deu. 6:9.

מָזוֹן m. (from the root זוּן), *food*, Gen. 45:23.

מָזוֹן Ch. id. Dan. 4:9.

I. **מָזוֹר** m. (from the root זוּר No. I.), *the pressing together, binding up* of a wound; hence used figuratively of a remedy applied to the wounds of the state, Hos. 5:13; Jer. 30:13.

II. **מָזוֹר** (from the root זוּר No. II., 1), m. *falsehood;* hence, *fraud, insidious dealing*, Obad. 7, as it is well rendered by LXX., Vulg., Chald., Syr. Others understand it to mean *a net*, or *snare*, from the Aramæan מְזַר to spread out.

מָזַז an unused root, i. q. מָסַס, Ch. אִתְמְזְמֵז *to flow down, to fear*. Hence pr. n. מִזָּה.

מָזַח an unused root, probably to gird, to bind with a girdle, kindred to which are the transp. حزم I., IV., to bind a girth round a beast, حزام a girth of a beast, and مسك to hold, to restrain, مسكة a fetter. Hence—

מֵזַח Ps. 109:19; Isa. 23:10, and—

מְזִיחַ m. Job 12:21, *a girdle*, used Isa. loc. cit figuratively of bonds, or of a yoke put on a people.

מַזָּלוֹת f. pl. pr. *lodging places, inns* (Arab. منزل inn), sc. of the sun. The Hebrews gave this name to the *twelve signs of the Zodiac*, called in Arab. فلك البروج *the circle of palaces;* these were imagined to be the lodging-places of the sun during the twelve months, and they rendered to them a superstitious worship, 2 Ki. 23:5. The Rabbins called the individual signs מַזָּל, and the circle of them גַּלְגַּל מַזָּלַיָּא; compare מַזָּרוֹת.

מַזְלֵג m. (from the root זָלַג; whence the Arabic دلج to draw out, the letters ד and ז being interchanged), *a fork*, for laying hold of pieces of flesh and drawing them up, *a flesh-hook*, 1 Sa. 2:13, 14.

מִזְלָגָה only in the plur. מִזְלָגוֹת id. Exod. 27:3; 38:3.

מְזִמָּה f. (from the root זָמַם).—(1) *counsel*, Job 42:2; especially that which is evil or pernicious, Ps. 10:2; 21:12; 37:7; Jer. 23:20; also *a thought*, Ps. 10:4.

(2) i. q. דַּעַת מְזִמּוֹת (Prov. 8:12), *counsel, prudence, craftiness*, Prov. 1:4; 3:21; 5:2; 8:12; and in a bad sense, *the devising of snares, malice;* whence אִישׁ מְזִמּוֹת *a fraudulent man*, Pro. 12:2; 14:17; בַּעַל מְזִמּוֹת id. 24:8.

(3) *wickedness*, Job 21:27; Ps. 139:20.

מִזְמוֹר m. (from the root זָמַר, Piel to sing), *a song, poem;* a word only found in the headings of several psalms, Ps. 3:1; 4:1; 5:1; 6:1, etc.

מַזְמֵרָה f. [only in pl. מַזְמֵרוֹת], (from the root זָמַר to prune a vine), *a pruning hook*, Isa. 2:4; 18:5; Joel 4:10.

מְזַמֶּרֶת only in pl. מְזַמְּרוֹת f. (from the root זָמַר to prune), *snuffers*, 1 Ki. 7:50; 2 Ki. 12:14; Jerem. 52:18.

מִזְעָר (from the root זָעַר), m. *smallness.*—(*a*) of time in the expression, מְעַט מִזְעָר "a very little while," Isa. 10:25; 29:17.—(*b*) of a small number, Isa. 24:6, אֱנוֹשׁ מִזְעָר "few men."

מָזַר an unused root, prob. i. q. נָזַר *to be separated*, used in a bad sense of one who is excluded from association with others. [Other conjectures as to this root are given in Thes.] Hence מַמְזֵר *a bastard.*

מִזְרֶה m. (from the root זָרָה), *a winnowing fan*, Isa. 30:24; Jer. 15:7.

מַזָּרוֹת pl. f. ἅπαξ λεγόμ. Job 38:32; prob. i. q. מַזָּלוֹת (see the letter ל), *the signs of the Zodiac;* prop. lodgings; Chald. מַזָּלַיָּא. (Vulg. *lucifer.*) The objection to this interpretation made by Ewald (Heb. Gramm. p. 36, note), that ר is often softened into ל, but that very rarely *vice versâ*, *l* is hardened into *r*, is removed by the examples, p. CCCCXXI, A, which might easily be increased.

מִזְרָח (from the root זָרַח), *the rising of the sun;* always however used of *the east*, Psalm 103:12; מִזְרַח יְרֵחוֹ to the east of Jericho, Josh. 4:19. *Towards the east* is מִזְרָח (acc.) Neh. 12:37; מִזְרַח שֶׁמֶשׁ Deu. 4:47; מִזְרְחָה Exod. 27:13, and מִזְרְחָה שָׁ֫מֶשׁ Deut. 4:41.

מְזָרִים m. pl. Job 37:9; properly part. Pi. of the root זָרָה *those that scatter*, poetically used of the north winds, which scatter the clouds and bring settled cold (comp. رامسات and ذاريات scatterers, used of the winds, Sur. li. 1), and thus used of *the north;* Vulg. *Arcturus;* LXX. ἀκρωτήρια (fort. leg. ἀρκτῷα, ἀρκτοῦρος). Others regard this as the same as מַזָּרוֹת Job 38:32.

מִזְרָע const. מִזְרַע m. (from the root זָרַע), *place which is sown, field*, Isa. 19:7.

מִזְרָק m. (from the root זָרַק to scatter), pl. ־ִים and ־וֹת prop. *the vessel out of which any thing is sprinkled, a bowl*, and that of a larger size, Nu. 7:13, 19, seqq.; a sacrificial bowl, Exod. 38:3; Nu. 4:14; used of a *cup of wine*, Am. 6:6.

מֵחַ m. adj. (from the root מָחַח).—(1) *fat*, specially used of a fat sheep. Arab. مخيخ a fat sheep, Ps. 66:15.

(2) *rich, noble;* compare דָּשֵׁן Isa. 5:17.

מֹחַ (from the root מָחַח) *marrow*, Job 21:24; (Arab. مخ and نخ, Aram. ܡܘܚܐ, מוֹחָא id.

מָחָא i. q. Aram. מְחָא, ܡܚܐ TO SMITE, TO STRIKE, used poetically for the common הִכָּה. Followed by כַּף i. q. הִכָּה כַף (2 Ki. 11:12), *to clap the hands*. Ps. 98:8, נְהָרוֹת יִמְחֲאוּ־כָף "let the rivers clap their hands," as in exultation, Isa. 55:12.

PIEL, id. Eze. 25:6; with the addition of יָד. Inf. with suff. מַחֲאָךְ.

מְחָא Chald. *to smite, to strike*, Dan. 2:34, 35; and often in Targg. (To this answers the Greek μάχομαι, μάχη; in Hebrew מָחָא, מָחָה, נָכָה.) Some have referred to this מָחֵא l. מָחֵא Dan. 5:19; but this is part Aph. from חֲיָא *keeping alive.*

PAEL מַחֵא id. followed by בְּיַד *to strike upon one's hand*, i. e. *to hinder, restrain*. Dan. 4:32, "there is none who can strike upon his (God's) hand, and say to him, What doest thou?" The same phrase in the Targums (Eccl. 8:3, Targ.); and the Talmud is more usual for to restrain, to hinder, and in the same sense is used the Arabic phrase ضرب ضرب على يديه، على يده.

ITHPAEL, *to be fastened upon* with nails (Germ. angeschlagen werden), Ezr. 6:11.

מַחֲבֵא m. (from the root חָבָא) *a hiding-place*, Isa. 32:2.

מַחֲבֹאִים m. pl. id., 1 Sam. 23:23.

מַחְבֶּרֶת f (from the root חָבַר No. 1)—(1) *joining* (properly the place where one thing is joined to

another), e. g. of the curtains, Exod. 26:4, 5; of the different parts of the Ephod, Exod. 28:27; 39:20.

מְחַבְּרוֹת f. pl. pr. part. Pi. of the root חָבַר No. I, 1.—(*a*) *beams* of wood used for joining, 2 Chron. 34:11.—(*b*) *cramps*, or *hooks* of iron, 1 Chron. 22:3.

מַחֲבַת (from the root חָבַת to cook) for מַחֲבֶתֶת f. (Eze. 4:3); *a cooking pan*, or *plate*, Levit. 2:5; 6:14; 7:9; 1 Ch. 23:29.

מַחֲגֹרֶת f. (from the root חָגַר) *a girdle*, *belt*, Isa. 3:24.

I. מָחָה [The primary meaning given in Thes. is TO STROKE, TO RUB OVER].—(1) TO WIPE, OFF or AWAY, TO WIPE. (Arab. مَحَا id., kindred in Greek are μάσσω, μέμαχα; μύσσω, ἀπο— ἐπι—; with a prefixed sibilant σμάω, σμύω, σμήχω, σμώχω. The theme μάσσω is yet more nearly approached by מָשַׁשׁ, מָשַׁח). Used e. g. of tears, Isa. 25:8; the mouth, Pro. 30:20; something written, Exod. 32:32, 33; compare Num. 5:23; sin, i. e. to forgive, Psalm 51:3, 11; Isaiah 43:25; 44:22.

(2) *to destroy* men, Gen. 6:7; 7:4; any one's name or memory, Exod. 17:14; Deut. 9:14; a city, 2 Ki. 21:13; a passage in which the primary power (No. 1) is retained, "I will destroy (prop. wipe off) Jerusalem as a man wipeth a dish, he wipeth it, and turneth it over."

NIPHAL, fut. apoc. יִמַּח Ps. 109:13 (for יִמָּחֶה), pass. of No. 2; *to be blotted out*, Deut. 25:6; Eze. 6:6; Jud. 21:17; Prov. 6:33.

HIPHIL, fut. apoc. תֶּמַח i. q. Kal No. 2, *to blot out*, *to destroy*, Neh. 13:14; Jerem. 18:23. Prov. 31:3, וּדְרָכֶיךָ לַמְחוֹת מְלָכִין "and (give not) thy ways to destroy kings." The passage is so rendered by those who suppose that a too warlike spirit is here reprehended. I prefer, *to those who corrupt kings*, i. e. harlots; nor is there any need for us, in this sense, to read לְמֹחוֹת מְלָכִין, if מָחָה be taken for the fem. of the adjective מָחָה.

II. מָחָה i. q. מָחָא TO STRIKE UPON, followed by עַל *to extend to*, in a geographical sense, Nu. 34:11. Hence מְחִי. [In Thes. this is joined with the preceding, as also is the following article.]

III. מָחָה i. q. מָחַח, مَخَّ Conj. IV. TO BE MARROWY, whence—

PIEL, *to take out marrow;* Arab. Conj. II. and PUAL, pass. Isa. 25:6, שְׁמָנִים מְמֻחָיִם "fatness unmarrowed," taken out of a marrowy bone, very delicate. מְמֻחָיִם for the common מְמֻחִים; see sing. מְמֻחֶה for מְמֻחִי; comp. מַרְאָה; see Heb. Gramm. § 90, 9. [In Thes. this root is not divided into three parts.]

מְחוּגָה f. (from the root חוּג) *compasses*, Isaiah 44:13.

מָחוֹז m. [root חוז] *sea-coast*, or according to the ancient versions, *a port;* once Ps. 107:30 (Ch. id. also a region, Arab. حَوْز border, side, region). [" *a refuge*, hence *a port*"].

מְחוּיָאֵל & מְחִיָּיאֵל (perhaps "struck by God," for מְחוּי אֵל), [*Mehujael*], pr. n. of a patriarch descended from Cain, Gen. 4:18.

מַחֲוִים 1 Ch. 11:46 (where one would have expected the singular מַחֲוִי), [*Mahavite*], Gentile noun, whence is not known.

מָחוֹל m. (from the root חוּל No. 1 to dance)—(1) *dance*, *dancing*, Ps. 30:12; 149:3; 150:4.

(2) [*Mahol*], pr. n. m. 1 Ki. 5:11.

מְחוֹלָה or מְחֹלָה f. i. q. מָחוֹל No. 1. Cant. 7:1; pl. Ex. 15:20; 32:19; Jud. 11:34; 21:21, etc.

מַחֲזֶה m. (from the root חָזָה) *a vision*, Genesis 15:1; Nu. 24:4, 16.

מֶחֱזָה f. (from the root חזה) *a window*, 1 Kings 7:4, 5.

מַחֲזִיאוֹת ("visions"), [*Mahazioth*], pr. n. m. 1 Ch. 25:4, 30.

מָחַח an unused root, i. q. מָחָה No. III. Arab. مَخَّ IV. *to be marrowy* as a bone, *to be fat* as a sheep, whence מֵחַ, מֹחַ marrow. (The original idea is that of *besmearing* with a fat material, compare מָחָה No. I. To this answers the old Germ. Mact, Machs, marrow, whence with r inserted, Mart, Marts, compare the Hebr. מָרַח. See Adel. Lex. vol. iii. p. 73.)

מְחִי m. (from the root מָחָה No. II), *a striking*. Ezek. 26:9, מְחִי קָבָלּוֹ according to the Targ. "the striking of his battering-rams."

מְחִידָה (perhaps "a joining together," from the root חוד Pa. חַיֵּד to join together), [*Mehida*], pr. n. m. Ezr. 2:52; Neh. 7:54.

I. מִחְיָה f. (from the root חָיָה)—(1) *the preserving of life*, Gen. 45:5; 2 Ch. 14:12, Ezr. 9:8, 9.

(2) *food*, *sustenance*, Jud. 6:4.

II. מִחְיָה f. *indication, sign, mark* (from the root חָיָה = חִיָּה), or *a stroke* (from the root מָחָה). Lev. 13:10, וּמִחְיַת בָּשָׂר חַי בַּשְׂאֵת "and (if there be found) a mark of raw flesh in the tumour." Levit. 13:24, "and if the mark of burning is a reddish white spot." [In Thes. this and the preceding are put together, the idea of a *mark, sign,* being deduced from the *living part* in which the plague might be seen, which thus became *the mark* of the disease.]

מְחִיר m. (from the root מָחַר)—(1) *price* for which any thing *is sold*, Proverbs 17:16; 27:26. בִּמְחִיר at a price, 2 Sa. 24:24; לֹא בִמְחִיר not for price, gratis, i. q. חִנָּם Isa. 45:13; 55:1.

(2) *wages, reward* of labour, Mic. 3:11; Deut. 23:19.

(3) [*Mehir*], pr. n. m. 1 Ch. 4:11.

מַחֲלֶה m. (from the root חָלָה No. 3), *disease*, Prov. 18:14; 2 Ch. 21:15.

מַחְלָה ("disease"), [*Mahlah*]—(1) pr. name of a woman. Nu. 26:33; 27:1; Josh. 17:3.—(2) 1 Ch. 7:18, where the sex is uncertain.

מַחֲלָה f. i. q. מַחֲלֶה *disease*, Ex. 15:26.

מְחֹלָה f. see מְחוֹלָה.

מַחְלוֹן ("sick," from the word מַחֲלָה and the termination וֹן), [*Mahlon*], pr. n. m. Ruth 1:2;4:9.

מַחְלִי (id.) [*Mahli, Mahali*], pr. n. m.—(1) Ex. 6:19; Num. 3:20.—(2) 1 Chr. 23:23; 24:30. [Also patron. *Mahlites*, Nu. 3:33; 26:58.]

מְחִלָּה f. (from the root חָלַל), *a cave*, Isa. 2:19.

מַחֲלֻיִים m. pl. (from the root חָלָה No. 3), *diseases*, 2 Ch. 24:25.

מַחֲלָף m. *a slaughter-knife*, once in plur. מַחֲלָפִים Ezr. 1:9. Syr. ܡܚܠܦܐ Rabbin. חָלִיף a knife, from the root ܚܠܦ to shave the hair, pr. i. q. הֶעֱבִיר *to make* a razor *pass over*.

מַחְלָפוֹת plur. f. (from the root חָלַף Pi. and Hiph. to change, interchange, and hence to plait), *plaits of hair*, Haarflechten, Zöpfe, Jud. 16:13, 19.

מַחֲלָצוֹת plur. f. *splendid*, or *costly* garments, which at home are *put off*, Isa. 3:22; Zec. 3:4; from the root חָלַץ Arab. خلع to put off a garment, Arab. خلعة a garment for a special occasion, more splendid, whence is formed a new verb, [or rather a new meaning to the verb], خلع to bestow a garment for an especial occasion, an official dress.

מַחֲלֹקֶת, suff. מַחֲלֻקְתִּי, plur. מַחְלְקוֹת (from the root חָלַק).

(1) *smoothness*, hence *slipping away, flight* (compare מָלַט), and so in pr. n. סֶלַע הַמַּחְלְקוֹת the rock of escapings, 1 Sa. 23:28.

(2) *an order, course*, especially used of the twenty-four courses of the priests and Levites (ἐφημέριαι, κλῆροι), 1 Chr. 27:1, sqq.; 2 Chr. 8:14; 31:2; 35:4.

מַחְלְקָה Ch. id., plur. מַחְלְקָתְהוֹן Ezr. 6:18.

מָחֲלַת m. (from the root חָלָה, Æth. ሐለየ: to sing, ψάλλειν), *a harp*, or stringed instrument, Ps. 53:1; 88:1; compare Æth. መሓልይ: a song, also κίθαρα. see Æthiopic version, Gen. 4:21. The signification of singing, in this root, arises from that of soothing, see Kal No. 1, and Piel.

מָחֲלַת (id.) [*Mahalath*], pr. name.—(1) of a daughter of Ishmael, whom Esau married, Genesis 28:9.—(2) the wife of Rehoboam, 2 Ch. 11:18.

מְחֹלָתִי [*Meholathite*], Gent. n. from אָבֵל מחולה see אָבֵל II, letter *d*, 2 Sa. 21:8.

מַחְמָאוֹת Ps. 55:22, is commonly taken as a noun formed from חֶמְאָה (milk) as though it were *milky words*, which does not suit the context. More correctly the reading מַחְמָאוֹת may be supposed to be for מֵחֶמְאוֹת or מֵחֲמָאוֹת (as De Rossi's Cod. 368), Chirek or Tzere being changed into Pathach, on account of the following Chateph-pathach, compare אַחֲרָיו for אַחֲרָיו Jud. 5:28; יֶחֱמַתְנִי for יְחֶמַתְנִי Psa. 51:7, and similar instances. It may thus be rendered; "their mouths are smoother than butter." Or if this does seem a suitable explanation we may read with Kimchi מֵחֶמְאוֹת. *Mem* is taken also in this place for the prefixed particle by Chald. and Symm.

מַחְמָד constr. מַחְמַד masc. plur. מַחֲמַדִּים (from the root חָמַד).

(1) *desire*, hence *the object of desire*. מַחְמַד עֵינֶיךָ that which thy eyes desire, 1 Kings 20:6; *the delight* of any one, Isa. 64:10. Hosea 9:16, "the delight of their womb," i. e. their dearest offspring.

(2) *grace, beauty*, Cant. 5:16.

(3) *something precious*. Plur. Joel 4:5; 2 Ch. 36:19.

מַחֲמֻדִּים m. (from the root חָמַד) *precious things*, Lam. 1:7; also written fully מחמודים verse 11 כתיב

מַחְמָל m. ["*compassion*, hence *love* or *favour*, also the object thereof"], *that to which one's desire is turned*. Eze. 24:21, מַחְמַל נַפְשְׁכֶם "that which your soul desires," or *loves;* from the root חָמַל, حمل i. q. נָשָׂא, followed by אֶל to be borne (or lifted up) in desire towards something; it thus accurately corresponds with the expression מַשָּׂא נֶפֶשׁ verse 25. The sense, indeed, would not be changed if the verb חָמַל were taken in its ordinary signification of compassionating [see above], an idea which conveys that of love and favour along with it. As this also accords well with the preceding verb חָמַד, some codices read מחמד.

מַחְמֶצֶת f. part. Hiph. from the root חָמֵץ *something leavened*, see the root.

מַחֲנֶה com. (compare Gen. 32:9; Ps. 27:3), from the root חָנָה.

(1) *a camp*, whether of soldiers, Josh. 6:11; 1 Sa. 14:15, seq.; or of wandering tribes, Ex. 16:13; Nu. 4:5, 15; 5:2; 10:34; 11:1, 9, 30, 31. Hence—

(2) *an army* itself, Exod. 14:24; Jud. 4:16; *a band* of men, Gen. 50:9; of locusts [?] Joel 2:11; also *a herd* of cattle, Gen. 33:8.

The plural is formed in three different ways—(*a*) מַחֲנִים *encampments*, Nu. 13:19; with suff. מַחֲנֶיךָ, מַחֲנֵיהֶם Deu. 23:15; Josh. 10:5; 11:4.—(*b*) מַחֲנוֹת Gen. 32:8, 11; Num. 10:2, 5, 6. מַחֲנוֹת יְהוָה "the courts of Jehovah," in which the priests as it were encamped, 2 Chr. 31:2.—(*c*) מַחֲנַיִם from sing. מַחֲנַי (compare מְמַתַּיִם under the word מָחָה No. III, and Lehrg. p. 537), Cant. 7:1, there used of the *heavenly host* (צְבָאוֹת), or angels (comp. Gen. 32:3), to which the poet [say rather, inspired writer] ascribes dances, as elsewhere songs (Job 38:7). Comp. pr. n. מַחֲנַיִם, which some also understand frigidly enough in the passage in Cant.

מַחֲנֵה־דָן ("camp of Dan"), [*Mahaneh-dan*], pr. n. of a place near Kirjath-Jearim, in the tribe of Judah, Jud. 18:12.

מַחֲנַיִם ("camp," see מַחֲנֶה pl. letter *c*, according to Gen. 32:3, camps or bands of angels), [*Mahanaim*], pr.n. of a town beyond Jordan, situated on the borders of Gad and Manasseh, afterwards a Levitical town, Josh. 13:26, 30; 21:36; 2 Sam. 2:8, 12, 29; 17:24, 27; 1 Ki. 2:8; 4:14.

מַחֲנָק masc. (from the root חָנַק), *strangling*, or, in general, *death*, Job 7:15.

מַחְסֶה & מַחֲסֶה (Ps. 46:2), constr. מַחְסֵה Isaiah 28:17; with suffix מַחְסִי m. (from the root חָסָה) *a refuge*, Isa. 25:4; Job 24:8; Psa. 104:18; *the person to whom one flees*, used of Jehovah, Psa. 46:2; 61:4; 62:9; 71:7; Joel 4:16.

מַחְסוֹם m. (from the root חָסַם), *a muzzle*, with which the mouth *is stopped*, Ps. 39:2.

מַחְסוֹר (from the root חָסֵר m. *want* of any thing, Pro. 24:34. כָּל־מַחְסוֹרְךָ every thing that thou wantest, Jud. 19:20. Absol. *need*. Pro. 28:27; 21:17, אִישׁ מַחְסוֹר "a needy person."

מַחְסֵיָה ("whose refuge is Jehovah"), [*Maaseiah*], pr. n. m. Jer. 32:12; 51:59.

מָחַץ—(1) TO AGITATE, TO SHAKE, e.g. the foot in blood. Ps. 68:24; Nu. 24:8, וְחִצָּיו יִמְחָץ "and he shaketh his arrows," sc. in blood; compare Ps. loc. cit. (Arab. مخض to agitate, e.g. water in a bucket, see Alb. Schult. De Defectibus Ling. Hebr., p. 75. Origg. Hebr., t. i. p. 100).

(2) *to shake, to smite*, as any one's head, Psa. 68:22; 110:6; the loins, Deuteron. 33:11. Figuratively, Job 26:12, "by his wisdom he smiteth its (the sea's) pride," i. e. he restrains its proud waves. Hence—

מַחַץ m. *contusion, wound*, Isa. 30:26.

מַחְצֵב m. (from the root חָצַב), *a cutting* of stones. אַבְנֵי מַחְצֵב hewn stones, 2 Ki. 12:13; 22:6.

מֶחֱצָה f. (from the root חָצָה)—(1) *half*, Num. 31:36, 43.

מַחֲצִית f. (from the root חָצָה)—(1) *half*, Exod. 30:13.

(2) *middle*, Neh. 8:3.

מָחַק TO SMITE IN PIECES, TO DESTROY, once found Jud. 5:26. Arab. محق to blot out, Conj. II. to destroy. Kindred are מָחָא, מָחָה.

מֶחְקָר m. (from the root חָקַר), that which is known by *searching, inmost depth*, i. q. חֵקֶר No. 2, Psa. 95:4.

מָחַר an unused root, with the guttural hardened, i. q. מָהַר No. II, and מוּר.

(1) *to interchange;* whence perhaps מָחָר to-morrow, מָחֳרָת the following day, unless indeed this should be kindred to the word בֹּקֶר.

(2) *to buy, to sell*, i. q. מָכַר, מָהַר. Hence מְחִיר price.

מָחָר subst. and adv.—(1) *to-morrow*. (Syriac ܡܚܪ.) Jud. 20:28; 1 Sa. 20:5; Isa. 22:13. יוֹם מָחָר

to-morrow (subst.), Isa. 56:12; Pro. 27:1. לְמָחָר for to-morrow, Nu. 11:18; Est. 5:12; also, to-morrow (on the day), Ex. 8:6, 19 (comp. ἐς αὔριον, auf morgen). כָּעֵת מָחָר to-morrow about this time (see under the word עֵת); more fully כָּעֵת מָחָר הַזֹּאת Josh. 11:6. כָּעֵת מָחָר הַשְּׁלִישִׁית about this time, to-morrow, (or) the third day, 1 Sa. 20:12, where it is well rendered by Vulg., Chald. (Some incorrectly join closely מָחָר הַשְּׁלִישִׁית as if it were *crastinus tertius*, i. q. the day after to-morrow.)

(2) *afterwards, in future time*, Exod. 13:14; Josh. 4:6, 21. בְּיוֹם מָחָר id. Gen. 30:33; compare מָחֳרָת. [In Thes. this word is supposed to be closely connected with the root אָחַר, see page 784.]

מַחֲרָאָה f. (from the root חָרָא), *cloaca*, 2 Ki. 10:27 כתיב.

מַחֲרֵשָׁה & **מַחֲרֶשֶׁת** f. 1 Sam. 13:20, two instruments of husbandry, both with edges, one of which perhaps denoted *the ploughshare* (from the root חָרַשׁ No. 3), the other *the coulter*. For the pl. of both מַחֲרֵשׁוֹת is used verse 21. As to the form of ploughs in the East, see Paulsen, Ackerbau d. Morgenländer, page 52; Niebuhr's Description of Arabia, page 155; as to the Egyptian plough, Description de l'Egypte, i. tab. 70, 71.

מָחֳרָת const. מָחֳרַת f.—(1) *the morrow*, יוֹם הַמָּחֳרָת to-morrow, Nu. 11:32; hence—

(2) without יוֹם id. *to-morrow* (subst.), (*le lendemain*). מִמָּחֳרָת (comp. לְמָחָר) Jon. 4:7; לְמָחֳרָת the next day, the day after, Gen. 19:34; Ex. 9:6. עַד מִמָּחֳרַת until the next day (comp. מִן No. 3). Lev. 23:16. Followed by a gen. מָחֳרַת הַיּוֹם הַהוּא the morrow of that day, 1 Ch. 29:21; Lev. 23:11, 15, 16. מִמָּחֳרַת הַשַּׁבָּת the day after the sabbath, Nu. 33:3; 1 Sa. 20:27.—מָחֳרָתָם 1 Sam. 30:17, perhaps adv., like יוֹמָם. [This termination ־ָם is taken in Thes. as a pleonastic suffix.]

מַחְשֹׂף m. (from the root חָשַׂף), *a barking, peeling off*; used adverbially, in peeling off, Gen. 30:37.

מַחֲשָׁבָה & **מַחֲשֶׁבֶת** f. const. מַחֲשֶׁבֶת, pl. מַחֲשָׁבוֹת, const. מַחְשְׁבוֹת (from the root חָשַׁב).

(1) that which any one *meditates, purposes*, or *plots*, i. e. *a counsel, a project*, 2 Sa. 14:14; Job 5:12; Prov. 12:5; 15:22; 19:21; 20:18; often specially of evil counsels, Gen. 6:5; in several places with the addition of the adjective רָעָה Esth. 8:3, 5; 9:25; Eze. 38:10.

(2) *artificial work*, Ex. 31:4; 35:33, 35.

מַחְשָׁךְ m. (from the root חָשַׁךְ), *darkness*, Isa. 29:15. Ps. 88:19, מְיֻדָּעַי מַחְשָׁךְ "my acquaintances (are) in darkness;" i.e. have withdrawn from my sight.

Pl. מַחֲשַׁכִּים *obscure* or *dark places*, Ps. 88:7; 74:20, מַחֲשַׁכֵּי אֶרֶץ "the secret places of the earth." Specially of Hades, Ps. 143:3; Lam. 3:6.

מַחַת (abbreviated from מַחְתָּה, "taking hold," "seizing"), [*Mahath*], pr. n. m. 1 Ch. 6:20; 2 Ch. 29:12; 31:13.

מַחְתָּה f. (from the root חָתָה).—(1) *an implement* or *vessel in which burning coals are taken away* and carried, *a fire pan*, Ex. 27:3; 38:3; compare Num. 16:6, seq.

(2) Ex. 25:38; 37:23, prob. *snuffers*.—LXX. ὑποθέματα. Vulg. *vasa, ubi quæ emuncta sunt, extinguantur*.

מְחִתָּה f. (from the root חָתַת), properly *a breaking*; hence—

(1) *destruction, ruin*, Prov. 10:14, 29; 13:3; 18:7; Jer. 17:17; Ps. 89:41.

(2) *consternation, alarm*, Prov. 10:15 (see the root No. 2); *terror*, Prov. 21:15; Isa. 54:14.

מַחְתֶּרֶת f. (from the root חָתַר) *the breaking through* of a thief by night, Ex. 22:1; Jer. 2:34.

מַט see מוֹט.

מְטָא, מְטָה Ch. (Hebr. מָצָא, from which, however, it differs as to usage).

(1) TO COME TO any person or place, Dan. 6:25; 7:13.

(2) *to reach to*, Dan. 4:8, 17, 19.

(3) *to come*, e. g. time, Dan. 7:22, followed by עַל *to come upon* any one, *to happen* to him, Dan. 4:21, 25.

מַטְאֲטֵא m. *broom, besom*, see טֵאטֵא under the root טוּא, טוֹא page CCCXIX, A.

מַטְבֵּחַ m. (from the root טָבַח) *slaying, slaughter*. Isa. 14:21.

מַטֶּה m. (once f. Mic. 6:9), pl. מַטּוֹת Num. 1:16; Josh. 14:1, 2; once with suff. מַטָּיו Hab. 3:14.

(1) *a branch, a twig*, so called from the idea of stretching out (from the root נָטָה, compare נְטִישָׁה, from נָטַשׁ), Ezek. 19:11, seqq.

(2) *a rod, a staff*, Ex. 4:2, 4, 17; Num. 20:9. The phrase שָׁבַר מַטֵּה־לֶחֶם to break the staff of bread, is i. q. to cause a want of bread, i. e. famine, as bread is in the Hebrew called the stay of the heart (compare סָעַד), Lev. 26:26; Ps. 105:16; Eze. 4:16; 5:16; 14:13. Specially used of the rod of a king, a

sceptre, Ps. 110:2; of a soldier's *spear*, Hab. 3:9, 14; 1 Sam. 14:27; of a rod used in chastising, Isa. 9:3, מַטֵּה שִׁכְמוֹ "the rod which smote his back;" Isa. 10:5, 24; Eze. 7:11, "violence has risen up לְמַטֵּה־רֶשַׁע to chasten wickedness;" whence used of *the punishment* itself, Micah 6:9.

(3) i. q. שֵׁבֶט *a tribe* (prop. *branch*) of the people, only used of the tribes of Israel, as מַטֵּה לֵוִי Num. 1:49; מַטֵּה בְנֵי מְנַשֶּׁה the tribe of the children of Manasseh, Josh. 13:29; רָאשֵׁי הַמַּטּוֹת 1 Ki. 8:1, the leaders of the tribes.

מַטָּה (Milêl) adv. *downward, beneath, below*, Deut. 28:43; Prov. 15:24. Opp. to מַעְלָה above. (This word has not sprung from מַטֶּה itself, but, as it appears from the acute penultima, from the shortened form מַט bending, a low place, with the addition of ה local.) With prefixes—

(1) לְמַטָּה—(*a*) *downward*, Deut. 28:13, Eze. 1:27; 2 Ki. 19:30; Jer. 31:37; Eccles. 3:21.—(*b*) *below*, 2 Ki. 19:30; 1 Ch. 27:23, "of twenty years old וּלְמַטָּה and under." Followed by מִן Ezr. 9:13, לְמַטָּה מֵעֲוֹנֵנוּ "below our sin," less than our sin deserved.

(2) מִלְּמַטָּה *beneath* (opp. to מִלְמַעְלָה above), Ex. 26:24; 27:5; 28:27; 36:29; 38:4; 39:20.

מִטָּה f. (from the root נָטָה, like the Gr. κλίνη, from κλίνω).

(1) *a bed*—(*a*) for sleeping or sickness, Gen. 47:31; 48:2; 49:33; Ex. 7:28.—(*b*) such as a person lay on at table, Est. 1:6; Eze. 23:41.—(*c*) on which one takes a little rest (sofa), Am. 3:12; 6:4.

(2) *a litter*, Cant. 3:7.

(3) *a bier*, a litter on which the dead were carried, 2 Sam. 3:31.

מֻטֶּה or **מֻטָּה** pl. וֹת (prop. part. Hophal, from the root נָטָה).

(1) *extension, expansion*, Isa. 8:8.

(2) *turning aside*, or *wresting judgment*, Eze. 9:9.

מַטְוֶה m. (from the root טָוָה) *something spun*, Ex. 35:25.

מְטִיל m. *a hammered bar* (of iron), once found Job 40:18, from the root—

מָטַל Arab. مطل *to forge, to hammer*, especially iron. Perhaps the Greek μέταλλον should rather be referred to this root, than to μεταλλάω, μετ' ἄλλα.

מַטְמוֹן (from the root טָמַן), plur. מַטְמֹנִים const. מַטְמֹנֵי—(1) a place where anything is hidden or buried, especially *an underground storehouse* for keeping grain, Jer. 41:8.

(2) *a hidden* or *underground store* or *treasure*, Prov. 2:4; Job 3:21; Isa. 45:3; and *treasure* in general, Gen. 43:23.

מַטָּע (from the root נָטַע), plur. constr. מַטָּעֵי Mic. 1:6, m.; *plantation, planting*, Eze. 17:7; 34:29; Isa. 61:3; 60:21; נֵצֶר מַטָּעַי, קרי "a shoot planted by me."

מַטְעַמִּים m. pl. (from the root טָעַם), Gen. 27:4; and **מַטְעַמּוֹת** plur. f. Prov. 23:3, 6; *savoury* or *seasoned food*. Alb. Schultens, on Pro. 23:3, and ad Menk. I. p. 78, observes that the Arab. مَطْعَم, is specially applied to dishes made of flesh taken in hunting, highly esteemed by Nomade tribes; very suitable to Gen. loc. cit.

מִטְפַּחַת f. (from the root טָפַח), Ruth 3:15; plur. מִטְפָּחוֹת Isaiah 3:22; *a spreading garment* of women, *a cloak*. See N. W. Schrœder, De Vestitu Mulier. Hebr. c. 16.

מָטַר not used in Kal, TO RAIN, like the Chald. Syr., Arab.

HIPHIL, *to rain, to pour down rain*, Gen. 2:5; 7:4; Amos 4:7; used of God, Isa. 5:6 (here more fully הִמְטִיר מָטָר), followed by עַל upon anything, Am. Isa. loc. cit. It is applied to other things which God pours down from heaven in great abundance like rain, as hail, Exod. 9:18, 23; lightnings, Psalm 11:6; fire with sulphur, Gen. 19:24; Eze. 38:22; manna, or heavenly bread, Exod. 16:4; Ps. 78:24. Constr. with an acc. of the thing rained down, and עַל of that *upon* which it descends like rain (see locc. citt.); once with בְּ of the thing rained down, Job 20:23 (see under לְחוּם).

NIPHAL, *to be watered with rain*, Amos 4:7. Hence—

מָטָר m. pl. constr. מִטְרוֹת Job 37:6; *rain*, Exod. 9:33; Deu. 11:17; and frequently. מְטַר אַרְצְךָ rain of thy land, i. e. necessary to water thy land, Deut. 28:12, 24; and so מְטַר זַרְעֲךָ Isa. 30:23. It differs from גֶּשֶׁם a shower.

מַטְרֵד ("pushing forward"), [*Matred*], pr. n. f., Gen. 36:39.

מַטָּרָה f. (from the root נָטַר).—(1) *custody, ward, prison*, Neh. 3:25; 12:39; Jer. 32:2, 8; 33:1.

(2) *a mark* (from the Arab. نظر to see, to keep watch; like the Greek σκόπος from σκέπτομαι), 1 Sa.

20:20; Job 16:12; Lam. 3:12 (where, in the Aramæan manner, it is written מַטְּרָא).

מַטְרִי ("rainy," or patronymic of the name מָטָר "for מַטְרִיָּה 'rain of Jehovah'"), [*Matri*], pr. n. m., 1 Sam. 10:21.

מַי sing. unused, WATER, the only trace of which is in the pr. n. אֲחוּמַי brother of water, which see. Arab. ماء, مُوَيْه, dimin. very frequent in the common language مويه, Æthiop. ማይ፡ The root is ماى, Heb. מוא, whence מַי for the fuller מַיָא (like גַּי for גַּיְא), and another form מוֹ (for מוא) in pr. n. מוֹאָב, compare Chald. מוֹי, מוֹהִי water. The same signification of water is found in the somewhat harsher roots ماه to have water, as a well, II. to pour out water, ميه to flow through (as water), Med. O. to be watery, used of milk, IV. to dilute wine with water, ሞዐ፡ to be melted, dissolved, ماع to flow, to melt; and Hebrew מָקַק, מָכַךְ, מָאַךְ, מוּךְ, מוּג. Of the same origin in the Western languages are *mejo*, *mingo*. With the aspirate changed into a sibilant there arises a new series of roots, מָאַס, מָסָה, מָסַס No. 2. which see.

Plural מַיִם constr. מֵי, and rather less frequently מֵימֵי (compare as to those doubled forms, Ewald, Gr., p. 508 note), with suff. מֵימֶיךָ, מֵימָיו, מֵימֵיהֶם, with ה local מַיְמָה, Ex. 7:15; 8:16, *waters, water* (comp. Chald. מַיָּא. Syr. ܡܝ̈ܐ, ܡܰܝ̈ܳܐ). It is joined to plural adjectives. מַיִם חַיִּים living water, i. e. gushing forth, Gen. 26:19; Levit. 14:5, 6; מַיִם קְדֹשִׁים holy water, Nu. 5:17; מַיִם רַבִּים Ps. 18:17; to verbs both plural, Gen. 7:19; 8:5; 2 Ki. 2:19; Eze. 47:1; and sing., not only when the verb stands first, Genesis 9:15; Num. 20:2; 24:7; 33:14; 2 Ki. 3:9; but also sometimes when it stands after the noun, Nu. 19:13, 20. When joined to the name of a town it denotes the water near it, whether a fountain, or else a river or stream, or else a marsh. So מֵי מְגִדּוֹ Jud. 5:19, used of the river Kishon; מֵי נִמְרִים Jer. 48:34; מֵי־מְרִיבָה, מֵי עֵין שֶׁמֶשׁ, מֵי־נֶפְתּוֹחַ Josh. 15:7 (which see), of fountains; מֵי יְרֵחוֹ Josh. 16:1; מֵי דִימוֹן Isaiah 15:9, of a brook; מֵי מֵרוֹם (which see) of a marsh[?]; comp. מֵימֵי כָּל־מִצְרַיִם of the waters of Egypt. Ex. 7:19; 8:2, מֵימֵי יִשְׂרָאֵל 2 Ki. 5:12; מֵי נֹחַ of the flood, Isa. 54:9.

Figuratively מֵי רֹאשׁ *water*, i. e. juice, of hemlock or poppy, Jerem. 8:14; מֵי רַגְלַיִם water of the feet, Isa. 36:12 קרי, a euphemism for *urine*, like Syriac ܡܝ̈ܐ ܕܪ̈ܓܠܐ and simply ܡܝ̈ܐ; Talm. מימי רגלים, and Persic آب بدن vesicam exonerare (but מֵי מָתְנַיִם Eze. 47:4. is *water* reaching *to the loins*); also aqua viri pro semine genitali (Arab. ماء id.; Koran lxxxvi. 5 Pers. آب پشت aqua dorsi). Isa. 48:1, "who have sprung of the water of Judah," are descended from him, compare Num. 24:7; Psalm 68:27. Poetically *water* affords an image—(*a*) of abundance, Psalm 79:3; 88:18; Isa. 11:9; Hab. 2:14.—(*b*) of great dangers, Ps. 18:17, "he drew me out of many waters;" compare 32:6; 69:2, 3, 16; Job 27:20; and many examples of the Arabian and Greek poets, in Dissertatt. Lugd., p. 960, seq.—(*c*) of fear, Joshua 7:5, "the heart of the people melted וַיְהִי לְמָיִם and became like water." (Compare Arab. ماه of watery heart, fearful, pusillanimous.) Opp. is a heart hard like a stone (Job 41:16).—(*d*) lasciviousness is compared to hot water boiling up, Gen. 49:4.

Hence proper names—(*a*) מֵי זָהָב ("water," i. e. "splendour of gold;" comp. Arab. ماء), [*Mezahab*], pr. n. of a man, Gen. 36:39.

(*b*) מֵי הַיַּרְקוֹן ("water of yellowness"), [*Mejarkon*], a town of the Danites, probably so called from a neighbouring stream or fountain, Josh. 19:46

(*c*) מֵי נֶפְתּוֹחַ ("waters of opening"), [*waters of Nephtoah*], a fountain in the tribe of Judah, near the valley of Jerusalem, called Ben-hinnom, Joshua 15:9; 18:15.—In others מֵי with a genitive coalesces into one word, as מֵידְבָא, perhaps מֵיפַעַת.

מִי pers. pron.—(1) interrog. τίς; WHO? of persons, like מָה of things. (As to its correlatives דִּי, הִיא, הִי, פִּי see p. CCCXCI, A. In the cognate languages the Æthiopic only has ሚ፡ *mi*, but for *what?* when the question relates to things. Aramæan and Arabic ܡܰܢ, من and أَيّ.) Gen. 24:65, מִי הָאִישׁ הַלָּזֶה "who (is) that man?" Ruth 3:9, מִי אָתְּ "who (art) thou?" also when the question relates to many (Arab. منون). Gen. 33:5, מִי אֵלֶּה "who (are) these?" Isa. 60:8; in which sense there is said more explicitly, מִי וָמִי. Ex. 10:8, מִי וָמִי הַהֹלְכִים "who (are) those who go?" (compare Æthiop. መኑ፡ ወመኑ፡ አንትሙ፡ *who are you?* Lud. Lex., page 80). It is rarely applied to things, but so that there be in them the notion of a person or persons. Gen. 33:8, מִי לְךָ כָּל־הַמַּחֲנֶה הַזֶּה "who (what) are all those companies with thee?" Jud. 9:28, מִי שְׁכֶם כִּי נַעַבְדֶנּוּ "who (are) the Shechemites that we should serve them?" 13:17, מִי שְׁמֶךָ; 1 Sa. 18:18, מִי אָנֹכִי וּמִי חַיַּי. Mic. 1:5, מִי־פֶשַׁע יַעֲקֹב ... מִי בָּמוֹת יְהוּדָה i.e. "who (is) the author of the transgression of Jacob ... who (are) the authors of the high places of Judah?" Cant. 3:6.

It is put in the genitive, as בַּת מִי whose daughter? Gen. 24:23,47; 1 Sam. 12:3; 17:55; Jer. 44:28; and with prefixes denoting the other cases, לְמִי *to whom?* Gen. 32:18; 38:25; *to whom?* (plur.) Ex. 32:24; *on account of whom?* Jon. 1:8; אֶת־מִי *whom?* 1 Sam. 12:3; 28:11; מִמִּי Eze. 32:19; בְּמִי 1 Kings 20:14; עַל־מִי, etc. For the Latin *quis eorum?* is used מִי בָהֶם Isa. 48:14; followed by מִן Jud. 21:8, מִי אֶחָד מִשִּׁבְטֵי יִשְׂרָאֵל "what one of the tribes of Israel?" Specially observe—(*a*) it is also used in an oblique question after a verb of knowing, Gen. 43:22; Ps. 39:7; of seeing, 1 Sa. 14:17; of pointing out, 1 Ki. 1:20.—(*b*) An interrogation is intensified by the phrases מִי הוּא זֶה, מִי זֶה הוּא, מִי זֶה, see זֶה, הוּא.—(*c*) A question is often so asked that a negative reply is expected, and the interrogative sentence almost assumes a negative power; Nu. 23:10, מִי מָנָה עֲפַר הָאָרֶץ "who has counted the dust of the earth?" i. e. no one has counted; Isa. 53:1, מִי הֶאֱמִין "who hath believed?" i.e. no one has believed, few have believed; Isa. 51:19. Also followed by a fut. Job 9:12, מִי יֹאמַר "who shall say," or "who may say," wer möchte, dürfte sagen? (compare τίς ἄν, followed by an opt.), for *no one will say.* Pro. 20:9; Ecc. 8:4; 2 Sa. 16:10. Followed by a part. in the phrase מִי יוֹדֵעַ *who knoweth?* for no one knoweth, Ps. 90:11; Ecc. 2:19 (on the contrary מִי לֹא יָדַע Job 12:9); used for the Lat. *nescio an, fortasse* (compare יָדַע No. 5, letter *a*), also *unexpectedly* (see ibid. No. 6). Also followed by a noun it is used extenuatively, and contemptuously, Jud. 9:28, מִי אֲבִימֶלֶךְ "who (is) Abimelech that we should serve him?" Ex. 3:11, מִי אָנֹכִי כִּי אֵלֵךְ אֶל־פַּרְעֹה "who am I, that I should go to Pharaoh?" for, I am not such a one as can go to Pharaoh.—(*d*) Followed by a fut. it is also often expressive of *a wish;* 2 Sa. 15:4, מִי יְשִׂמֵנִי שֹׁפֵט "who will set me as judge?" i. e. O that I were made judge! Isa. 27:4, מִי יִתְּנֵנִי "who will give to me?" i. e. O that I had! Jud. 9:29; Ps. 53:7; Job 29:2. Hence מִי יִתֵּן is a customary phrase in wishing; see נָתַן.

(2) Indefinite, *whoever, whosoever;* Ex. 24:14, מִי־בַעַל דְּבָרִים יִגַּשׁ אֲלֵהֶם "whoever has a cause let him go to them;" Jud. 7:3, מִי יָרֵא וְחָרֵד יָשֹׁב "whoever is fearful and afraid, let him return;" Pro. 9:4; Ecc. 5:9; Isa. 54:15; In Gr. and Lat. it may be suitably rendered εἴ τις, *si quis, if any one;* 2 Sa. 18:12, שִׁמְרוּ מִי בַּנַּעַר "take care of the young men every one (of you)." Followed by אֲשֶׁר Ex. 32:33, מִי אֲשֶׁר חָטָא "whoever sinneth;" 2 Sa. 20:11; comp. Syr. ܡܢ.

Some regard מִי adv. to be put for *how? in what way?* like מָה B, 3. But in all the examples the common signification should be retained; Am. 7:2, 5, מִי יָקוּם יַעֲקֹב "who shall Jacob stand?" a brief expression for, who is Jacob that he should be able to stand? Compare the phrases under No. 1, letter *d;* Isaiah 51:19, מִי אֲנַחֲמֵךְ for the more full, מִי אָנֹכִי כִּי אֲנַחֲמֵךְ; Ruth 3:16.

Proper names beginning with מִי, as מִיכָאֵל, מִיכָה, מִיכָיָה etc., see below in their places.

מֵידְבָא ("water of rest;" see the root דָּבָא), [*Medeba*], pr. name of a town of the Reubenites, situated in a plain of the same name, Nu. 21:30; Josh. 13:9, 16; 1 Ch. 19:7; afterwards reckoned as part of Moab (Isa. 15:2); Greek Μηδαβά, Μηδάβη, Μήδαυα, see 1 Macc. 9:36; Jos. Archæol. xiii.1, § 4; ix. § 1; Euseb. h. v. Relandi Palæstina, p. 893. Ruins still called Mádaba were found by Seetzen and Burckhardt (Travels in Syr. p. 625).

מֵידָד ("love," from the root יָדַד), [*Medad*], pr. n. m. Nu. 11:26, 27.

מֵיטָב m. (from the root יָטַב), *the good,* or *best part* of any thing; 1 Sa. 15:9, 15, מֵיטַב הַצֹּאן "the best of the flock;" Ex. 22:4, מֵיטַב שָׂדֵהוּ וּמֵיטַב כַּרְמוֹ "the best part of his own field and of his own vineyard;" Gen. 47:6, בְּמֵיטַב הָאָרֶץ "in the best part of the land;" verse 11; LXX. ἐν τῇ βελτίστῃ γῇ. Vulg. *in optimo loco;* nor is the opinion of J. D. Michaëlis to be regarded (Suppl. p. 1072), who Gen. loc. cit. comparing Arabic مَوْطُوب, proposes to translate, pastures.

מִיכָא [*Micha*]; see מִיכָיָה.

מִיכָאֵל ("who is like unto God?"), *Michael,* pr. n.—(1) of one of the seven archangels [?] who interceded for the people of Israel before God, Dan. 10:13, 21; 12:1.—(2) of a man, 1 Chron. 27:18.—(3) 2 Chron. 21:2.—(4) and of others, Num. 13:13; 1 Chron. 5:13, 14; 6:25; 7:3; 8:16; 12:20; Ezr. 8:8.

מִיכָה (for מִיכָיָהוּ "who is like unto Jehovah?" LXX. Μιχαίας), *Micah,* pr. n.—(1) a prophet, the sixth in order among the minor prophets, with the cognomen הַמֹּרַשְׁתִּי (which see); Mic. 1:1, and Jer. 26:18 קרי, where the כתיב has מִיכָיָה.—(2) 2 Chron. 34:20, for which there is, 2 Kings 22:12, מִיכָיָה.—(3) and (4) see מִיכָיָהוּ No. 1 and 2.—(5) and (6) see מִיכָיְהוּ No. 1 and 2.

מִיכָיָה ("who is like unto Jehovah?"), *Micaiah,* pr. n. m.—(1) see מִיכָה No. 1, 2.—(2) Neh. 12:35, called מִיכָא Neh. 11:17, 22.—(3) Neh. 12:41

מִיכָיָהוּ (id.), [*Michaiah*], pr. n.—(1) of a captain of King Jehoshaphat, 2 Chron. 17:7.—(2) the wife of Rehoboam, the daughter of Uriel, 2 Chron. 13:2: compare however 2 Chron. 11:21, 22; 1 Ki. 15:2, in which passages this wife of Rehoboam, the mother of Abijah, is called Maachah (מַעֲכָה) the daughter of Absalom.

מִיכָיְהוּ (id.) pr. n. [*Micah*, *Micaiah*].—(1) a man who set up idol worship [whose idols were taken and set up] among the Danites, Jud. 17:1, 4; often more briefly called מִיכָה, verses 5, 8, 9, 10.—(2) a prophet in the times of king Jehoshaphat and Ahab, the son of Imlah, 1 Ki. 22:8; 2 Ch. 18:7; also called מִיכָה verse 14, and מִיכָהוּ verse 8 כתיב.—(3) Jer. 36:11, 13.

מִיכַל m.—(1) 2 Sam. 17:20, מִיכַל הַמָּיִם *a little stream of water* (from the root כָּכַל, Arab. مكل to contain a little water, as a well).

(2) [*Michal*], pr. n. of a daughter of Saul, the wife of David, 1 Sa. 14:49; 19:11, seq.; 2 Sa. 6:16, seq. This latter appears to be contracted from מִיכָאֵל which see.

מַיִם *water*, see מַי.

מִנְיָמִין & מִיָּמִין ("from the right hand," unless it be rather for בִּנְיָמִין), [*Mijamin*, *Miamin*], pr. n. m.—(1) 1 Ch. 24:9.—(2) Ezr. 10:25; Neh. 10:8; 12:5; for which there is מִנְיָמִין Nehemiah 12:17, 41.

מִין an unused root [referred to מון in Thes.], Arab. مان to lie, to speak falsehood, Æth. ተሞየነ: to be crafty, cunning, Heb. prob. *to bear an appearance, to pretend*, whence תְּמוּנָה appearance, form, and—

מִין m. *form*, hence *species*, *kind*, *sort*, comp. Gr. ἰδέα, which also denotes both form and kind. Always in the phrase לְמִינֵהוּ, לְמִינוֹ "according to its kind," Gen. 1:11, 12, 21, 25; Lev. 11:15, 16; לְמִינָהּ Gen. 1:24, 25; pl. לְמִינֵיהֶם Gen. 1:21. (Syr. ܙܢܐ family, race.)

מֵינֶקֶת *nurse*, part. Hiph. from the root יָנַק which see.

מֵיסַךְ 2 Ki. 16:18 כתיב, a very doubtful reading for מוּסַךְ, which see.

מֵיפַעַת Josh. 13:18; Jer. 48:21, and מֵפַעַת Josh. 21:37 ("beauty"), [*Mephaath*], pr. n. of a Levitical town in the tribe of Reuben, afterwards in the possession of the Moabites, Jer. loc. cit., where כתיב is מוֹפַעַת.

מִיץ m. *pressure*, *squeezing* (from the root מוּץ), Prov. 30:33.

מֵישָׁא ("retreat," from the root מוּשׁ), [*Mesha*], pr. n. m. 1 Ch. 8:9; compare מֵשָׁא.

מִישָׁאֵל ("who (is) that which God is?" from מִי, שֶׁ and אֵל, compare מִיכָאֵל), pr. n. m.—(1) Exod. 6:22; Levit. 10:4.—(2) one of the companions of Daniel, Daniel 1:6; 2:17; afterwards called מֵישַׁךְ.—(3) Neh. 8:4.

מִישׁוֹר m. (from the root יָשַׁר)—(1) *uprightness, justice*, Ps. 45:7; adv. *justly*, Ps. 67:5.

(2) *a plain, a level country*, Isa. 40:4; 42:16; Ps. 143:10; with art. הַמִּישׁוֹר κατ' ἐξοχὴν a plain in the tribe of Reuben, near the city of מֵידְבָא Deut. 3:10; 4:43; Josh. 13:9, 16, 17, 21; 20:8; Jerem. 48:21.

מֵישַׁךְ [*Meshach*], pr. n. Ch. see מִישָׁאֵל No. 2. Dan. 2:49; 3:12. Pers. میشک *ovicula*. ["Lorsbach gives an explanation which is not unsuitable, from the modern Persian میز شاه guest of the king." Thes.]

מֵישַׁע ("welfare"), [*Mesha*], pr. n. of a king of the Moabites, 2 Ki. 3:4.

מֵישָׁע (id.) [*Mesha*], pr. n. of a son of Caleb, 1 Ch. 2:42.

מֵישָׁר only in pl. מֵישָׁרִים, more rarely מֵשָׁרִים Pro. 1:3 (from the root יָשַׁר).

(1) *straightness* of way, hence *happiness* (compare Proverbs 3:6; 11:6), Isaiah 26:7; בְּמֵישָׁרִים Prov. 23:31, and לְמֵישָׁרִים Cant. 7:10, "in a straight (way)." Hence—(*a*) *sincerity*, *probity*, and adv. *sincerely*, Cant. 1:4.—(*b*) *justice* (of a judge), Ps. 99:4; *that which is just*, Prov. 1:3; 8:6; Ps. 17:2. בְּמֵישָׁרִים Ps. 9:9, and מֵישָׁרִים Ps. 58:2, adv. *justly*.

(2) *peace, friendship*, from the idea of evenness and easiness. עָשָׂה מֵישָׁרִים to make peace, Dan. 11:6; comp. verse 17, and Mal. 2:6.

מֵיתָר only in pl. i. q. יֶתֶר No. 1. *the string* of a bow, Ps. 21:13; *a cord* of the tabernacle, Numbers 3:37; 4:26; Jer. 10:20.

מַכְאֹב & מַכְאוֹב m. (from the root כָּאַב), pl. ־ים Ps. 32:10, and ־ות Isa. 53:3, m. *pain*, Job 33:19. Metaph. pain of soul, *sorrow*, Exodus 3:7; Lam. 1:12, 18.

מַכְבִּיר *plenty*, see כָּבַר Hiph.

מַכְבֵּנָא ("bond"), [*Machbenah*], pr. n. of a place, see כַּבּוּן. [In Thes. "cloak" from the root כָּבַן 1 Ch. 2:49.]

מַכְבַּנַּי (perhaps "what (is) like my children?" for מַה כְּבָנַי [" clad with a cloak?" from the root כָּבַן Thes.]), [*Machbanai*], pr. n. m. 1 Ch. 12:13.

מִכְבָּר (from the root כָּבַר No. 1) const. מִכְבַּר m. *network* (of brass), Ex. 27:4; 38:4, 5, 30; 39:39.

מַכְבֵּר m. (from the root כָּבַר No. 1), *coarse cloth*, *cilicium*, 2 Kings 8:15. Κωνωπεῖον, a fly net, which some understand to be meant (following J. D. Michaëlis) seems unsuitable to the context.

מַכָּה f. (from the root נָכָה) pl. מַכּוֹת, more rarely מַכִּים 2 Ki. 8:29; 9:15.

(1) *a smiting, striking*, Deut. 25:3; 2 Ch. 2:9, חִטִּים מַכּוֹת commonly taken to be for חִטֵּי מַכּוֹת *wheat beaten out*, or *threshed*, but perhaps the reading is corrupted from חִטִּים מַכֹּלֶת 1Ki. 5:25. Especially used of *plagues*, i. e. calamities inflicted by God, Lev. 26:21; Deu. 28:59, 61; 29:21.

(2) *a wound*, 1 Ki. 22:35; Isa. 1:6.

(3) *slaughter* in battle, Josh. 10:10, 20; Jud. 11:33; 15:8; or wrought by God, 1 Sa. 6:19.

מִכְוָה f. (from the root כָּוָה) *a place burned* on the body, Lev. 13:24, 25, 28.

מָכוֹן m. (from the root כּוּן to stand)—(1) *a place*, (Arab. مكان) Ezr. 2:68; especially used of *the place* (i. e. the habitation, the dwelling) *of God* (Æthiopic መቅደስ: the dwelling of God, a temple), Ex. 15:17; 1 Ki. 8:13, 39, 43; Ps. 33:14; 2 Ch. 6:33, 39.

(2) *foundation, basis*, Ps. 89:15; 97:2. Plur. Ps. 104:5.

מְכוֹנָה & מְכֹנָה f. with suff. מְכֻנָתָהּ Zec. 5:11 (o shortened into u, Gramm. § 27, note 1 [Zec. 5:11 is made a separate art. in Thes.]), pl. מְכֹנוֹת.

(1) *a place*, Ezr. 3:3; compare Ezr. 2:68.

(2) *a base*, 1 Ki. 7:27—36.

(3) [*Mekonah*], pr. n. of a town in the tribe of Judah, Neh. 11:28.

מְכוּרָה, מְכֹרָה suff. מְכוּרֹתָם Eze. 29:14; plur. מְכֹרֹתַיִךְ ibid. 16:3; מְכֻרוֹתַיִךְ ibid. 21:35, f., *origin, nativity* of any one, properly, digging out, mine, a place where metals are dug out, from the root כּוּר No. 1, used in this sense by a figure taken from metals (compare Isa. 51:1); like the Germ. Abstammung, by a similar figure taken from plants. Arab. كُور a digging; also the nature, quality of any one.

מָכִיר ("sold"), [*Machir*], pr. n. m.—(1) a son of Manasseh, the father of Gilead, Gen. 50:23; hence poetically used of the tribe of Manasseh, Jud. 5:14. —(2) 2 Sam. 9:4, 5; 17:27. Hence patron. מָכִירִי Num. 26:29.

מָכַךְ prop. TO MELT AWAY, TO PINE, hence *to decay, to be brought low*, in Kal once, Ps. 106:43. (Cognate are מוּג, מוּךְ, מָאַךְ, מָקַק, see under מִי page CCCCLXVIII, A. Syr. ܡܟ to be cast down, prostrated.)

NIPHAL, fut. יִמַּךְ id. *to decay* (used of a building), Eccl. 10:18.

HOPHAL, pl. הֻמְּכוּ for הוּמַכּוּ *they decay*, i.e. *perish*, Job 24:24.

מָכַל see מִיכָל.

I. מִכְלָה (from the root כָּלָה) f. *completion, perfection*, found once in plur. 2 Chron. 4:21, מִכְלוֹת זָהָב "perfections of gold," i. e. the most perfect, the purest gold.

II. מִכְלָה, מִכְלָא (like מוֹרָה Psalm 9:21, for מוֹרָא, from the root כָּלָה to shut up), *a pen, a fold*, Hab. 3:17; plur. מִכְלָאוֹת Ps. 50:9; 78:70.

מִכְלוֹל m. (from the root כָּלַל), *perfection*, especially used of *perfect beauty*. Eze. 23:12; 38:4, לְבֻשֵׁי מִכְלוֹל "perfectly (splendidly) clothed."

מִכְלָל m. (from the root כָּלַל) *that which is perfect, perfection*, Ps. 50:2.

מַכְלֻלִים plural of the form מִכְלָל prop. beauties (Schönheiten); hence *beautiful articles of merchandise*, especially *splendid garments*, Eze. 27:24.

מַכֹּלֶת f. *food*, once 1 Kings 5:25; constr. from מַאֲכֹלֶת. [Root אָכַל.]

מִכְמַנִּים m. plur. *treasures;* found once Dan. 11:43; from the root כָּמַן to hide away, lay up.

מִכְמָס Ezr. 2:27; מִכְמָשׂ 1 Sa. 13:2, 5; מִכְמָשׁ Neh. 11:31 ("laid up," "treasure," from the root כָּמַס), [*Michmas, Michmash*], pr. n. of a town in the tribe of Benjamin, situated to the west of Bethaven, 1 Sa. 13:5; Gr. Μαχμάς, 1Mac. 9:73; in Josephus, Μαχμά, Ant. xiii. 1, § 6. [now Mŭkmâs, مخماس Rob. ii. 113].

מִכְמָר Isaiah 51:20; and מַכְמֹר, only in plur.

מִכְמֹרִים Ps. 141:10, m. *the net* of a hunter, from the root כָּמַר No. II.

מִכְמֶרֶת Isa. 19:8; suff. מִכְמַרְתּוֹ (as if from מִכְמֶרֶת), Hab 1:15, 16; *a fisher's net*, from the root כָּמַר No. II.

מִכְמָשׁ see מִכְמָס.

מִכְמְתָת (perhaps "hiding place," see כָּמַת), [*Michmetha*], pr. n. of a town on the borders of Ephraim and Manasseh, Josh. 16:6; 17:7.

מַכְנַדְבַי ("what (is) like a liberal person?" for מַה כְּנָדִבִי), [*Machnadebai*], pr. n. m., Ezr. 10:40.

מִכְנָס (from the root כָּנַס), only in plur. or dual, constr. מִכְנְסֵי *breeches* of the Hebrew priests, so called from their hiding and concealing their nakedness (root כָּנַס). Josephus (Arch. iii. 7, § 1), describes them in these words, διάζωμα περὶ τὰ αἰδοῖα ῥαπτὸν ἐκ βύσσου κλωστῆς εἰργνύμενον, ἐμβαινόντων εἰς αὐτὸ τῶν ποδῶν ὡσπερεὶ ἀναξυρίδας· ἀποτέμνεται δὲ ὑπὲρ ἥμισυ καὶ τελευτῆσαν ἄχρι τῆς λαγόνος περὶ αὐτὴν ἀποσφίγγεται. Ex. 28:42; 39:28; Lev. 6:3; 16:4; Eze. 44:18.

מֶכֶס m. (from the root כָּסַס, like מֶמֶר from מָרַר), pr. *number, price* (see fem.), then *tribute*, Num. 31:28, 37—41. Aram. ܡܟܣܐ, Arab. مَكْسٌ census, toll, whence is formed a new verb مَكَّسَ to collect tribute, also a denominative noun ܡܟܣܐ, مَاكِسٌ a publican, tax-gatherer. The Armenians have also adopted this noun; and they write it **մաքս**. Contracted from this is מַס, fem. [מִסָּה].

מִכְסָה f.—(1) *number*, Ex. 12:4.

(2) *price* of purchase, Lev. 27:23.

מִכְסֶה m. (from the root כָּסָה) *a covering* of a tent, Ex. 26:14; 36:19; of a ship [the ark], Gen. 8:13.

מְכַסֶּה (prop. part. Piel of the verb כָּסָה)—(1) *a covering*, Isa. 14:11, e.g. of a ship, Eze. 27:7; hence *a garment*, Isa. 23:18.

(2) *omentum*, or *caul*, covering the intestines, Levit. 9:19, fully הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב Exod. 29:13, 22.

מַכְפֵּלָה f. ("a doubling" ["'portion,' 'part,' 'lot,' like the Æth. መክፈ, ልት:"]), [*Machpelah*], pr. n. of a field near Hebron, where Sarah was buried, Gen. 23:9, 17, 19; 25:9; 49:30; 50:13.

מָכַר fut. יִמְכֹּר TO SELL (kindred to מָהַר, מָחַר, מור ["perh. Arab. مَهَرَ"]), Gen. 37:27, 28; Lev. 25:25; 27:20; Joel 4:3, etc.; followed by בְּ of price, Amos 2:6; Psalm 44:13; specially—(*a*) *to sell* a daughter, i. e. *to betroth* her to any one (Syr. ܡܟܪ to betroth, compare מָהַר No. II.), Gen. 31:15; Ex. 21:7.—(*b*) *to sell a people*, used of Jehovah, i. e. to deliver into the power of an enemy, Deut. 32:30; Jud. 2:14, וַיִּמְכְּרֵם בְּיַד אֹיְבֵיהֶם "and he sold them into the power of their enemies;" Jud. 3:8; 4:2, 9; 10:7. Compare Nah. 3:4.

NIPHAL נִמְכַּר.—(1) pass. of Kal, *to be sold*, Levit. 25:34; pass. of letter *b*, Isa. 50:1; 52:3.

(2) *to sell oneself* as a slave, Lev. 25:39, 42, 47.

HITHPAEL—(1) *to be sold*, Deut. 28:68.

(2) *to sell oneself*, i. e. *to give oneself up*, to do evil, 1 Ki. 21:20, 25; 2 Ki. 17:17.

Derivatives, מֶכֶר, מִמְכָּר, מִמְכֶּרֶת, מָכִיר [pr. n. מִכְרִי], and—

מֶכֶר m. with suff. מִכְרִי.—(1) something *for sale*, Neh. 13:16.

(2) *price* of sale, Num. 20:19.

(3) *possession, private property*, Deu. 18:8.

מַכָּר m. (from the root נָכַר), *an acquaintance, friend*, prop. abstr. friendship, familiarity (Bekanntschaft), 2 Ki. 12:6, 8.

מִכְרֶה m. (from the root כָּרָה) *a pit*, Zeph. 2:9.

מְכֵרָה (with Tzere impure) f. once plur. מְכֵרוֹת, ["perhaps"] *swords*, so called from piercing through (Gr. μάχαιρα), see the root כּוּר No. I.; hence, Gen. 49:5, כְּלֵי חָמָס מְכֵרֹתֵיהֶם "weapons of outrage (are) their swords." Jerome, *arma eorum*. This interpretation has been advanced by Jewish writers, amongst others by R. Eliezer, in Pirke Avoth, c. 38, יעקב קלל את חרבם בלשון יונית "Jacob cursed their sword (that of Levi and Simeon) in the Greek language." But we must not, however, contemn the opinion of L. de Dieu, in Critica Sacra ad h. l., and of Ludolf, in Lex. Æth. p. 87, who, by a comparison with the Arab. مكر to plot, to devise, and መከረ: to consult, ምክር: counsel, translate the word *wicked counsels, devices;* and this is not hindered by the Tzere [not] being pure, see Lehrg. p. 595.

מִכְרִי ("worthy of price," or "bought" ["for מִכְרִיָּה 'price of Jehovah'"]), [*Michri*], pr. name, m., 1 Ch. 9:8.

מְכֵרָתִי [*Mecherathite*], Gent. n. from מְכֵרָה, a place elsewhere unknown, 1 Ch. 11:36.

מִכְשׁוֹל (from the root כָּשַׁל) m. *that against which any one stumbles, a stumbling block*, Levit. 19:14; Isaiah 8:14, צוּר מִכְשׁוֹל "a stone of stumbling;" Isa. 57:14. Eze. 3:20, וְנָתַתִּי מִכְשׁוֹל לְפָנָיו וָמֵת "and I cast a stumbling block before him and he die;" Jer. 6:21. Figuratively—(*a*) *a cause* of the failing, a cause of the falling of any one, Eze. 18:30; 44:12; Ps. 119:165.—(*b*) *incitements to go astray* (compare the verb, Mal. 2:8), Eze. 7:19; 14:3, מִכְשׁוֹל עֲוֹנָם "their incitement to sin," i. e. the images of gods.—(*c*) *offence of mind*, scruple of conscience, 1 Sam. 25:31.

מַכְשֵׁלָה f.—(1) *ruin*, used of a state brought to ruin, Isa. 3:6.

(2) *an incitement to sin, offence;* pl. used of idols, Zeph. 1:3.

מִכְתָּב m. (from the root כָּתַב).—(1) *writing*, Ex. 32:16; Deut. 10:4.

(2) *something written;* hence—(*a*) *a letter*, Germ. ein Schreiben (Arab. كتاب and مكتوب used of a letter), 2 Ch. 21:12.—(*b*) *a poem*, Isa. 38:9. Compare מִכְתָּם.

מְכִתָּה f. (from the root כָּתַת) *fracture, breaking*, Isa. 30:14.

מִכְתָּם m. i. q. מִכְתָּב No. 2, *b* [a VERY bold conjecture]; (*b* in common usage has gradually been changed to *m*, compare page XCVI, A), *something written*, specially *a poem*. It only occurs in the headings of Psalms 16, 56—60, compare Isa. 38:9. Others very unsuitably render מִכְתָּם (as from כֶּתֶם gold) a golden or most precious poem. [This meaning, however unsuitable it might seem to Gesenius, requires at least no rash conjecture.]

מַכְתֵּשׁ m. (from the root כָּתַשׁ).—(1) *a mortar*, Prov. 27:22.

(2) Jud. 15:19, prob. *mortariolum dentium*, Gr. ὀλμίσκος, *socket* of a tooth, see Bochart, Hieroz. t. i. p. 202. [Is it not *a place* of such a form that is spoken of in the cited passage?]

(3) Zeph. 1:11 [*Maktesh*], pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar.

מָלֵא (see No. 1, Est. 7:5) and מָלָא in pret. א being occasionally cast away, מָלְתִי Job 32:18; מָלוּ Eze. 28:16; inf. מְלֹאת Lev. 8:33; מְלֹאות Job 20:22; fut. יִמְלָא.

(1) transit. (pret. once Med. A, Est. 7:5), TO FILL, TO MAKE FULL. (Arab. ملأ, Syr. ܡܠܐ id. This root also is widely extended in the Indo-Germ. languages, in which, however, for *m* there is *p*, as the Sanscr. *plê*, to fill; Gr. πλέω (πλήρης, πίμπλημι), πλέος, also βλύω, βρύω; Lat. *plere;* whence im*plere*, com*plere*, *plenus;* Goth. *fulljan;* Germ. füllen, voll; Engl. *full*, *to fill*. Also the Polish *pilny;* Bohem. *plny*. The original idea is that of abundance, overflowing, Ueberfließen, as is seen from the cognate πλέω, πλείω, to sail; also φλέω, φλύω, *fleo*, *fluo*, *pluo*). Specially—(*a*) *to fill*, as anything does a vacant space with its own bulk or abundance; with an acc. of place, Gen. 1:22, מִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים "fill the waters in the seas;" ver. 28; 9:1; Ex. 40:34, כְּבוֹד יְיָ מָלֵא אֶת־הַמִּשְׁכָּן "the glory of Jehovah filled the tabernacle;" 1 Ki. 8:10, 11; Jerem. 51:11, מִלְאוּ הַשְּׁלָטִים "fill the shields," sc. with your bodies; surround yourselves with shields.—(*b*) *to fill a place with any thing*, with two acc. of the place and the thing filling it, Eze. 8:17, מָלְאוּ אֶת־הָאָרֶץ חָמָס "they have filled the land with violence;" Eze. 28:16; 30:11; Jer. 16:18; 19:4; more rarely followed by מִן of that which fills, Ex. 16:32; often also—(*c*) with the accusative of the thing which fills, Eze. 32:29, מִלְאוּ יֶדְכֶם לַיהוָה "fill your hand to Jehovah," sc. with gifts to be offered to him; Est. 7:5, "who is he אֲשֶׁר מְלָאוֹ לִבּוֹ לַעֲשׂוֹת כֵּן who has filled his heart (sc. with boldness) to do this?" i. e. who has dared to do this? Job 36:17, וְדִין רָשָׁע מָלֵאתָ "and (if) thou fillest the cause of the wicked," i. e. fillest up the measure of the sins of the wicked, wenn du das Sündenmaaß des Frevels füllest (compare Gen. 15:16).

(2) intrans. *to be filled, to be full*, Josh. 3:15, followed by an acc. of the thing with which any thing is full. Gen. 6:13, מָלְאָה הָאָרֶץ חָמָס "the earth is filled with violence." Jud. 16:27, "the house was full הָאֲנָשִׁים of men." Job 32:18, "I am full מִלִּים of words;" Ps. 10:7; 26:10; 33:5; 48:11; 65:10; Isa. 11:9, etc.; followed by מִן Isaiah 2:6. Specially in Hebrew it is said—(*a*) מָלְאָה נַפְשִׁי my soul is filled, used of taking vengeance, Ex. 15:9.—(*b*) *to be fulfilled*, or *completed*, used of space of time. Gen. 25:24, וַיִּמְלְאוּ יָמֶיהָ לָלֶדֶת "and her time was fulfilled for bearing," her time to bring forth arrived. 50:3, כֵּן יִמְלְאוּ יְמֵי הַחֲנֻטִים "so do they fulfil the time of embalming," i. e. so many days does it continue (compare Est. 2:12); 29:21; Levit. 8:33; 12:4, 6; Lam. 4:18; Jer. 25:34.

NIPHAL (principally used in fut.), i. q. Kal No. 2, *to be filled, to be full*, with an acc. Genesis 6:11, וַתִּמָּלֵא הָאָרֶץ חָמָס "and the earth was full of violence." Ex. 1:7, וַתִּמָּלֵא הָאָרֶץ אֹתָם "and the land was filled

with them;" 1 Ki. 7:14; 2 Ki. 3:17; also followed by מִן of the thing, Eze. 32:6; and לְ Hab. 2:14. Used of the mind, or desire being filled, Ecc. 6:7; of time completed, Exod. 7:25; Job 15:32. *To be filled with iron* (with an acc.), *with arms*, used for *to be armed, fenced*, 2 Sa. 23:7.

Piel מִלֵּא, more rarely מִלָּא Jer. 51:34; inf. מַלֵּא and מַלֹּאות fut. יְמַלֵּא, once יְמַלֶּה Job 8:21, *to fill, to make full, to fill up.*

(1) Construed with an acc. of the thing which is filled, i. q. Kal No. 1, *c*. Observe the phrases—(*a*) *to fill* any one's *hand*, i. e. to deliver the priesthood into his hand, Ex. 28:41; 29:9; Lev. 21:10.—(*b*) *to fill one's hand to Jehovah*, sc. with gifts, i. e. to offer large gifts, 1 Chr. 29:5; 2 Chron. 13:9; 29:31; compare in Kal, Ex. 32:29. Figuratively—(*c*) of time, *to fulfil*, to bring to an end (compare Kal No. 2, *b*). Genesis 29:27, "fulfil this week," i. e. finish this week; verse 28; Job 39:2; Dan. 9:2; compare 2 Ch. 36:21.—(*d*) *to fill up*, or *complete* a number. Ex. 23:26, "I will fill up the number of thy days;" comp. Isa. 65:20. 1 Sa. 18:27, "David brought the foreskins וַיְמַלְאוּם לַמֶּלֶךְ and filled them to the king," i. e. brought them in full number. 1 Ki. 1:14, מִלֵּאתִי אֶת־דְּבָרָיִךְ "I will fill up (or add to, confirm) thy words."—(*e*) *to fill, to satisfy* the soul, i. e. the desire, hunger, Job 38:39; Pro. 6:30 (comp. under חַיָּה). Opp. to an empty soul, i. e. famishing, Isa. 29:8. Compare Kal No. 2, *a*.—(*f*) *to fulfil* a promise, 1 Ki. 8:15; a vow, Ps. 20:6; a prophecy, 1 Kings 2:27.—(*g*) with another verb, *to do* anything *fully*, i. e. thoroughly. Jer. 4:5, קִרְאוּ מַלְאוּ "cry out fully," i. e. *strongly*, as it is well given by the Vulg. Compare Arab. ملا النظر الى to observe any one closely, جعل وملا to do, and to fulfil, i. e. to do carefully. Also without the verb, by ellipsis מִלֵּא הַקֶּשֶׁת to bend a bow strongly, for מִלֵּא לִדְרֹךְ הַקֶּשֶׁת Zec. 9:13; Compare Arab. املا في القوس and fully املا النزع في القوس Schult. Opp. Min. p. 176, 355; and Syr. ܡܠܐ ܩܫܬܐ; also מִלֵּא אַחֲרֵי יְיָ for מִלֵּא לָלֶכֶת אַחֲרֵי יְיָ to follow the Lord fully, i. e. to shew full obedience to him; Numb. 14:24; 32:11, 12; Deut. 1:36; Joshua 14:8, 9, 14; 1 Kings 11:6; and so frequently.

(2) with an acc. of the thing *with which* any thing is filled (etwas einfüllen), for *to pour into, to put into*. Isa. 65:11, הַמְמַלְאִים לַמְנִי מִמְסָךְ "who pour out a drink offering to Fortune," or fill a cup with a libation in honour of Fortune. So מִלֵּא אֲבָנִים *to fill gems*, for *to insert, set* them in sockets. Ex. 28:17; 31:5; 35:33. Once absol. 1 Chr. 12:15, וְהוּא מְמַלֵּא עַל־כָּל־גְּדוֹתָיו "and it (Jordan) filled (its bed with waters) over all its banks."

(3) with two accus. of the thing to be filled and that which fills, see Kal No. 1, *b*. Exod. 35:35, מִלֵּא אֹתָם חָכְמַת־לֵב "he has filled them with wisdom of heart." Job 3:15; 22:18; Isa. 33:5. More rarely followed by מִן of the thing which fills, Psa. 127:5; Jer. 51:34; Levit. 9:17; also, בְּ in this phrase, מִלֵּא יָדוֹ בַּקֶּשֶׁת "to fill one's hand with a bow," i. e. to take hold of a bow, 2 Ki. 9:24.

Pual part. מְמֻלָּאִים *filled up* with gems as set; followed by בְּ Cant. 5:14. Compare Piel No. 2.

Hithpael, pr. *mutually to fill each other out*, i. e. mutually to aid each other, as it were filling out each other's vacancies; followed by עַל *to attack with united strength*, Job 16:10.

Derived nouns are, מְלוֹא, מִלֵּאת, pr. n. יִמְלָא, יִמְלָה, and those which immediately follow.

מְלָא Ch. *to fill*, Dan. 2:35.

Ithpael pass. Dan. 3:19.

מָלֵא m. מְלֵאָה f. verbal adj.—(1) *filling*, with an acc. of place, Isa. 6:1, שׁוּלָיו מְלֵאִים אֶת־הַהֵיכָל "his train (was) filling (filled) the temple." Jer. 23:24. Compare the root, Kal No. 1, *a*.

(2) intransitive, *filled, full*, as כֶּסֶף מָלֵא *full money*, i. e. the just price, Gen. 23:9; followed by an accus. Deut. 6:11, בָּתִּים מְלֵאִים כָּל־טוּב "houses full of all good things." Deut. 34:9; Isa. 51:20; Am. 2:13; and a genit. Jer. 6:11, מְלֵא יָמִים *full of days, advanced in age*. Isa. 1:21. Once with a pleonastic dat. מְלֵאָה לָהּ Am. 2:13.—A *full* wind is a *strong, violent* wind. Jer. 4:12, רוּחַ מָלֵא מֵאֵלֶּה "a wind stronger than (is needful for) these" (i. e. than for winnowing); (comp. Jer. 4:5; 12:6).

Neutr. מָלֵא—(*a*) subst. *fulness*. Psal. 73:10, מֵי מָלֵא waters of fulness, i. e. full, abundant.—(*b*) adv. *fully*, i. e. with a full voice, Jer. 12:6; *in full number*, Nah. 1:10.

מְלֹא, מְלוֹא, once מְלוֹ Eze. 41:8, m.

(1) *fulness* (Fülle); hence *that which is full;* followed by a genit. 1 Ki. 17:12, מְלֹא כַף "fulness of hand," i. e. a handful, eine Hand voll. Exod. 9:8, מְלֹא חָפְנֵיכֶם "the fulness of your hands," i. e. your hands full, eure Hände voll. Also, with the addition of the thing with which any thing is full. Nu. 22:18. Jud. 6:38, מְלוֹא הַסֵּפֶל מָיִם "a basin full of water."—Amos 6:8, עִיר וּמְלֹאָהּ "the city and those

who fill it;" i.e. its inhabitants. Isa. 42:10, הַיָּם וּמְלֹאוֹ אִיִּים וְיֹשְׁבֵיהֶם "the sea and those that fill it (i.e. sailors, as it were the inhabitants of the sea), the islands and their inhabitants." Psalm 96:11. Hence—

(2) *multitude, crowd;* Arab. مِلْء, Syr. ܡܠܘܐ in Barhebr. often. Gen. 48:19, מְלֹא הַגּוֹיִם. Isa. 31:4.

מְלֵאָה f. *fulness, abundance*, specially used of that portion of corn and wine which was to be offered to Jehovah as tithes or first-fruits. The legislator thus signified to the Israelites that that only was asked from them in which they themselves *abounded.* Used of corn, Exod. 22:28, מְלֵאָתְךָ וְדִמְעֲךָ LXX. ἀπαρχὰς ἅλωνος καὶ ληνοῦ. Deut. 22:9, הַמְלֵאָה הַזֶּרַע וּתְבוּאַת הַכָּרֶם. Used of wine, Nu. 18:27, כַּמְלֵאָה מִן הַיָּקֶב "like the abundance of the wine-press." LXX. ἀφαίρεμα ἀπὸ ληνοῦ.

מִלֻּאָה f. *filling*, or *setting* of gems, Ex. 28:17; pl. מִלֻּאוֹת, verse 20; 39:13; see מִלֻּא No. 2.

מִלֻּאִים m. pl.—(1) *inauguration* to the sacerdotal office, prop. the delivery of the office (see מִלֵּא No. 1, *a*), Lev. 8:33; Ex. 29:22, 26, 27, 31. Meton. *the sacrifice of inauguration* (compare חַטָּאת sin, and sacrifice for sin), Lev. 7:37; 8:28, 31.

(2) i.q. מִלֻּאָה Ex. 25:7; 35:9.

מַלְאָךְ m. (from the root לָאַךְ to depute, which see).

(1) *one sent, a messenger*, whether from a private person, Job 1:14, or of a king, 1 Sa. 16:19; 19:11, 14, 20; 1 Ki. 19:2, etc. (Syr. ܡܠܐܟܐ, Arab. مَلَك id.)

(2) *a messenger of God*, i.e.—(*a*) *an angel*, Ex. 23:20; 33:2; 2 Sam. 24:16; Job 33:23 (see לִיץ); Zec. 1:9, seq.; 2:2, 7; 4:1, seq.; more fully מַלְאַךְ יְיָ Gen. 16:7; 21:17; 22:11, 15; Num. 22:22, seqq.; Jud. 6:11, seqq.; Cf. De Angelologia V. T., De Wettii Bibl. Dogm. § 171, seqq. edit. 2.—(*b*) *a prophet*, Hag. 1:13; Mal. 3:1.—(*c*) *a priest*, Ecc. 5:5; Mal. 2:7. Once—(*d*) of Israel, as being the messenger of God and the teacher of the Gentiles, Isa. 42:19. [But this passage speaks of Christ himself.]

["**מַלְאַךְ** Ch. *an angel;* with suff. מַלְאֲכֵהּ Dan. 3:28; 6:23."]

מְלָאכָה fem. (by a Syriacism for מַלְאָכָה), const. מְלֶאכֶת; with suff. מְלַאכְתּוֹ; plur. מְלָאכוֹת, const. מַלְאֲכוֹת.

(1) prop. *service* (see the root לָאַךְ); hence *work* *prescribed* to any one (comp. Germ. schicken, Luth. beschicken, besorgen). Genesis 39:11; Exod. 20:9, 10, לֹא תַעֲשֶׂה כָל־מְלָאכָה "thou shalt do no work;" Exod. 31:14, 15; 35:2; Lev. 23:7 Specially *of the work of an artizan;* Exod. 31:3; 35:35, מְלֶאכֶת חָרָשׁ "work of a smith;" מְלֶאכֶת עוֹר Lederarbeit, something made of leather, Lev. 13:48; מְלֶאכֶת בֵּית יְהוָה "the works placed in the temple of Jehovah," 1 Ch. 23:4; Ezr. 3:8; עֹשֵׂי הַמְּלָאכָה workmen, 2 Ki. 12:12; אֲשֶׁר עַל־הַמְּלָאכָה those who are set over works to be done, 1 Ki. 5:30. Used of public *affairs*, Est. 3:9; 9:3; plur. of the works of God, Ps. 73:28.

(2) *the property*, or *wealth of* any one, Exod. 22:7, 10; especially *cattle*, Gen. 33:14; 1 Sa. 15:9 (compare מִקְנֶה).

מַלְאֲכוּת const. מַלְאֲכוּת f. *message*, Hag. 1:13 (from the root מַלְאָךְ).

מַלְאָכִי (abbreviated from מַלְאָכִיָּה "the messenger of Jehovah;" whence LXX. Μαλαχίας, Vulg. *Malachias;* comp. אוּרִי for אוּרִיָּה), [*Malachi*], pr. n. of the last of the prophets of the Old Test. Mal. 1:1.

מִלֵּאת (from the root מָלֵא), fem. Cant. 5:12, *fulness;* a place abounding in all good things. Others take it not badly for i.q. מִלֻּאָה setting of a ring, so that the eyes are compared to a gem filling up the hollow of a ring.

מַלְבּוּשׁ m. (from the root לָבַשׁ), *a garment*, i.q. לְבוּשׁ 2 Ki. 10:22.

מַלְבֵּן m. (denom. from לְבֵנָה a brick), *a brick kiln*, Jer. 43:9; Nah. 3:14.

מִלָּה f. pl. ־ִים and ־ִין (from the root מָלַל).

(1) *word, speech*, i.q. דָּבָר, a word of frequent use in the Aramæan (Syr. ܡܠܬܐ); in the Old Test. only used in poetry, and, besides Prov. 23:9; Psalm 19:5; 139:4; 2 Sam. 23:2, only found in the book of Job, 6:26; 8:10; 13:17; 23:5; 32:15; 36:2. Figuratively, the object of discourse; specially, in derision; Job 30:9, וָאֱהִי לָהֶם לְמִלָּה.

(2) *a thing*, like דָּבָר, Job 32:11.

מִלָּה f. Chald., emphat. st. מִלְּתָא; pl. מִלִּין.

(1) *a word, speech*, Dan. 4:28, 30; 5:15.

(2) *a thing*, Dan. 2:8, 15, 17.

מְלוֹ, מְלוֹא see מְלֹא.

מִלּוּאִים see מִלֻּאִים.

מִלּוֹא masc. prop. *a rampart, mound*, built up and filled in with stones and earth (Chaldee מְלִיתָא).

Specially—(*a*) [*Millo*], part of the citadel of Jerusalem, 2 Sa. 5:9; 1 Ki. 9:15, 24; 11:27; 1 Ch. 11:8; 2 Chron. 32:5, as to which, see Hamelsveld, Geogr. Bibl. t ii. p. 35, seqq. It appears to be the same as בֵּית מִלּוֹא 2 Kings 12:21. But—(*b*) מִלּוֹא Jud. 9:6, 20, is a castle of the Shechemites, and בֵּית מִלּוֹא its inhabitants, ibid.

מַלּוּחַ m. (denom. from מֶלַח salt), *halimus*, Greek ἅλιμος (*atriplex halimus*, Linn.), *orach*, *sea-purslain*, a saline plant (compare the word *salad*, as used in Engl. also Ital., French, Germ.), the leaves of this plant, both raw and dressed, were eaten by the poor (Athen. Deipnos. iv. 16), Job 30:4; see Abenbitar ap. Boch. in Hieroz. t. i. p. 873, seqq.

מַלּוּךְ ("reigning," or i. q. Syr. ܡܠܘܟܐ "counsellor"), [*Malluch*], pr. n. m.—(1) 1 Ch. 6:29.—(2) Neh. 10:5; 12:2; also מְלוּכִי Neh. 12:14 כתיב, where קרי is מְלִיכוּ.—(3) Ezr. 10:29.—(4) Nehem. 10:28.

מְלוּכָה f. and מְלֻכָה 1 Sa. 10:25 (from the root מָלַךְ), *kingdom*, *dominion*; עִיר הַמְּלוּכָה royal city, 2 Sa. 12:26; כִּסֵּא הַמְּלוּכָה royal throne, 1 Ki. 1:46; זֶרַע הַמְּלוּכָה royal stock, Jer. 41:1; Dan. 1:3; עָשָׂה מְלוּכָה to exercise rule, to reign, 1 Ki. 21:7.

מְלוּכִי see מַלּוּךְ No. 2.

מָלוֹן m. (from the root לוּן), *a place where* travellers *lodge*, whether in the open air, or beneath a roof, *an inn*, *lodging-place*, Gen. 42:27; 43:21; Ex. 4:24; used of a place where soldiers encamp for the night, Isa. 10:29.

מְלוּנָה fem. of the preceding; *a booth* in which garden-keepers lodge, Isa. 1:8; also a *suspended bed*, hanging from lofty trees, in which wanderers and also the keepers of gardens and vineyards lodge for fear of wild beasts; Arabic and Aram. عِرْزَال עַרְזָלָא, see Buxtorfii Lex. Chald. h. v. and Niebuhr's Description of Arabia, p. 158, Isa. 24:20.

I. מָלַח a root, ἅπαξ λεγόμ. Isa. 51:6. I suppose the primary signification to have been that of SLIPPERINESS, SMOOTHNESS, and SOFTNESS (comp. transp. חָמַל, also ملق to smooth, to soothe, Greek μαλακός, μειλίχιος (μέλι), ἀμέλγω, Lat. *mulceo*, *mulgeo*, and a great many cognate roots, the third radical of which is a dental or a sibilant, מָלַץ, מָלַט and those cited under these words). Hence مَلَّخَ Conj. III. to flatter, i. q. مَلَقَ, مَلِيخٌ feeble, weak (from the idea of softness), مَلَّاخٌ fugitive (from the idea of slipping away, comp. מָלַט), and Heb. in Niph. [In Thes. the primary idea is given " i. q. מָרַח to thresh (with *r* softened into *l*)."]

NIPHAL, *to glide away*, *to flee*, *to vanish*. Isa. 51:6, כִּי שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ "for the heavens shall vanish like smoke." Besides in the root مَلَخَ there is the active signification *to draw*, *to pull* (ziehen, zerren), whether with the hands or with the teeth, compare ܡܠܚ: to draw, to pull, to seize, and hence the Heb. מְלָחִים rags.

II. מלח (Arab. مَلَّحَ) *to salt*, denom. from מֶלַח. Lev. 2:13.

PUAL, pass. Ex. 30:35.

HOPHAL הָמְלַח, inf. absol. הָמְלֵחַ *to be washed with salt water*, as a new-born babe, Eze. 16:4.

I. מֶלַח (Arab. مِلْحٌ) m. SALT, יָם הַמֶּלַח the salt sea, i. e. the Dead Sea, or *lacus asphaltites*, the water of which is impregnated and almost saturated with salt, Gen. 14:3; Nu. 34:12; Deu. 3:17. גֵּי מֶלַח the valley of salt, see גַּי. בְּרִית מֶלַח Nu. 18:19; 2 Ch. 13:5 (comp. Lev. 2:13) a covenant of salt, i. e. most holy, most firm, because in making such a covenant, consecrated salt was eaten. נְצִיב מֶלַח a statue of salt, a stone of fossil salt, resembling a column, such as are found [?] near the Dead Sea, Gen. 19:26.

Derivatives, מֶלַח No. II., מַלָּח, מְלֵחָה, מַלּוּחַ.

II. מֶלַח only in plur. מְלָחִים *torn garments*, or *rags*, Jer. 38:11, 12; from the root מָלַח No. 1.

מְלַח Ch. (from the noun מְלַח) *to eat salt*, Ezr. 4:14. Slaves for whom their owner provides victuals are said *to eat* of any one's *salt*, see Rosenmüller, Morgenland, vol. i. p. 688.

מְלַח Ch. *salt*, Ezr. 4:14.

מַלָּח m. with Kametz impure, Eze. 27:9 (denom. from מֶלַח in the signification of *sea*, comp. Gr. ἅλς); *a sailor*, Eze. 27:9, 27, 29; Jon. 1:5. (Arab. مَلَّاحٌ Syr. ܡܠܚܐ id.)

מְלֵחָה f. *a salt land*, and on that account *barren*, Job 39:6; Ps. 107:34; fully אֶרֶץ מְלֵחָה Jer. 17:6 Virg. Georg. ii. 238, *Salsa tellus—frugibus infelix.* Plin. H. N. xxxi. 7. Compare Boch. Hieroz. tom. i. p. 872.

מִלְחָמָה 1. once מִלְחֶמֶת 1 Sa. 13:22; with suff. מִלְחַמְתּוֹ, plur. מִלְחָמוֹת (from the root לָחַם No. 2).

(1) pr. inf. or abstract verbal noun; *to fight, a fighting.* Isa. 7:1, לַמִּלְחָמָה עָלֶיהָ "to fight against it" (the city), to besiege it. Hence *battle,* Exodus 13:17; Job 39:25.

(2) *war,* עָשָׂה מִלְחָמָה, followed by אֵת (אִתּ) and עִם to wage war against any one, Gen. 14:2; Deu. 20:12, 20. הָיְתָה מִלְחָמָה בְּ there was war with any one, 2 Sam. 21:15, 20. אִישׁ מִלְחָמָה a warrior, a soldier, Nu. 31:28; אִישׁ מִלְחָמוֹת id. Isa. 42:13: also an adversary in war, 1 Ch. 18:10. עַם מִלְחָמָה das Kriegsvolk, army, Josh. 8:1; 11:7. Meton. i. q. כְּלֵי מִלְחָמָה *instruments of war, arms,* Psalm 76:4; compare Hos. 1:7; 2:20.

(3) *victory, the fortune of war* (pr. the devouring of enemies), Ecc. 9:11, לֹא לַגִּבּוֹרִים מִלְחָמָה "victory (does) not (always happen) to the strong."

מָלַט not used in Kal, pr. TO BE SMOOTH ["TO MAKE SMOOTH"], hence *to slip away, to escape,* i.q. the kindred פָּלַט. (Of the same family are the roots cited under מָלַח No. I. The third radical is a dental or a sibilant in מָלַץ, Arabic ملد II. to soften, ملث to smooth, to flatter, ملس to be soft, smooth, ملز to escape, to slip away, Gr. μέλδω to soften, μαλάσσω, μειλίσσω, although in these the root has γ, [comp. ἀμέλγω, μαλακός, *mulgeo, mulceo*]; Germ. mild, etc. With the letter *l* hardened is formed מָרַט, which see.)

PIEL מִלֵּט and מִלַּט—(1) *to cause to escape, to deliver* from danger, Job 6:23; 29:12. מִלֵּט נַפְשׁוֹ to preserve one's own life, 1 Ki. 1:12; מִלֵּט נֶפֶשׁ פ׳ to preserve any one's life, 2 Sa. 19:6; Ps. 116:4.

(2) *to lay eggs,* pr. to cause to escape, Isa. 34:15; see Hiph. No. 2. (Arab. ملط fœtus.)

HIPHIL—(1) *to deliver, to rescue,* Isa. 31:5.

(2) *to bring forth,* Isa. 66:7.

NIPHAL—(1) *to be delivered,* Ps. 22:6; more often however reflect. *to deliver* oneself, *to escape,* Gen. 19:19; 1 Sa. 30:17; Pro. 11:21; 19:5; 28:26.

(2) *to go away in haste* without the notion of flight, 1 Sa. 20:29.

HITHPAEL, i. q. Niph. Job 19:20, וָאֶתְמַלְּטָה בְּעוֹר שִׁנָּי "I have (hardly) escaped with the skin of my teeth," proverb. for, there hardly remains anything sound in my body. (Arab. by a similar proverb نجا براسه to go away with one's head, i. e. to preserve one's life.) Poet. used of sparks flying about, Job 41:11. Hence—

מֶלֶט m. *cement,* so called from being *spread* or *smoothened* over (Syr. ܡܠܛ to spread, to smear, which is itself from the notion of smoothness, see מָלַט). Arab. ملاط, Syr. ܡܠܛܐ id., also Gr. μάλθα, Lat. *maltha,* Ital. *malta,* Jer. 43:9.

מְלַטְיָה ("whom Jehovah freed"), [*Melatiah*], pr. n. m. Neh. 3:7.

מְלִיכוּ [*Melicu*], see מַלּוּךְ No. 2.

מְלִילָה f. *an ear of corn,* prop. used of an ear of corn cut off (from the root מָלַל No. II.), once Deut. 23:26.

מְלִיצָה f. (from the root לִיץ).—(1) *a mocking song,* Hab. 2:6, see the root Kal No. 2.

(2) prop. *an interpretation;* hence *what needs an interpretation, an enigma, an obscure saying,* Prov. 1:6.

מָלַךְ f. יִמְלֹךְ.—(1) *to reign, to be king.* (Æth. መለከ: id.; Arab. ملك to possess, to reign; Syr. and Ch. to consult, compare Lat. *consulere* for *judicare, statuere* (whence *consul*), and the Old Germ. rathen for to rule, to govern; compare Niphal.) 1 Ki. 6:1; 2 Ki. 24:12; 25:27; followed by עַל 1 Sa. 8:7; 12:14; Psa. 47:9, and בְּ Josh. 13:12, 21 (to rule *over,* herrschen über), although בְּ is also not unfrequently בְּ of place, Jud. 4:2, herrschen zu, to reign *in.*

(2) *to become king,* 2 Sam. 15:10; 16:8; 1 Ki. 14:21.

HIPHIL, *to make king,* followed by an acc. 1 Sam. 15:35; 1 Ki. 1:43; dat. 1 Chr. 29:22 (as if to give the kingdom to any one).

HOPHAL הָמְלַךְ to be made king, Dan. 9:1.

NIPHAL, *to consult,* Neh. 5:7; see the Syriac usage pointed out above.

The derivatives immediately follow, except מְלוּכָה, מַמְלָכָה, מַמְלְכוּת.

מֶלֶךְ [so also in pause], with suff. מַלְכִּי, pl. מְלָכִים, once מְלָכִין Prov. 31:3, and, by insertion of a mater lectionis א, מַלְאָכִים 2 Sam. 11:1 [כתיב], m.

(1) *a king.* (Arab. مَلِك, مالك, rarely مَلْك, Syr. ܡܠܟܐ.) Followed by a genit. of people or land, as מֶלֶךְ סְדֹם Gen. 14:2; מֶלֶךְ יְהוּדָה, מֶלֶךְ יִשְׂרָאֵל; but Jehovah's king, Ps. 2:6; 18:51, is the king of Israel [Messiah] appointed by Jehovah.—The name of *king* is often applied—(*a*) to Jehovah, as being the king

of Israel, and of individual Israelites, Ps. 5:3; 10:16; 44:5; 48:3 (in which passage he is called *the great king*); 68:25; 74:12; 84:4; Deut. 33:5; or of the whole earth, Ps. 47:3, 8, compare מֶלֶךְ יַעֲקֹב Isa. 41:21; מֶלֶךְ יִשְׂרָאֵל 44:6, of Jehovah.—(*b*) to idols, when those who worship them are the speakers, Isa. 8:21; Am. 5:26; Zeph. 1:5, compare βασιλεύς, Il. γ' 351; π' 233. מֶלֶךְ מְלָכִים *king of kings* is a title of the king of Babylonia, Ezek. 26:7 (see Ch.); הַמֶּלֶךְ הַגָּדוֹל *the great king*, a title of the king of Assyria, Isa. 36:4 (compare βασιλεὺς ὁ μέγας, μέγας βασιλεύς, often in Aristophanes and Plato, of the king of Persia, and Syr. ܡܠܟܐ ܪܒܐ, in Barhebr. of the Roman emperor). Farther, *kings* are sometimes introduced as *leaders* of armies, Job 15:24; 18:14; 29:25.

(2) [*Melech*], pr. n. m. 1 Ch. 8:35; 9:41. Also with the art. הַמֶּלֶךְ Jer. 36:26; 38:6.

מֶלֶךְ emphat. מַלְכָּא, מַלְכָּה; pl. מַלְכִין, and (in the Hebrew mode) מַלְכִים Ezra 4:13, Ch. *king*. מֶלֶךְ מַלְכַיָּא *king of kings*, of the king of Babylonia, Dan. 2:37 (compare Eze. 26:7); of Persia, Ezr. 7:12, the latter of which is now called شاهنشاه *Shahinshah*, i. e. king of kings. The same title of honour was given to the kings of Egypt, the Moguls, the Parthians (see my Comment. on Isa. 10:8), the Æthiopians (see Axum. Inscr. in Buttmann's Museum für Alterthumswiss. vol. i.).—Dan. 7:17, in prophetic language מַלְכִין *kings*, is put for *kingdoms*.

מְלַךְ m. with suff. מִלְכִּי Ch. *counsel*, Dan. 4:24.

מֹלֶךְ always with art. הַמֹּלֶךְ ("king") *Moloch*, an idol of the Ammonites, who was also at various times worshipped by the Israelites in the valley of Hinnom, who offered human sacrifices to him, Lev. 18:21; 20:2, seq.; 1 Ki. 11:7; 2 Ki. 23:10. Also called מִלְכֹּם and מַלְכָּם, which see. Aqu., Symm., Theod., Vulg. Μολόχ, *Moloch*. According to the rabbins, his statue was of brass, with a human form, but the head of an ox; it was hollow within, and heated from below, and the children to be sacrificed were cast into its arms; and in like manner is the statue of *Saturn* among the Carthaginians described by Diodorus, xx. 14, compare Münter, Religion der Karthager, p. 19, and my observations on the religion of the Pœni, in Gruber's Encyclop. vol. xxi. p. 99. The Moloch of the Ammonites and the Saturn of the Carthaginians both represented *the planet Saturn*, which was regarded by the Phœnicio-Shemitic nations as a κακοδαίμων, to be appeased by human sacrifices. Compare my Comment. on Isa. ii. 343 compare 327, seq.

מַלְכָּא Chald. *a queen*, Dan. 5:10.

מַלְכֹּדֶת f. (from the root לָכַד), *a snare, a trap*, Job 18:10.

מַלְכָּה f. *queen*, Esth. 1:9, seqq.; 7:1, seqq.; pl. מְלָכוֹת used of the wives of Solomon who were of royal race, opposed to concubines (פִּילַגְשִׁים), Cant. 6:8, 9.

מִלְכָּה (id., or by the Chald. usage, "counsel"), [*Milcah*], pr. n. a daughter of Haran, the wife of Nahor, Gen. 11:29; 22:20.

מַלְכָּה see מְלוּכָה.

מַלְכוּ const. מַלְכוּת, emphat. מַלְכוּתָא f. Ch. *kingdom*, and royal dignity, Dan. 4:28; Ezr. 4:24; 6:15; and, the dominion of a king, Dan. 2:39, 41, 44; pl. מַלְכְוָתָא Dan. 2:44; 7:23.

מַלְכוּת fem. (denom. from מֶלֶךְ).—(1) *kingdom, royal dominion*, a word of the later Hebrew for the older מַמְלָכָה; 1 Ch. 12:23, מַלְכוּת שָׁאוּל "the kingdom of Saul;" Dan. 1:1, "in the third year לְמַלְכוּת יְהוֹיָקִים of the reign of Jehoiakim," Dan. 2:1; 8:1; 1 Ch. 26:31; בֵּית הַמַּלְכוּת *royal palace*, Esth. 1:9; 2:16; 5:1; elsewhere בֵּית הַמֶּלֶךְ. Meton. used of *royal ornaments;* Esther 5:1, וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת "and Esther put on royal apparel."

(2) *a kingdom*, i. e. a country and people subject to a king; מַלְכוּת יְהוּדָה the kingdom of Judah, 2 Ch. 11:17; מַלְכוּת כַּשְׂדִּים the kingdom of the Chaldeans, Dan. 9:1; pl. מַלְכֻיּוֹת Dan. 8:22.

מַלְכִּיאֵל ("God's king," i. e. appointed by God), [*Malchiel*], pr. n. m. Gen. 46:17. Patron. in ־ִי, Nu. 26:45.

מַלְכִּיָּה and **מַלְכִּיָּהוּ** ("king of Jehovah," i. e. appointed by Jehovah), [*Malchiah, Malchijah*], pr. n. m.—(1) Ezra 10:31; Neh. 3:11.—(2) Neh. 8:4; 10:4.—(3) of many others, 1 Ch. 9:12; 24:9; Ezr. 10:25, al.

מַלְכִּי־צֶדֶק ("king of righteousness"), pr. n. *Melchizedec*, king of Salem (Jerusalem), and priest of Jehovah, Gen. 14:18; Ps. 110:4.

מַלְכִּירָם ("king of height"), [*Malchiram*], pr. n. m. 1 Ch. 3:18.

מַלְכִּישׁוּעַ ("king of aid"), [*Melchi-shua*], pr. n. of a son of Saul, 1 Sam. 14:49; 31:2; also

with the words separated מַלְכִּי־שׁוּעַ 1 Ch. 8:33; 9:39; 10:2.

מַלְכָּם [*Malcham*], pr. n.—(1) of an idol of the Moabites and Ammonites, i. q. מִלְכֹּם and מֹלֶךְ Jerem. 49:1, 3 (but Zeph. 1:5; Am. 1:15; מַלְכָּם is an appellative [with suff.]).—(2) m. 1 Ch. 8:9.

מִלְכֹּם *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 Ki. 11:5, 33; 2 Ki. 23:13.

מְלֶכֶת f. of the Chald. form מֶלֶךְ (as on the contrary מַלְכָּה from מֶלֶךְ), *a queen*. It only occurs, Jer. 7:18; 44:17—19, 25, in which passages מְלֶכֶת הַשָּׁמַיִם "the queen of heaven," to whom the women of Israel paid divine honours, is either *the moon*, or *Astarte* (עַשְׁתֹּרֶת), i. e. the planet Venus. So the LXX. have rendered in chap. 44, and Vulg. always. However not a few copies write fully מְלֶאכֶת *worship*, i. e. abstr. prop. concr. *deity*, *goddess* (of heaven), in like manner the Syriac translator renders it ܦܘܠܚܢ ܕܫܡܝܐ *the worship of heaven*.

מֹלֶכֶת with the art. ("queen"), [*Hammoleketh*], pr. n. 1 Ch. 7:18.

I. מָלַל TO SPEAK, a word mostly poet. for the common דִּבֶּר. (Chald. and Syr. מַלֵּל, ܡܰܠܶܠ id. It in some measure imitates the sound, like the Greek λαλέω, lallen). In Kal once part. מוֹלֵל Pro. 6:13.

PIEL מִלֵּל id. Const. with acc. *to speak of*, *to utter any* thing; Job 8:2, "how long wilt thou utter such things?" Job 33:3; Ps. 106:2. With a dat. of pers. and followed by direct discourse, Genesis 21:7, מִי מִלֵּל לְאַבְרָהָם וגו׳ "who would have said to Abraham, Sarah shall give suck?" Compare דִּבֶּר No. 1, *c*.

Deriv. מִלָּה a word [and pr. n. מִלֲלַי].

II. מָלַל i. q. מוּל, מָהַל, נָמַל TO CUT OFF, or TO BE CUT OFF, especially applied to grass, herbage, ears of grain. Fut. (formed in the Chaldee manner) יִמַּל Job 14:2; 18:16; pl. in pause יִמָּלוּ Job 24:24; Psalm 37:2 (see Bleeck on these forms, in Rosenm. Repert. t. i. p. 80), *to be cut off*; Job 14:2, כְּצִיץ יָצָא וַיִּמָּל "like a flower he cometh forth and is cut off;" Job 18:16, "beneath his roots dry up, מִמַּעַל יִמַּל קְצִירוֹ his branch is cut off from above." In the former [German] editions of this book, these forms are taken as from נָמַל i. q. נָבֵל *to fade*, which appears to be supported by the words, Ps. 37:2 (where there is in the other member יִבּוֹלוּן), but the signification of cutting off is confirmed by the form יְמוֹלֵל Ps. 90:6, and the deriv. noun מְלִילָה.

POEL מוֹלֵל, fut. יְמוֹלֵל *to cut off*, Psalm 90:6; see מוּל Pilel.

Deriv. מְלִילָה.

Note. Some regard the notion of *cutting* as primary, and this they consider to be applied to *speaking* (see H. A. Schultens ad Elnawabig, p. 132), but this I leave undetermined.

מַלֵּל Chald. Pael, *to speak*, Dan. 7:8, 11, 20, 25.

מִלֲלַי ("eloquent"), [*Milalai*], pr. n. m., Neh. 12:36.

מַלְמָד or מַלְמַד m., once constr. st. Jud. 3:31, מַלְמַד הַבָּקָר "an ox-goad;" Gr. βουπλήξ, Il. vi. 135, βούκεντρον, see Schötten, De Stimulo Boum, Francof. 1774, and Rosenm. Morgenland, on Jud. loc. cit. Root לָמַד No. 1, to correct, to chastise.

מָלַץ not used in Kal, TO BE SMOOTH (compare the cognate verbs מָלַח No. I. מָלַט and the remarks there given).

NIPHAL, used of pleasant words, Ps. 119:103.

מֶלְצַר with the art. הַמֶּלְצַר Dan. 1:11, 16; the name of an office in the court of Babylon, prob. Pers. ملسر prefect of the wine; according to others مالسر prefect of the treasury.

מָלַק TO BREAK, TO CRUSH (einknicken), Levit. 1:15; 5:8. (Cognate is the root פָּרַק, whence this has arisen, the letter *r* being softened into *l*, *p*, and *m* interchanged. Syr. and Chald. מלג *vellicavit*.) LXX. ἀποκνίζω, to cut off with the nail (abkneipen), contrary to the express words of the Hebrew text, וְלֹא יַבְדִּיל Lev. 5:8.

מַלְקוֹחַ m. (from the root לָקַח)—(1) *prey*, *booty*, but especially used of cattle. Nu. 31:12, אֶת־הַשְּׁבִי וְאֶת־הַמַּלְקוֹחַ וְאֶת־הַשָּׁלָל "captives, and booty, and spoil;" but verse 11, 27, 32, captives are included also in this word, Isa. 49:24, 25.

(2) Dual מַלְקוֹחַיִם *both jaws*, by which food is taken, Ps. 22:16.

מַלְקוֹשׁ m. (from the root לָקַשׁ) *the latter* (i. e. the spring) *rain*, which falls in Palestine in the months of March and April, before the harvest. Deu. 11:14; Jer. 3:3; 5:24; opp. to the former or autumnal rain (מוֹרֶה, יוֹרֶה). Poet. an eloquent and profitable discourse is compared to the latter rain Job 29:23.

מֶלְקָחַיִם m. dual (from the root לָקַח).—(1) *a pair of tongs*, Isa. 6:6.

(2) *snuffers*, 1 Ki. 7:49; 2 Chron. 4:21

מַלְקָחַיִם m. dual, i. q. the preceding No. 2, Ex. 25:38; 37:23. [This and the preceding are combined in Thes., this latter being given as the form before a suff.]

מֶלְתָּחָה f. a royal *vestry*, 2 Ki. 10:22. So as required by the context, Vulg., Chald., Arab., Kimchi. See above, at the root לָתַח.

מַלְּתִי (prob. for מְלֹאתִי "my fulness"), [*Mallothi*], pr. n. m., 1 Chron. 25:4, 26.

מַלְתָּעוֹת pl. f., Psalm 58:7, and with the letters transposed מְתַלְּעוֹת Job. 29:17; Prov. 30:14; Joel 1:6, prop. *biting ones, biters*, poet. used for *teeth*, from the root לָתַע to bite; comp. ᎤᎵᏘᏂᏈ: a jaw, pr. that with which any thing is bitten. It cannot be laid down that this word denotes any particular kind of teeth, as the maxillary, the canine, or the incisors.

מַמְּגֻרָה f. (with Dag. euphon.), Joel 1:17, *places, or buildings* where there are *granaries*, or *cells for keeping grain* (מְגוּרוֹת), denom. from מְגוּרָה Hag. 2:19, with מ local prefixed; comp. מַרְגְּלוֹת, מְרַאֲשׁוֹת, and Lehrg. § 122, 1, No. 14.

מְמַדִּים pl. (from the root מָדַד), *measures*, Job 38:5.

מְמוּכָן [*Memucan*], pr. n. of a Pers. prince in the court of Xerxes, Esth. 1:14, 16, 21; also מומכן verse 16 כתיב.

מָמוֹת only in plur. מְמוֹתִים (from the root מוּת)—(1) *deaths*, Jer. 16:4; Eze. 28:8.

(2) 2 Ki. 11:2 כתיב concr. *slain*, where the קרי is מוּמָתִים.

מַמְזֵר m.—(1) *spurious, a bastard*, Deu. 23:3; LXX. ἐκ πορνῆς; Vulg. *de scorto natus;* and so also the Oriental interpreters, as well as the Rabbins, who use this word of a bastard. [For the limitations as to this use, see Thes. p. 781.]

(2) metaph. *foreigner*, Zech. 9:6; LXX. ἀλλογενής. Foreign nations are often compared to harlots [as being seducers to idolatry] by the Hebrew poets [i. e. inspired prophets]; see Isa. 23:17, 18. (The unused Hebrew root מָזַר prob. had the same meaning as נָזַר to separate but used in a bad sense, to despise, to contemn; whence نَزُرَ Med. Damma, to be of little worth, contemptible; compare مَزَرَ to put to shame; and Syr. ܡܣܰܪ Aph. to contemn. Others take it from the root זור, whence the noun מָזֵר a foreign country; and hence מַמְזֵר.)

מִמְכָּר m. (from the root מָכַר)—(1) *sale*, Lev. 25:27, 29, 50.

(2) *something sold*. Lev. 25:25, מִמְכַּר אָחִיו "a thing sold by his own brother," verses 28, 33; Eze. 7:13.

(3) *something for sale*, Levit. 25:25; Neh. 13:20.

מִמְכֶּרֶת Lev. 25:42, f.; i. q. מִמְכָּר No. 1.

מַמְלָכָה constr. מַמְלֶכֶת, with suff. מַמְלַכְתִּי, plural מַמְלָכוֹת (from the root מָלַךְ) f. *a kingdom, dominion*, used both of the royal dignity, 1 Ki. 11:11; 14:8 1 Sa. 28:17; and of the country subject to a king עִיר הַמַּמְלָכָה royal city, Josh. 10:2; 1 Sa. 27:5. בֵּית מַמְלָכָה royal abode, Am. 7:13. מַמְלְכוֹת הָאָרֶץ kingdoms of the earth, Deu. 28:25.

מַמְלָכוּת f., constr. st. מַמְלְכוּת (from the root מָלַךְ) id. Josh. 13:12, sqq.; 1 Sa. 15:28; 2 Sa. 16:3; Jer. 26:1.

מִמְסָךְ (from the root מָסַךְ) m. *wine mixed* with spices, i. q. מֶזֶג, מֶסֶךְ Pro. 23:30; Isa. 65:11.

מִמֶּן see מִן.

מֶמֶר m. *sadness*, Pro. 17:25 (from the root מָרַר, like מֶסֶב from סָבַב, comp. תֶּמֶס from מָסַס, תֶּבֶל from בָּלַל).

מַמְרֵא ("fatness," "strength"), [*Mamre*], pr. n. of an Amorite who was in league with Abraham, Gen. 14:13, 24. Hence אֵלֹנֵי מַמְרֵא "the oaks of Mamre," 13:18; 18:1; and simply מַמְרֵא 23:17, 19; 35:27, the name of an oak grove near Hebron.

מַמְּרֹרִים Job 9:18, a doubtful form which appears to have sprung from מְמֹרֹרִים (36 copies read מַמְרֹרִים), and מִמְּרֹרִים, from מְרֹרִים *bitternesses*, with מִן prefixed. The construction will bear either, since the verb שָׂבַע admits either construction, an accusative, or the particle מִן.

מִמְשַׁח m. *expansion*, Eze. 28:14. כְּרוּב מִמְשַׁח Vulg. *Cherub extentus*, i. e. with extended wings, comp. Ex. 25:20. Root מָשַׁח No. 2.

מִמְשָׁל m. (from the root מָשַׁל No. 1) *dominion, rule*, Dan. 11:3, 5. Plural מִמְשָׁלִים 1 Chron. 26:6, concr. *lords, princes*.

מֶמְשָׁלָה f. (from מָשַׁל) Mic. 4:8; constr. מֶמְשֶׁלֶת (Gen. 1:16; Psa. 136:8), with suff. מֶמְשַׁלְתְּךָ Isaiah 22:21, pl. constr. מֶמְשְׁלוֹת, מֶמְשָׁלוֹת—(1) *dominion, rule*, Gen. 1:16; Psalm 136:8.

(2) *dominions, jurisdiction*, 2 Ki. 20:13.

(3) concr. *princes, chief rulers*, 2 Chr. 32:9, see מִמְשָׁל No. 2.

מִמְשָׁק (from the root מָשַׁק to possess). Once Zeph. 2:9, מִמְשַׁק חָרוּל *a possession* of nettles, a place occupied by nettles.

מַמְתַּקִּים m. plur. (from the root מָתַק) *sweetnesses*, Cant. 5:16.

מָן with suffix מָנְךָ (in some copies without Dag.) Neh. 9:20, *manna Arabica*, a sweet gum like honey, which, in Arabia, and other Oriental regions, exudes from the leaves of several trees and shrubs, especially those of the tamarisk kind; this takes place mostly in July and August, before sunrise. It is now [1833] more than ten years since some British naturalists have proved that certain insects, similar to the genus *cimex*, aid in producing the manna (see Hardwicke, in Asiatic Researches, xiv. p. 182, seq. Bombay Transactions, i. 251). This has since been more exactly confirmed by Ehrenberg, who informed me that the manna flows out after the leaves are punctured by the insects. Comp. Niebuhr's Descr. of Arabia, p. 145; J. E. Fabri Historia Mannæ, in Fabri et Reiskii Opuscc., Med. Arab. p. 121. Exodus 16:31, seq.; Nu. 11:6. (Arab. مَنّ id., pr. *portion, gift*, مَنّ السما, from the root מָנַן. [It has been thought that] allusion is made to another etymology, Ex. 16:15, 31; comp. Ch. מָן.) [No one who simply credits the inspired history of the giving of the manna can doubt that it was something *miraculously* given to the Israelites, and that it differed in its nature from any thing now known.]

מָן followed by Makk. מַן Ch.—(1) *who? what?* Ezr. 5:3, 9; Dan. 3:15; also in oblique interrogation, Ezr. 5:4.

(2) מַן־דִּי *whosoever*, Dan. 3:6, 11; 4:14.

מֵן m.—(1) *part, portion* (from the root מָנַן). The proper force of this word as a noun does not occur in the common use of the O. T. (for the idea is unsuitable as proposed by Jo. Simonis, who takes מִנֵּהוּ Ps. 68:24 as *his* or *their portion*, i. e. of the dogs); but it is manifest however in the forms מִמֶּנִּי pr. *a parte mea, de ma part, on my part, my behalf* comp. Eze. 3:17, "warn them מִמֶּנִּי" Germ. von meinetwegen, *from me*), מִמֶּנּוּ *a parte ejus*, and the prefix מִן pr. is its const. state. That this is really a subst. the pl. const. מִנֵּי (Isa. 30:11) so manifests as to leave no room for doubting.

(2) pl. מִנִּים *strings* of a musical instrument, pr. *slender threads*, so called from being divided. Ps. 150:4. Syr. ܡܢܝܢ id. Prob. we should also here refer, Ps. 45:9, "out of the ivory palaces מִנִּי שִׂמְּחוּךָ the *strings* (i. e. concerts of music) gladden thee." As to the plur. termination ־ִי for ־ִים (which some have of late been too desirous to exclude from grammars), see Lehrg. p. 525, 526.

מִן and ·מִ, when followed by a guttural מֵ, rarely מִ (מִחוּם Gen. 14:23; מִרְדֹּף 2 Sa. 18:16; and constantly in the forms מִחוּץ, מֵהְיוֹת), poet. מִנִּי and מִנֵּי which see. (Syr. ܡܢ, Arab. مِن, rarely مـ); with suff. מִמֶּנִּי (see מִן) poet. מִנִּי and מֶנִּי (in the Syriac form); מִמְּךָ in pause מִמֶּךָּ, מִמֵּךְ; מִמֶּנּוּ for מִמֶּנְהוּ from him, f. מִמֶּנָּה, poet. מִנְּהוּ, מֶנְהוּ; מִמֶּנּוּ for מִמֶּנְנוּ from us, מִכֶּם, מִכֶּן; מֵהֶם poet. מִנְהֶם f. מֵהֶן.

(1) pr. const. st. of the noun מֵן *a part* of any thing. Hence a partitive prep. (מֵם קְצָתִית Mem partitive is what the Hebrews call it), denoting *a part taken out of a whole*, which is indicated in Greek and Lat. sometimes by the prepositions ἐξ, ἐκ, *ex*, *e*, sometimes ἀπό, *ab*, *a* (more rarely *de*). So after numerals; Ruth 4:2, "ten men מִזִּקְנֵי הָעִיר of the elders of the city." 2 Ki. 2:7, "fifty מִבְּנֵי הַנְּבִיאִים of the sons of the prophets." Neh. 1:2, אֶחָד מֵאַחַי "one of my brethren." Job 5:1, מִי מִקְּדֹשִׁים "who from amongst his holy ones (i. e. angels)?" Ex. 18:25, etc. Also after verbs of giving, and those which nearly approach to that notion, verbs of narrating, Psalm 59:13; teaching, Isaiah 2:3—(so a verb of *speaking* or *teaching* being omitted, the prophet asks, Isaiah 21:11, מַה־מִּלַּיְלָה "what of the night?" i. e. hast thou to teach. Saadiah supposes another ellipsis, "what of the night?" sc. remains);—filling up (מִלֵּא מִן, מָלֵא מִן i. e. to fill with some part of a thing), and vice versâ, verbs of receiving (Deu. 33:3, compare λαμβάνειν τινός), and those which resemble them, as of eating (אָכַל מִן, Gr. ἐσθίειν, πίνειν τινός), of being satisfied (שָׂבַע מִן), etc. 1 Kings 12:9, הָקֵל מִן הָעֹל "lighten (somewhat) from the yoke." In all these cases מִן denotes *some part* of a thing, which is expressed by the genitive in Greek (see the above cited phrases), French and old Germ. (*du sang*; nimm des Blutes, sc. etwas). Specially—(*a*) when it refers to multitude, it denotes (*some*) *out of* the whole number. (Compare Arab. بَعض part, also some.) Ex. 17:5, מִזִּקְנֵי יִשְׂרָאֵל "(some) of the elders of Israel." Gen. 30:14, "give me (some) of the mandrakes of thy son." Cant. 1:2, יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ "let him kiss me (some) of the kisses of his

mouth." Ex. 16:27; Isa. 57:8. It rarely denotes *one* of a number, like the Arab. بَعْض. Ex. 6:25, "Eleazar took to wife (one) of the daughters of Putiel." Psa. 137:3; Gen. 28:11; comp. verse 18. Dan. 11:5, "the king of the south וּמִן שָׂרָיו and (one) of his princes." With a negative particle *no one, none.* Job 27:6, לֹא יֶחֱרַף לְבָבִי מִיָּמָי "my heart shall no day reproach me." 1 Sam. 14:45; 2 Kings 10:23.—(*b*) where it refers to a whole, *something, some.* Lev. 5:9, מִדָּם "some of the blood." Job 11:6, "God remitteth to thee מֵעֲוֹנֶךָ of thy guilt," part of thy guilt. [?] Hence—(*c*) is manifest the proper force of מִן, مِن in these phrases, ما مِن اله الا الله "there is not God (pr. of God) but God;" Sur. iii. 55; v. 77; xxxviii. 65, (compare the same words without مِن Sur. iii. 1; 11:27; 20:7), ما مِن احد "not even one (pr. not of one)," Sur. ii. 96; xix. 98; ما لهم مِن علم "they have no knowledge," Sur. xviii. 4 (compare without مِن xxii. 70; xxiv. 14); see a great number of examples in Agrelli De Variet. Generis et Numeri in L. L. O. O. Lundæ, 1815, p. 142, seqq. In all these מִן is not pleonastic, but partitive; "not even the least part of God," i. q. not even any God; "not even a particle of one, not even the least knowledge." In Syriac to this answers ܠܐ ܡܢ ܡܕܡ *non a quoquam*, and contr. ܠܐ ܡܕܡ *nequaquam*, Gal. 5:16. In Hebrew it is used—(*a*) מֵאֶחָד i. e. *some part of one, even one.* Lev. 4:2, "and if he do מֵאַחַת מֵהֵנָּה even one of these;" comp. Eze. 18:10 (where אָח appears to be spurious [this is mere conjecture]). Deu. 15:7, "if there be a poor man among you מֵאַחַד אַחֶיךָ any of your brethren."—(*β*) מִכֹּל *even one*, in the difficult place, Gen. 7:22, מִכֹּל אֲשֶׁר בֶּחָרָבָה מֵתוּ, which may be rendered "they died, i. e. not any remained alive which were in the dry land."—(*γ*) מֵאַיִן, מֵאֶפֶס i. q. לֹא מִכֹּל "not even any, not even the least." Isa. 40:17; 41:24; compare Isa. 41:12, 29 (where some take it "less than nothing," a phrase which sounds more mathematical than poetical). Perhaps in Greek such phrases are similar, as οὐδέν τι, πᾶς τις. But the true force of this idiom can be little understood by those who, in such examples, consider מִן to be put tropically, or who try all others by single examples; see Winer in Lex. p. 566.

From the partitive signification arises—

(2) the notion of *going out from* any thing, when it implies that something was *in* any thing, and, as it were, made a part of it, Gr. and Lat. *ex*, ἐξ. So very frequently in the proper signification, after יָצָא, הוֹצִיא, e. g. to go forth *out of* the womb, Job 1:21; *out of* the mouth, Jud. 11:36; *out of* the earth, Ex. 12:42; to draw *out from* the water, a pit, Ps. 18:17; 40:3; to take *out of* any one's hands (see מִיַּד, מִכַּף, מִידֵי, and the verbs הִצִּיל, מִלֵּט), קִבֵּל מִן pregn. *to dip* one's finger, and to take it *out from* the oil, Lev. 14:16. Specially it is often used—

(*a*) of the *material, out of* which any thing is made, and, as it were, proceeds, Cant. 3:9, מֵעֲצֵי הַלְּבָנוֹן "of trees of Lebanon;" Psa. 16:4; 45:14; Gen. 2:19; Ex. 39:1; Hos. 13:2.

(*b*) of *origin* from a parent, or a native place, Job 14:4, מִי יִתֵּן טָהוֹר מִטָּמֵא "who shall bring a clean thing out of an unclean?" Isa. 58:12, מִמְּךָ "those sprung from thee," i. e. thy descendants (others render, *some* of thy inhabitants, compare No. 1, *a*); Jud. 13:2, אִישׁ מִצָּרְעָה "a man of Zorah;" Jud. 17:7.

(*c*) of *the author* and *efficient cause* whence any thing proceeds, Gen. 49:12, חַכְלִילִי־מִיַּיִן "becoming dark through wine," לְבֶן ... מֵחָלָב "white ...through milk;" Job 14:9, "it flourishes again through the scent of water;" Hos. 7:4, "an oven בֹּעֵרָה מֵאֹפֶה lighted by the baker;" Jer. 44:28; Eze. 19:10. הָרְתָה מִן to conceive *by* any one, Gen. 19:36; often after passive verbs (which ought not to have been denied by Winer, in Lex. p. 565, who seems to have judged from a single example, Cant. 3:10), Isa. 22:3, אֻסְּרוּ מִקֶּשֶׁת "they are taken by the archers;" Isaiah 28:7, נִבְלְעוּ מִן הַיַּיִן "they are overcome by wine," compare Psa. 78:65; Gen. 16:2, אוּלַי אִבָּנֶה מִמֶּנָּה "perhaps I shall be built (i. e. have offspring) from her" (comp. בָּנָה Niph.); Ps. 37:23; Eze. 27:34. Often also used of the author of a judgment or opinion, צָדַק מִן Job 4:17; רָשַׁע מִן Ps. 18:22, to be just or unjust in the opinion of any one, compare נָקִי מִן Num. 32:22; אָשָׁם מִן Jer. 51:5; יָקָר מֵעַל Zech. 11:13. חָלִילָה מֵיְהוָֹה cursed by the Lord (see חָלִילָה, p. CCLXXX, B); Deut. 32:47, "it is not דָּבָר רֵק מִכֶּם a vain word to you," i. q. בְּעֵינֵיכֶם. So I also understand Gen. 3:14, אָרוּר אַתָּה מִכָּל־הַבְּהֵמָה i. q. בְּעֵינֵי כ׳ הַבּ׳ [this is unsuitable to the passage, see No. 4]; 4:11; and Deut. 33:24, בָּרוּךְ מִבָּנִים אָשֵׁר i. q. בְּעֵינֵי הַבָּנִים "reckoned as happy by the (other) sons," i. q. by his brethren.

(*d*) of the instrument. Job 7:14, מֵחֶזְיֹנוֹת תְּבַעֲתַנִּי "thou scarest me with dreams;" 4:9. Gen. 9:11, "no more shall all flesh be destroyed מִמֵּי מַבּוּל by the waters of a flood;" Ps. 28:7; 76:7; Eze. 28:18.

(*e*) *of the reason, on account of* which (whence) any thing is done. Isa. 53:5, מִפְּשָׁעֵנוּ "because of

"our sins;" Cant. 3:8; Deut. 7:7; Psa. 68:30; Est. 5:9; Judges 5:11. Hence מִבְּלִי, מִבְּלְתִּי because of defect, i. q. *because* there is *not*, see בְּלִי, בִּלְתִּי. When the ground or reason is assigned on account of which any thing is *not* done, Lat. *præ*, Eng. *for*. Gen. 16:10, לֹא יִסָּפֵר מֵרֹב "it shall not be numbered for multitude." Ex. 15:23, "they could not drink the water for bitterness;" 6:9; Pro. 20:4. So also to rejoice *because of* any thing, Pro. 5:18; to sorrow *because of* any thing, Ruth 1:13; נִחַם מִן to repent of any thing.

(*f*) of a *law* or *rule*, *according to* which any thing is done (compare Lat. *ex more, ex lege, ex fœdere*). מִפִּי יְהוָה according to the command of Jehovah, 2 Chr. 36:12. Hence *according to, after*. Eze. 7:27, מִדַּרְכָּם אֶעֱשֶׂה אוֹתָם "according to their ways will I do with them." מִדֵּי according to the number, as often as, nach der Anzahl (see דַּי).

Its more frequent meaning (but not, however, as it is commonly regarded, its primary sense) is—

(3) the notion of *receding, departing, removing away from* any place, Germ. von (etwas) her, von (etwas) weg, von (etwas) aus, von (etwas) an, and this, in any direction whatever, whether upward or downward, e.g. מִשָּׁמַיִם from heaven. Isa. 14:12; Ps. 14:2; 33:14, יָרַד מִן he descended from (the mount), and vice versâ עָלָה מִן he went up from. Compare Ex. 25:19.

There are used in opposition to each other—(*a*) מִן...אֶל *from...unto* (see אֶל let. *a*, 1); often for *tam, quam, whether, or*. Psa. 144:13, מִזַּן אֶל־זַן "from kind to kind," i. e. things of every kind.—(*β*) מִן...עַד and מִן...וְעַד. Lev. 13:12, מֵרֹאשׁוֹ וְעַד רַגְלָיו "from his head to his feet;" Isaiah 1:6; 1 Ki. 6:24. This phrase is often used when all things are without distinction to be included, as if from beginning to end, from extremity to extremity. Jon. 3:5, מִגְּדוֹלָם וְעַד קְטַנָּם "from the highest to the lowest," i. e. all; hence it often is *tam, quam, both...and*, Ex. 22:3; Deu. 29:10; 1 Sa. 30:19; and with a particle of negation, *neither, nor*. Gen. 14:23, אִם מִחוּט וְעַד שְׂרוֹךְ־נַעַל "neither a thread nor a shoe latchet;" Gen. 31:24.—(*γ*) מִן...ה־ָ. Eze. 25:13, מִתֵּימָן...וּדְדָנֶה "from Teman ..even to Dedan." More often also in this signification (*from*...unto) there occurs לְמִן, for which see below. מִמְּךָ וָהֵנָּה *from thee hither*, see הֵנָּה and הָלְאָה. Specially observe—

(*a*) מִן (ἀπό) is often used, not only after verbs of departing, fleeing (נוּס, בָּרַח), withdrawing (נָזַר), but also after those of fearing (יָרֵא, פָּחַד), hiding, hiding oneself (כִּחֵד, סָתַר, עָלַם), shutting (Pro. 21:23), guarding, keeping (שָׁמַר, De. 23:10), defending (Psa. 43:1; 107:41), all of which may be referred to the notion of receding; compare Greek κρύπτω, καλύπτω ἀπό, Matt. 11:25; Luke 9:45; 19:42; and Latin *custodire, defendere ab aliqua re, tutus a periculo*. Similar to these are חָפְשִׁי מִפְּ׳ free from any one; צֵל מֵחֹרֶב *a shadow* which defends *from the sun*, Isa. 4:6; 25:4; נוּחַ מִן, שָׁבַת to rest *from* any thing. There is the notion of *leaving off*, in כִּלָּה מִן to end (and cease) from any thing, Josh. 19:51; 1 Ki. 12:28; רַב לָכֶם מֵעֲלוֹת "(it is) enough for you! (cease now) *from going up*." There is that of failing in בָּגַד מִן.

(*b*) Put absol. it signifies *distance from any thing, to be far off from it;* compare Gr. ἀπ' Ἄργεος, far from Argos, φίλης ἀπὸ πατρίδος αἴης, far from the dear country, Il. ii. 162; Pro. 20:3, שֶׁבֶת מֵרִיב "to dwell far from strife;" Num. 15:24, מֵעֵינֵי הָעֵדָה "far from the eyes of the assembly;" hence figuratively *without*, Job 11:15; 21:9; Gen. 27:39; Isa. 14:19; Jer. 48:45, for *besides, except*, 2 Sa. 13:16; 1 Chr. 29:3; compare its use when followed by an inf. No. 5, *c*.

(*c*) And on the other hand, *to be near, but separated from any thing* (Arabic قرب من فلان); whence מִגֹּאֵל one who is *next* to *the Goël*, or nearest of kin, the one who is next after him (compare Syr. ܡܢ ܐܬܡܠ the day before yesterday, prop. the next day from yesterday); also, *to depend*, or *hang from any thing* (compare ἅπτεσθαι ἀπό τινός, ἔκ τινος). Isaiah 40:15, מַר מִדְּלִי "a drop (hanging) from a bucket;" Cant. 4:1, גָּלְשׁוּ מֵהַר גִּלְעָד "(the flocks) lie down (as if hanging) from Mount Gilead," i. e. on its side (compare Soph. Antig. 411, καθήμεθ' ἄκρων ἐκ πάγων; Od. xxi. 420, ἐκ δίφροιο καθήμενος). Hence it is very often put just like the Latin *a latere, a dextra et sinistra, a fronte, a tergo, ab occasu*, etc. (compare the French *dessous, dessus, dedans, dehors, derrière* for *d'arrière*, etc.), of remaining *in* a place, which may as it were be said to depend *from* or on another, i. e. be on any side of it. e. g. מִיָּמִין וּמִשְּׂמֹאל on the right and on the left (see under these words); מִצַּד at the side; מִקֶּדֶם in front, to the east, Gen. 2:8; 13:11; מִיָּם to the west, מִמִּזְרַח שֶׁמֶשׁ to the rising of the sun, Isa. 59:19; מֵאַחֲרֵי on the hinder part, behind, מִסָּבִיב round about, מֵרָחוֹק afar, 2 Kings 2:7; Isaiah 22:3; 23:6; מִמֶּרְחָק id.; Isaiah 17:13; מִזֶּה...מִזֶּה on this side...on that side, 1 Sam. 17:3; 1 Ki. 10:19, 20; also מִתַּחַת, מִמַּעַל, מִבַּיִת, מִחוּץ, see Heb. Gramm. § 147, 1. With לְ added, these adverbs assume the power of prepositions, as has been already observed; see לְ p. ccccxxiii, A.

(*d*) Figuratively applied to time, it denotes—(*a*)

terminus a quo, a .me from which onward, מִנְּעֻרִים from youth, 1 Sa. 12:2; 1 Ki. 18:12; מִבֶּטֶן אִמִּי from my mother's womb, Jud. 16:17. When prefixed to a word, signifying space of time, the computation is always from the beginning, not from the end, like the Greek ἀφ' ἡμέρας, ἀπὸ νυκτός, Latin *de die, de nocte;* Lev. 27:17, מִשְּׁנַת הַיֹּבֵל well in the Vulg. *statim ab initio incipientis jubilei;* opp. to אַחַר הַיֹּבֵל verse 18; Isa. 38:12, מִיּוֹם עַד לַיְלָה "from the beginning of the day," i. e. from the morning "to the night," the space of one day; מִיָּמֶיךָ from the beginning of thy life, Job 38:12; 1 Sa. 25:28; מִיּוֹם from the beginning of time, or of the world (LXX. ἀπ' ἀρχῆς), Isa. 43:13. In this manner we should also explain these examples: מִמָּחֳרָת immediately from the beginning of the following day, Gen. 19:34; Ex. 9:6; מֵעוֹלָם from a long while ago, i. e. for a long while, Isa. 42:14; Prov. 8:23, מֵרֹאשׁ, מִקַּדְמֵי, Isaiah 46:10.—(β) The time which next follows another, *immediately after* (compare letter *c*), like the Greek ἐξ ἀρίστου, Latin *ab itinere, ex consulatu;* Ps. 73:20, כַּחֲלוֹם מֵהָקִיץ "as a dream after one awakes;" Prov. 8:23, מִקַּדְמֵי אָרֶץ "immediately from the beginnings of the earth;" מִיֹּמָיִם after two days, Hosea 6:2; מִקֵּץ after the end (see קֵץ); hence simply *after;* מִיָּמִים after some time, Jud. 11:4; 14:8; מִיָּמִים רַבִּים Josh. 23:1; מֵרֹב יָמִים Isa. 24:22; מִשְּׁלֹשׁ חֳדָשִׁים "after three months," Gen. 38:24. To the same may be referred מִן הַמּוֹעֵד "beyond the appointed time," 2 Sa. 20:5; unless it be judged best to take this from the comparative force of this particle, (more) than, i e. beyond.

From the idea of *proceeding out of, taking out of*, is—

(4) its use as a comparative. It is used of any thing which is in any way superior to others, and is as it were *chosen out from amongst* them (comp. Latin *egregius, eximius;* Greek ἐκ πάντων μάλιστα, Il. iv. 96, and ἐκ πάντων, Il. xviii. 431; Hebr. בָּחַר מִן Ps. 84:11). Deu. 14:2, "a people מִכֹּל הָעַמִּים from among all peoples," as it were, chosen out, surpassing them; 1 Sam. 10:23, גָּבֹהַּ מִכָּל־הָעָם "greater than all the people," prop. in this respect *eminent out of the people*, above them all; עָקֹב מִכֹּל more deceitful than all things, i. e. most deceitful of all things, Jer. 17:9; compare 1 Sa. 18:30; 2 Ki. 10:3; 2 Ch. 9:22; Eze. 31:5, etc. In other examples any thing is said (in any respect) *to be eminent above* another, to surpass it, e. g. טוֹב מִבָּלָק "better than Balak," i. e. eminent in goodness above Balak, Jud. 11:25; מָתוֹק מִדְּבַשׁ sweeter than honey, Jud. 14:18; חָכָם מִדָּנִיֵּאל wiser than Daniel, Ezek. 28:3; and with a verb denoting virtue or vice, Jud. 2:19, הִשְׁחִיתוּ מֵאֲבוֹתָם "they acted worse than their fathers;" Gen. 19:9; 29:30; 38:26; Jer. 5:3. Not very different from this is the opinion of those who refer this use of the particle in comparison to the sense of *receding*, as Ewald in Cr. Gramm. p. 599, and Winer in Lex. page 565. They explain the above examples thus, "so *sweet* as, in that respect, to be separated from *honey*" (I should prefer, "it differs greatly from honey"), since whatever *is eminent above* others is also *different from them;* but to depict the superiority and excellence of any thing, and to place it as it were before the eyes, the special idea of eminence standing out, and hence of *surpassing*, is manifestly more suitable than the general one of *distance*, standing *apart;* es ist an die Entfernung mit der Richtung nach oben zu denken (compare the use of the particle עַל in comparing Job 23:2; Psalm 137:6). How close the connection is between this use of the particle in comparing, and its negative power (No. 5, letter *c*), both of which arise from the idea of separation and surpassing, is shewn by examples of this kind, Gen. 4:13, גָּדוֹל עֲוֹנִי מִנְּשֹׂא "my crime is greater than (that) it may be forgiven," or "(so) great is my crime that it cannot be forgiven;" 1 Ki. 8:64; also Hos. 6:6, חֶסֶד חָפַצְתִּי וְלֹא זָבַח דַּעַת אֱלֹהִים מֵעֹלוֹת "I delight in mercy not in sacrifice, in the knowledge of God more than in burnt offerings." What is called the third term of a comparison is easily supplied in the following, Isaiah 10:10, פְּסִילֵיהֶם מִירוּשָׁלַםִ "their idols surpassed the idols of Jerusalem" (in number and in power), Mic. 7:4; Ps. 62:10; Job 11:17. In other places any thing is said to surpass any one, which exceeds his strength or ability; Deu. 14:24, יִרְבֶּה מִמְּךָ הַדֶּרֶךְ "the journey is greater than thou," i. e. exceeds thy strength, is greater than that thou canst make it. Gen. 18:14; Job 15:11. More examples are given in grammars, Lehrgeb. p. 690; Ewald, Gram. loc. cit.

(5) When prefixed to an infinitive מִן is—(*a*) *because that, because* (comp. *on account of*, No. 2, *e*). Deu. 7:8, מֵאַהֲבַת יְיָ אֶתְכֶם "because Jehovah loveth you."—(*b*) *from that*, used of time, *after that* (No. 3, *d*), 1 Ch. 8:8; 2 Ch. 31:10.—(*c*) by far the most frequently, *so that not, lest*, from the signification of receding, after verbs which convey the notion of hindering; e. g. to restrain (הֵנִיא), Num. 32:7; to guard, to take care, Ps. 39:2; Gen. 31:29; to dehort, Isa. 8:11; to reject, 1 Sam. 8:7; to close, to shut up, Isa. 24:10; Zec. 7:12 (comp. Gen. 27:1; Psal. 69:24); to dismiss, Ex. 14:5; to forget, Psal. 102:5; Isa. 49:15; Nu. loc. cit. "why do ye turn aside the heart of the children of Israel מֵעֲבֹר אֶל הָאָרֶץ." Gen. 27:1, "his eyes were dim מֵרְאֹת so that

he could not see." Isa. 49:15, can a woman forget her sucking child מֵרַחֵם בֶּן־בִּטְנָהּ so that she has not compassion," etc. Similarly Isaiah 54:9, "I have sworn מִקְּצֹף עָלַיִךְ that I will not be angry," prop. "I have sworn (and this hinders) lest I should be angry." Sometimes instead of a verb there is a noun, and מִן is for the fuller מִהְיוֹת. 1 Sam. 15:23, "he rejected thee מִמֶּלֶךְ so that thou art no (more) king." Jer. 48:2, "we will destroy it מִגּוֹי so that it be no (longer) a nation." Isaiah 52:14, מִשְׁחַת מֵאִישׁ "disfigured so as not to be man," so as scarcely to bear a human form. Also, Isa. 17:1; 23:1; 24:10; 25:2; Jer. 2:25; 1 Ki. 15:13.

(6) It is once prefixed as a conjunction to a future, i.q. Syr. ܡܢ ܕ, Arab. مِن أن, *lest;* comp. No. 5, *c.* Deu. 33:11, מִן־יְקוּמוּן LXX. μὴ ἀναστήσονται. Vulg. *non consurgant.* Comp. Lehrg. p. 636.

When prefixed to other particles of place, מִן commonly has the signification of *receding* (see above, No. 3), and the other particle denotes the place whence any thing recedes, as in French *de chez quelqu'un, d'auprès;* e.g. מֵאַחַר from behind, hinter (etwas) weg; מִבֵּין from amongst, zwischen (etwas) weg; מִבַּעַד, מִלִּפְנֵי, מֵעַל, מֵעִם, מִתַּחַת, see אַחַר, בֵּין, בְּעַד, לִפְנֵי, עַל, עִם. (As to מֵאֵת, see above, page xciv, A, after אֵת). In other places, it denotes only *a part* or *side* of any thing, as מֵאַחֲרֵי after, behind (*a tergo*), see No. 3, *c.* Other compounded forms are noticed under No. 2, *e.*

In some phrases מִן is transposed; and although prefixed to one preposition it is to be construed as if put after it, as מִבַּלְעֲדֵי for בִּלְעֲדֵי מִן; like the Syriac ܡܢ ܠܒܪ, מִלְּבַד except, i.q. לְבַד מִן (both of which are in use); vice versâ in—

לְמִן for לְ מִן as in Lat. *inde*, to which it often answers, for *de in.* It stands for the simple מִן signification No. 3, *a*, of the terminus a quo, *inde ab, from.* לְמֵרָחוֹק from afar, Job 36:3; 39:29; of time, 2 Sa. 7:19; 2 Ki. 19:25; 1 Chr. 27:23, לְמִבֶּן עֶשְׂרִים שָׁנָה וּלְמַטָּה "from twenty years old and under." 1 Ch. 17:10; Mal. 3:7. Especially followed by עַד, וְעַד *from—until*, Zec. 14:10; Mic. 7:12; of time, Jud. 19:30; also, *tam, quam, both, and, whether, or,* 2 Ch. 15:13, לְמֵאִישׁ וְעַד אִשָּׁה "whether man or woman." Esth. 1:20; and with a particle of negation, *neither, nor,* Ex. 11:7; 2 Sa. 13:22.—Here do not belong לְמִבֵּית Num. 18:7, and לְמִתַּחַת לְ 1 Ki. 7:32, which are for מִבֵּית, מִתַּחַת לְ, with the added notion of *motion* to a place; compare אֶל־מִחוּץ.

מֵאת see after אֵת p. xciv, A.

מִן Ch. suff. מִנִּי, מִנָּךְ, מִנֵּהּ, מִנַּהּ, מִנְּהוֹן i. q. Hebrew.

(1) *part* of a thing, constr. state of the noun מֵן. Its power as a noun is manifest in examples of this kind; Dan. 2:33, "as to the feet, מִנְּהוֹן דִּי פַרְזֶל מִנְּהוֹן דִּי חֲסַף a part of them was iron, a part of them earthenware;" compare ܡܢܗܘܢ—ܡܢܗܘܢ, 2 Tim. 2:20; Barhebr. p. 171, 200.

(2) *out of*, prop. used of going out. Hence—(*a*) of the author from whom, as the fountain, anything proceeds, after a passive verb, Ezr. 4:21.—(*b*) of the cause by which anything is moved, *on account of*, Dan. 5:19.—(*c*) of the law or rule *according to* which anything is done, Ezr. 6:14; whence מִן קְשֹׁט out of truth, or according to truth, *truly*, Dan. 2:47; מִן יַצִּיב certainly, Dan. 2:8; compare Greek ἐκ used to express adverbs by a periphrasis, e. g. ἐξ ἐμφανοῦς, i. q. ἐμφανῶς.

(3) *from*, in the signification of receding, hence also after a verb of fearing, Dan. 5:19; used of time, *from* a time, and *onward*, Da. 3:22; often followed by other prepositions. מִן לְוָת = Hebr. מֵאֵת, מֵעִם, see לְוָת. מִן קֳדָם i. q. Hebr. מִלִּפְנֵי, מִפְּנֵי. מִן אֱדַיִן i. q. מֵאָז from that time and onward, see אֱדַיִן. Here also belongs its privative signification (as to which see the Hebr. No. 5, c); Dan. 4:13, לִבְבֵהּ מִן אֲנָשָׁא יְשַׁנּוֹן "his heart shall be changed, so that it be no more that of a man."

(4) comparative, *above, more than*, Dan. 2:30.

מְנָא Chald. see מְנָה.

מְנָאוֹת pl. from מָנָת, portions.

מַנְגִּינָה f. i. q. נְגִינָה *a song*, specially in mockery, *a satire*, Lam. 3:63.

מִנְדָּה f. Chald. i. q. מִדָּה which see.

מַנְדַּע Chald. i. q, Hebr. מַדָּע, *dd*, according to the Chaldee mode, being changed into *nd* (from the root יְדַע fut. יִנְדַּע).

(1) *knowledge, knowing*, Dan. 2:21; 5:12.

(2) *understanding*, ibid. 4:31, 33.

מָנָה prop. TO BE DIVIDED, TO BE DIVIDED OUT, TO DIVIDE, see Piel No. 1. (Kindred are מָנַן, and מָנַת. In the Indo-germanic languages there correspond, transp. νέμω; Zend. *neeman;* Pehlev. *nim;* and perhaps μέρως, μείρομαι). In Kal—

(1) *to allot, to assign*, followed by לְ Isa. 65:12.

(2) *to prepare, to make ready* (prop. to divide into parts, to arrange), e. g. an army, 1 Ki. 20:25.

(3) *to number*, used of the census of the people, 1 Ch. 21:1, 17; 27:24. (Chald. and Syr. ܡܢܐ, מְנָא to number. Perhaps Sanscr. *man*, to reckon, to think,

Piel—(1) *to divide* (see Kal), *to allot, to assign* to any one, followed by לְ of pers. Dan. 1:5; Job 7:3

(2) *to appoint, to constitute* (used of God), Jon. 2:1; 4:6, 8. Followed by a finite verb, Psa. 61:8, מַן יִנְצְרֻהוּ "appoint (order, cause) that they may preserve him;" followed by עַל to set over, Dan. 1:11.

Pual, pass. *to be constituted, set over,* 1 Chron. 9:29.

Niphal, pass. of Kal No. 3, *to be numbered,* Gen. 13:16; Eccl. 1:15; *to be numbered with,* followed by אֶת Isa. 53:12.

Derived nouns, besides those which follow, are מְנִי, מְנָת, and the proper names תְּמְנָתָה, תִּמְנָה.

מְנָא & מְנָה Ch. *to number, to review,* Dan. 5:26. Part. pass. מְנֵא verses 25, 26.

Pael מַנִּי and מַנִּי *to constitute, to appoint* to an office, Dan. 2:24, 49; 3:12; Ezr. 7:25.

Derivative, מִנְיָן.

מָנֶה m. pr. part, *portion, number* (see the root), specially *mina*, Gr. μνᾶ (Syr. ܡܢܝܐ, Arab. مَنّ), the weight of a hundred shekels, as is gathered from 1 Ki. 10:17, compared with 2 Ch. 9:16.—The computation is obscure in the passage, Ezek. 45:12, "twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh:" this must either be understood of a three-fold maneh, of twenty, twenty-five, and fifteen shekels, or else of one of sixty (15+20+25) shekels. But the former opinion is preferable.

מָנָה pl. מָנוֹת (with Kametz impure, Est. 2:9), f.

(1) *a part, a portion,* Ex. 29:26; Lev. 7:33; especially of food, 1 Sam. 1:4. שָׁלַח מָנוֹת to send portions of food (from a feast), Neh. 8:10, 12.

(2) i. q. חֵלֶק *a lot,* Jer. 13:25.

מֹנֶה in pl. מֹנִים *parts,* i. e. *times,* Gen. 31:7, 41. Compare יָד No. 7.

מִנְהָג m. *driving* (das Fahren), of a chariot, 2 Ki. 9:20. Root נָהַג.

מִנְהָרָה f. (from the root נָהַר No. 1, to flow), a deep *valley,* through which water *flows,* Jud. 6:2, Arab. مَنْهَر and مَنْهَرَة a trench of water, see Schult. ad Job. p. 49.

מָנוֹד m. (from the root נוּד), Ps. 44:15, מְנוֹד רֹאשׁ *a shaking of the head,* meton. applied to its object, i. e. to an object of derision.

מָנוֹחַ (from the root נוּחַ), with suff. pl מְנוּחָיְכִי (Ps. 116:7).—(1) *rest,* Lam. 1:3. To seek rest for a woman, i. e. "*conditionem*" (Liv. iii. 45); to seek marriage, Ruth 3:1. Plur. Ps. 116:7.

(2) *a place of rest,* Gen. 8:9; Deu. 28:65.

(3) [*Manoah*], pr. n. of the father of Samson. Jud. 13:2, seq.

מְנוּחָה f. of the preceding.—(1) *rest, repose, condition of rest,* Ruth 1:9 (compare 3:1; Jer. 45:3; Isa. 28:12, זֹאת הַמְּנוּחָה "this is the rest," this is the way to enjoy tranquil felicity. מֵי מְנֻחוֹת still waters, Ps. 23:2. Specially the quiet possession of the land of Canaan, Ps. 95:11 [a far higher rest is here pointed out]; Deut. 12:9.

(2) *a place of rest,* Num. 10:33; Mic. 2:10; hence *a habitation,* Isa. 11:10.

מָנוֹן m. according to the Hebrews, *progeny* (see נִין and נוּן). It is once found Prov. 29:21, "he who brings up his servant tenderly from his youth וְאַחֲרִיתוֹ יִהְיֶה מָנוֹן afterwards he will be (will wish to be as) a son;" Luth. so will er darnach ein Junker seyn. Others understand it to be *an ungrateful mind,* from the root מָנַן, Arab. مَنّ to receive favours ungratefully.

מָנוֹס with suff. מְנוּסִי (from the root נוּס).—(1) *flight,* Jer. 46:5.

(2) *refuge,* Ps. 142:5; Job 11:20.

מְנוּסָה f. of the preceding, *flight,* Lev. 26:36; Isa. 52:12.

מָנוֹר m. *a yoke,* pr. for plowing, from the root נִיר to plow, to break up the ground (Syr. and Arab. ܢܝܪܐ, نِير); hence מְנוֹר אֹרְגִים *a yoke, beam, of weavers,* 1 Sam. 17:7; 2 Sam. 21:19, in which signification the Syrians and Arabs have ܢܘܠܐ, مِنْوَال, *r* being softened.

מְנוֹרָה f. (from the root נוּר) *a candelabrum, a candlestick,* always used of the great candlestick which stood in the tabernacle of witness, Ex. 25:31, seq.; 30:27; 31:8; 37:17; 39:37. [Also in pl. of the candlesticks in the temple, 1 Ki. 7:49, etc.]

מִנְּזָרִים m. pl. (with Dag. euphon.), *princes,* i. q. נְזִירִים Nah. 3:17.

מָנַח an unused root, Arab. مَنَحَ *to give,* prop. to distribute, to divide out (kindred to מָנָה, מָנַן, com-

pare as to the relation of the verbs לה and לה under the root קלה). Hence—

מִנְחָה f—(1) *a gift*, Gen. 32:14, 19, 21; 43:11, 15, 25, 26, etc.

(2) *tribute*, which was exacted from a tributary people under the milder name of *a gift* (Diod. i. 58), 2 Sam. 8:2, 6; 1 Ki. 5:1; 2 Ki. 17:4; Ps. 72:10.

(3) *a gift offered to a divinity, a sacrifice*, Gen. 4:3, 4, 5; specially a sacrifice without blood, opp. to זֶבַח a bloody sacrifice, Lev. 2:1, 4, 5, 6; 6:7, seq.; 7:9. Hence זֶבַח וּמִנְחָה, Ps. 40:7; Jer. 17:26; Dan. 9:27.

מִנְחָה Ch. id. Dan. 2:46; Ezr. 7:17.

מְנַחֵם ("comforter"), [*Menahem*], pr. n. of a king of Israel (772—761, B.C.), 2 Ki. 15:17—22. LXX. Μαναήμ. Vulg. *Manahem*.

מָנַחַת ("rest"), [*Manahath*], pr. n.—(1) of a man, Gen. 36:23.

(2) of a place otherwise unknown, 1 Ch. 8:6.

מְנִי (from the root מָנָה, to which origin allusion is made Isa. 65:12), *fate, fortune* (Arab. منى, منية); with art. the name of an idol which the Jews in Babylonia worshipped together with Gad (see גָּד, בֵּל), by lectisternia, Isa. 65:11. [This passage says nothing about *Babylon*.] The planet *Venus* ought probably to be understood, which, as the giver of good fortune (سعد الاصغر lesser good fortune), was coupled by the ancient Shemites with Gad. Perhaps this is the same as مناة a goddess of the gentile Arabians, mentioned in the Koran (liii. 19, 20). See as to these superstitions my Comment. on Isa. loc. cit. Another trace of this divinity is in the pr. n. found in the Phœnician inscriptions, עֲבַדְמְנ(י) i. e. worshipper of Venus (see Inscr. Cit. ap. Pocock, No. iv. xii.)

I. **מִנִּי** Jer. 51:27 (and according to some, Psalm 45:9, which is unsuitable; see מֵן), [*Minni*], pr. n. of a province of Armenia, which loc. cit. is joined with אֲרָרָט according to Bochart (Phaleg. l.l. cap. iii. p. 19, 20) Μινυάς, a tract of Armenia; Nicol. Damasc. ap. Jos. Antt. i. 3, § 6. Some suppose the name of Armenia itself to come from הַר־מִנִּי.

II. **מִנִּי** poet. for מִן with the addition of ׳ paragogic, Jud. 5:14; Isa. 46:3; as to the form מִנִּי Isaiah 30:11; see מִן No. 1.

מְנָיוֹת see מְנָת.

מִנִּים see מֵן.

מִנְיָמִין [*Miniamin*], see מִיָּמִן.

מִנְיָן m. Chald. *number*, Ezr. 6:17, from the root מְנָה, מְנָא.

מִנִּית (perhaps given from the root מָנַן), [*Minnith*], pr. name of a town on the borders of the Ammonites, Jud. 11:33, whence wheat was brought to the Syrian market, Eze. 27:17.

מִנְלֶה. To such a noun is commonly referred the form מִנְלָם in the words, Job 15:29, לֹא יִטֶּה לָאָרֶץ מִנְלָם which are thus rendered, "their wealth shall not spread itself out in the earth;" מִנְלֶה is derived from the root נָלָה, of which there is another trace in the common reading כַּנְּלֹתְךָ Isa. 33:1, which is supposed to mean the same as the نال Med.Ye, to obtain, to acquire; whence نال, نيل wealth, possession, منال wealth, riches. But I can hardly regard the reading as being correct; perhaps (with one MS.) we should read מִכְלָם from מִכְלָה i. q. מִכְלָא *their fold*, poet. *their flocks*. The words in the passage in Isaiah appear just as doubtful [but *there* no various reading is quoted]; see נָלָה.

מָנַן an unused root, Arab. منّ *to divide, to allot* (kindred is מָנָה); whence מָן a gift (Manna); מָן part. const. מִן; plur. מִנִּים and pr. n. מִנִּית.

מָנַע TO KEEP BACK, TO RESTRAIN (["Arab. منع Chald. id."], cogn. are מָאֵן, and Æthiop. ᐱᐱᐱ: to reject, to cast aside. ["The primary syllable is נע, which has a negative force; see נוֹא." Thes.]) Ezek. 31:15, וָאֶמְנַע נַהֲרוֹתֶיהָ "and I will restrain its floods."—(1) followed by מִן, *to restrain from* any thing; 1 Sam. 25:26, 34, אֲשֶׁר מְנָעֲנִי מֵהָרַע אֹתָךְ "who has restrained me from doing thee evil;" Jer. 2:25, מִנְעִי רַגְלֵךְ מִיָּחֵף "withhold thy foot from being unshod," do not so hasten as to loose thy shoes, Jerem. 31:16.

(2) Followed by an acc. of thing, and מִן of pers. *to withhold* any thing from any one, Genesis 30:2, אֲשֶׁר מָנַע מִמֵּךְ פְּרִי־בָטֶן "who has withheld from thee the fruit of the womb," 2 Sa. 13:13; 1 Ki. 20:7; Job 22:7; followed by לְ of pers. Ps. 84:12, etc. In the same sense is said מָנַע פ׳ מִן Nu. 24:11; Ecc. 2:10.

NIPHAL.—(1) *to be withheld, hindered*; Jerem. 3:3, reflex. to let oneself be hindered; Nu. 22:16, followed by מִן with an inf.

(2) *to be taken away*, followed by מִן Job 38:15. Hence pr. n. יִמְנָע, תִּמְנָע.

מַנְעוּל m. (from the root נָעַל), *a bolt, a bar*, Cant. 5:5; Neh. 3:3.

מִנְעָל m. id. Deu. 33:25.

מַנְעַמִּים m. pl. *delicate fare, dainties*, from the root נָעֵם, which is also used in Arabic in speaking of costly banquets, Ps. 141:4.

מְנַעַנְעִים m. pl. 2 Sam. 6:5; Vulg. *sistra*, an instrument of music, so called from its being shaken (root נוּעַ Pil. נִעְנַע), like σεῖστρον from σείω. Syr. and Arab. *tympana quadrata*.

מְנַקִּית f. only in pl. מְנַקִּיּוֹת *bowls for libations*, Ex. 25:29; 37:16; Nu. 4:7. (Syriac ܡܢܩܝܬܐ id., from the root ܢܩܐ Pael to offer a libation.)

מֵנֶקֶת i. q. מֵינֶקֶת f. *a nurse*; see Hiph. of the root יָנַק.

מְנַשֶּׁה ("one who forgets;" see Gen. 41:51), pr. n. Gr. Μανασσῆς, *Manasseh*.—(1) a son of Joseph, adopted by Jacob his grandfather, Gen. 48:1, seqq. For the boundaries of the territory of the tribe of Manasseh, part of which was on each side of Jordan, see Josh. 13:29—32; 17:8, seqq. Patron. מְנַשִּׁי Deu. 4:43.—(2) a king of Judah (699—644, B. C.), the son of Hezekiah, remarkable for his idolatry, superstition, and cruelty towards the righteous, 2 Kings 21:1—18; 2 Ch. 33:1—20.—(3) Jud. 18:30 כתיב.—(4) Ezr. 10:30.—(5) verse 33.

מְנָת for מְנָאת (from the root מָנָה), pl. מְנָאוֹת Neh. 12:44, and מְנָיוֹת Neh. 12:47; 13:10 (with Kametz impure); f. *a part, a portion*; Ps. 63:11, מְנָת שֻׁעָלִים יִהְיוּ "they shall be the portion (i. e. prey) of foxes;" Psalm 11:6, "a wind of hot blasts (is) מְנָת כּוֹסָם the portion of their cup," i. e. is poured out for them, Ps. 16:5. Used of portions of food, Neh. l. c.

מָס m. *one pining away, one who is consumed* with calamities; root מָסַס which see Job 6:14.

מַס m. *tribute*. (Commonly taken from מָסַס because tribute is "*virium dissolutio et confectio*," a derivation which can hardly seem suitable to any one. I have no doubt that מַס is contr. from מֶכֶס tribute, toll, from the root כָּסַס to number, like the fem. מִסָּה measure, number, for מִכְסָה. Many examples of the softening of the letters *ks*, or ξ at the end of words by the rejection of *k*, are found in Gr. and Lat., as *Ajax*, Αἴας, *pistrix*, *pistris*, π στρις; ὄρνις, Dor. ὄρνιξ, *mixtus mistus*; *sestersius* for *sextertius*; also *x* and *ss* between two vowels like the Hebrew *micsa*, *missa*: Ulixes, Ulysses; μαλάσσω, *malaxo*; also *maximus*, and Ital. *massimo*: *Alexander* and *Alessandro*.) Almost always used of *tribute rendered by labour, servile work*, *angaria*; fully מַס עֹבֵד (servile tribute), 1 Ki. 9:21; 2 Chron. 8:8. Of frequent use are the phrases הָיָה לָמַס Deu. 20:11; Jud. 1:30, 33, 35; Isa. 31:8; and הָיָה לְמַס עֹבֵד Gen. 49:15; Josh. 16:10; to be liable to impressment for servile work. Without עֹבֵד id., hence נָתַן לָמַס Josh. 17:13; שׂוּם לָמַס Jud. 1:28; and שׂוּם מַס עַל Esth. 10:1, to lay servile work upon any one; אֲשֶׁר עַל הַמַּס superintendent of works, or of impressment, 2 Sam. 20:24; 1 Ki. 4:6; 12:18; plur. שָׂרֵי מִסִּים superintendents of works, task-masters, Exod. 1:11.

מֵסַב m. (from the root סָבַב)—(1) subst. *seats set round*, *triclinium*, *couches set in a circle*, in the Oriental manner, Cant. 1:12; comp. the root סָבַב 1 Sam. 16:11.

(2) adv. *round about*, 1 Ki. 6:29; plur. מְסִבּוֹת id., Job 37:12.

(3) plur. constr. prep. *around, about*, 2 Ki. 23:5, מְסִבֵּי יְרוּשָׁלָיִם "around Jerusalem."

מַסְגֵּר m. (from the root סָגַר) prop. particip. Hiph., *shutting up*, hence—

(1) *he who* shuts up, *a locksmith, smith* (artisan), 2 Ki. 24:14, 16; Jer. 24:1; 29:2.

(2) *that which* shuts up, *a prison* Psa. 142:8; Isa. 24:22.

מִסְגֶּרֶת f. *border*; plur. מִסְגְּרוֹת (from the root סָגַר).

(1) *close places*, poet. used of fortified cities, Ps. 18:46; Mic. 7:17.

(2) *borders, margins* (Randleisten), so called from their *inclosing*, Ex. 25:25, seq.; 37:14.

(3) 1 Ki. 7:28, 29, 31, 32, 35, 36; 2 Ki. 16:17; ornaments on the brasen bases of the basins, which appear to have been square *shields*, on the four sides of the bases; see verses 28, 29, 31.

מַסַּד m. *the foundation* of a building, 1 Kings 7:9; from the root יסד inflected in the manner of verbs פ״ן.

מִסְדְּרוֹן m. *a portico*, so called from the columns standing in *rows*; compare שְׂדֵרָה, סֵדֶר order, row. It is once found, Jud. 3:23.

מָסָה i. q. מָסַס and מָאַס No. II., **TO MELT, TO FLOW DOWN.** (Chald. מְסָא, Syriac ܡܣܐ to be decayed, to putrify; Æth. መሰወ: to melt.)

Hiphil, *to melt, to dissolve.* Psa. 6:7, אַמְסֶה עַרְשִׂי בְּדִמְעָתִי "I dissolve (as it were) my couch with tears." Psa. 147:18; fut. apoc. וַתֶּמֶס Psa. 39:12; trop. *to melt the heart*, i. e. to terrify; plur. הִמְסִיו in the Chald. form for הֵמַסּוּ Josh. 14:8.

מַסָּה f. (from the root נָסָה), plur. מַסּוֹת *temptation, trials;* used of—(1) the great deeds of God, by which he would both prove and excite the faith of his people, Deuter. 4:34; 7:19; 29:2. On the other hand—

(2) *a temptation of* Jehovah is i. q. a complaining against him, Psa. 95:8; whence [*Massah*], the pr. n. of a place in the desert מַסָּה Ex. 17:7; Deut. 6:16; 9:22; 33:8.

(3) *calamity*, by which God tries any one, πειρασμός, N. T., Job 9:23.

מִסָּה prop. *number* (contr. from מִכְסָה, like מַס which see, for מֶכֶס, root כָּסַס), constr. מִסַּת prep. according to the number, i. e. *at the rate of, even as* (Syr. ܡܟܣܐ, Chald. כְּמִסַּת for Hebr. דֵּי, כְּדֵי). Deut. 16:10, מִסַּת נִדְבַת יָדְךָ "even as thy hand can give." LXX. καθὼς ἡ χείρ σου ἰσχύει.

מַסְוֶה m. *a covering, a vail* (for the face), Exod. 34:33—35. So all the versions, the context almost demanding it. But this cannot be explained on philological grounds. Yarchi indeed observes that this word is used in the Gemara in speaking of vailing the face, but this was no doubt taken from this passage. Arab. سُوَيَّة, which I formerly compared, signifies rather a coverlet than a vail. Possibly we ought to read מסוכה (מְסוּכָה, מְסֻכָּה), a covering, a vail.

מְסוּכָה f. i. q. מְשׂוּכָה *a hedge, thorn-hedge*, Mic. 7:4; from the root שׂוּךְ to hedge, to fence around.

מַסָּח m. (from the root נָסַח), *removing away, keeping off*, 2 Ki. 11:6.

מִסְחָר m. (from the root סָחַר), *traffic, merchandise*, 1 Ki. 10:15.

מָסַךְ TO MIX, TO MINGLE, i. q. מָזַג. (This root is very widely extended, not only in the Phœnicio-Shemitic languages, but also in the Indo-Germanic and Slavonic languages. See Arab. ماش, مزج, مشج Med. Ye, to mix, مسماس, مسمسة mixture; Germ. Mischmasch; Aram. ܡܙܓ, מְזַג, מְזַךְ; Sanscr. *maksh* and *misr;* Pers. آميزيدن and آميختن; Gr. μίσγω; Lat. *misceo;* Polish *mieszam;* Bohem. *smisseti;* Engl. *to mash, to mix;* Germ. mischen.) Ps. 102:10; Isa. 19:14, יְהוָה מָסַךְ בְּקִרְבָּהּ רוּחַ עִוְעִים "Jehovah has mingled in her midst a spirit of perversities;" i. e. Jehovah has sent upon them a perverse disposition. Specially to mix wine, i. e. to spice it, Prov. 9:2, 5; Isa. 5:22.

Hence מִמְסָךְ and—

מֶסֶךְ m. *wine mixed* with spices, Psa. 75:9, i. q. מֶזֶג which see.

מָסָךְ m. constr. מְסַךְ (from the root סָכַךְ), *a covering*, 2 Sam. 17:19; specially used of the vail before the gate of the holy tent, Exod. 26:36, sq.; 39:38; 40:5; and of the court, Exod. 35:17; 39:40; called more fully פָּרֹכֶת הַמָּסָךְ Exod. 35:12; 39:34; 40:21. Isa. 22:8, וַיְגַל אֵת מָסַךְ יְהוּדָה "and the vail of Judah shall be uncovered," i. e. Judah shall be exposed to shame; an image taken from a virgin, whose vail has been taken away by outrageous and violent men. The same figure is used in Arabic; see Schult. Origg. Hebr. § 258.

מְסֻכָּה f. (from the root סָכַךְ), *a covering*, Eze. 28:13.

I. מַסֵּכָה f. (from the root נָסַךְ No. I).—(1) *the casting* of metal. עֵגֶל מַסֵּכָה a calf cast (of metal), Exod. 32:4, 8. אֱלֹהֵי מַסֵּכָה the cast images of gods, Ex. 34:17. Specially *a molten image*, Deut. 9:12; Jud. 17:3, 4.

(2) σπονδή, *a league*, Isa. 30:1.

II. מַסֵּכָה f. (from the root נָסַךְ No. II), *a covering*, Isa. 25:7.

מִסְכֵּן m. (from the root סָכַן No. 4, to be poor), *poor, wretched*, Eccl. 4:13; 9:15, 16. Arabic مِسْكِين, مَسْكِين; Æthiop. ምስኪን:, whence a new verb ተመስከነ: to be poor, מַסְכֵּן, ܡܣܟܶܢ to make poor. Many modern languages have adopted this word (prob. from the Arabic), as the Ital. *meschino, meschinello;* Portuguese, *mesquinho*, subst. *mesquinhez;* French, *mesquin*, subst. *mesquinerie*. Hence—

מִסְכֵּנֻת f. *poverty, misery*, Deut. 8:9; see the preceding word.

מִסְכְּנוֹת plur. f. *storehouses, granaries*, by a transposition of the letters for מִכְנָסוֹת, from the root כָּנַס which see, Ex. 1:11; 1 Ki. 9:19; 2 Chr. 8:4.

מַסֶּכֶת f. (from the root נָסַךְ No. II, i. q. نسج to weave), *threads, web* of a weaver, Jud. 16:13, 14

מְסִלָּה f. (from the root סָלַל)—(1) *a way cast up, embanked, highway;* hence *a public way,* Jud. 20:31, 32; 1 Sa. 6:12; Isa. 40:3. Applied to course of life, Pro. 16:17; Ps. 84:6.

(2) *a ladder, steps,* i.q. סֻלָּם. 2 Ch. 9:11.

מַסְלוּל m. (from the root סָלַל), *a way embanked,* i. e. a public, a great road, Isa. 35:8.

מַסְמֵר only in pl. מַסְמְרִים Isa. 41:7, מִסְמְרִים 1 Ch. 22:3, and מַסְמְרוֹת 2 Chron. 3:9; Jer. 10:4, *nails;* comp. Arab. مسمار a nail. Root סָמַר. [Once written with שׂ Ecc. 12:11.]

מָסַס TO MELT, TO FLOW DOWN, TO WASTE AWAY. In Kal once found, used of a sick person wasting away, Isa. 10:18. (Kindred roots are מָסָה, מָאַס No. II; see also ماث to dissolve, to macerate in water, and the words given under מַי.)

NIPHAL נָמַס, in pause נָמָס, fut. יִמַּס, inf. הִמֵּס—(1) *to be melted,* used of the manna, Ex. 16:21; of wax, Psal. 68:3; by hyperb. of mountains melting with blood, Isa. 34:3.—Jud. 15:14, "his bands melted from off his hands," i. e. fell from his hands as if loosed. Used of cattle when sick, 1 Sa. 15:9.

(2) *to become faint.*—(*a*) *with fear, terror,* 2 Sam. 17:10; often used of the heart, Deut. 20:8; Josh. 2:11; 5:1 The original force of the expression is retained in the following, Josh. 7:5, "the heart of the people melted, וַיְהִי לְמָיִם and became water.—(*b*) with sorrow, grief, Psa. 22:15; 112:10; compare Ovid. ex Ponto, i. 2, 57, "*sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet.*"

HIPHIL, causat. of Niphal No. 2, *a, to make fearful,* Deu. 1:28.

Derivatives, מָס, תֶּמֶס; comp. also מַסָּה, which I refer however to another root.

מַסָּע *a weapon, an arrow, a dart,* Job 41:18. Arab. منزع id. from the root نزع to draw an arrow in a bow, Koran, lxxix. 1; the letters ס and ז being interchanged.

מַסָּע m. (from the root נָסַע)—(1) *a quarry,* see the root, Hiphil No. 1. 1 Ki. 6:7, אֶבֶן שְׁלֵמָה מַסָּע "whole stones (not hewn), from the quarry." LXX. λίθοις ἀκροτόμοις ἀργοῖς. Vulg. incorrectly *lapides dolati.*

[מַסָּע, separated in Thes.]

(2) *breaking up, departure of a camp,* prop. of a Nomadic host (see נָסַע No. 2); hence also applied to single individuals, Deu. 10:11, לְמַסַּע לִפְנֵי הָעָם "to go out before the people." Num. 10:2, לְמַסַּע אֶת־הַמַּחֲנוֹת "for the departure of the camp." Subst. *a journey,* Ex. 40:38; Nu. 10:6; *a station on a journey,* Exod. 17:1, לְמַסְעֵיהֶם "according to their stations." Nu. 10:6, 12.

מִסְעָד m. (from the root סָעַד) *a prop, a stay,* 1 Ki. 10:12.

מִסְפֵּד m. const. מִסְפַּד with suff. מִסְפְּדִי (from the root סָפַד) *wailing, lamentation,* Gen. 50:10; Am 5:16, 17.

מִסְפּוֹא m. (from the Chaldee root סְפָא Pe. and Aph. to feed); *fodder* for cattle, Gen. 24:25, 32; 42:27; 43:24.

מִסְפַּחַת f. i. q. סַפַּחַת (which see) *scurf, scab,* a place in the body affected by a scab, Lev. 13:6, 7, 8.

מִסְפָּחוֹת pl. f. *cushions, quilts, coverlets,* so called from being spread out, see the root סָפַח No. 3. Ezek. 13:18, 21. Symm. ὑπαυχένια. Vulg. *cervicalia.*

מִסְפָּר m. (from the root סָפַר)—(1) *narration* (compare the verb in Pi.) Jud. 7:15.

(2) *number,* Nu. 1:2; 9:20; and so frequently. Sometimes in the acc. it is put adverbially for *according to the number.* Ex. 16:16, מִסְפַּר נַפְשֹׁתֵיכֶם "according to the number of your souls." Job 1:5. Elsewhere (as the Gr. ἀριθμῷ, ἀριθμόν) it is added pleonastically to numerals. 2 Samuel 21:20, עֶשְׂרִים וְאַרְבַּע מִסְפָּר "twenty-four in number" (24 an der Zahl).—אֵין מִסְפָּר Gen. 41:49; לְאֵין מִסְפָּר 1 Chron. 22:4, and עַד־אֵין מִסְפָּר Job 5:9; 9:10; *without number,* i. e. *innumerable.* On the contrary מְתֵי מִסְפָּר, אַנְשֵׁי מִסְפָּר *men of number,* are *a few,* such as can be easily numbered, Gen. 34:30; Deu. 4:27; Psalm 105:12; Jer. 44:28; 1 Chron. 16:19; and in apposit. יָמִים מִסְפָּר *the days,* which are *a number,* i. e. can be numbered, *a few,* Nu. 9:20. (Similarly ايام معدودات numbered days, i. e. a few, Koran ii. 180; but see the interpreters.) In Deu. 33:6, in the words וִיהִי מְתָיו מִסְפָּר the particle of negation must be repeated from what has preceded, and the rendering is, "and let (not) his men be **a number,**" i. e. let them be many, innumerable.

(3) [*Mispar*], pr. n. m. Ezr. 2:2; for which there is מִסְפֶּרֶת Neh. 7:7.

מִסְפֶּרֶת [*Mispereth*], see מִסְפָּר No. 3.

מָסַר a root which occurs twice, and is both doubtful and obscure, which I consider however to have had the same meaning as מָזַר and נָזַר TO SEPARATE, TO SEPARATE ONESELF. Hence in Kal, Nu. 31:16, לִמְסָר מַעַל בַּיהוָֹה "to turn aside perfidiously from Jehovah," i. q. לִמְעֹל מַעַל, which is found in the parallel places, Nu. 5:6; 2 Ch. 36:14; Ezek. 14:13; unless indeed this be the true reading in this passage. Others render "to dare a defection from Jehovah;" compare Syr. ܡܣܪ to dare, to undertake to do anything. In a very different context it is found in—

Niphal, Nu. 31:5, וַיִּמָּסְרוּ מֵאַלְפֵי יִשׂ׳ אֶלֶף לַמַּטֶּה "and there were separated out of the tribes of Israel a thousand out of each tribe," as well rendered by Saadiah. More freely Onk. and Syr. *were chosen.* LXX. *ἐξηρίθμησαν*, reading perhaps וַיִּסָּפְרוּ, or by the Samaritan usage, in which מסר is i. q. Heb. פָּקַד.

Talm. מסר is *to deliver, to betray*, Syr. Ethp. *to accuse*, both of which meanings are unsuitable in these passages.

מָסֹרֶת f. contr. for מַאֲסֹרֶת (from the root אָסַר) *a bond*, Eze. 20:37.

מֹסָר i. q. מוּסָר *admonition, discipline, instruction*, Job 33:16, from the root יָסַר.

מִסְתּוֹר m. (from the root סָתַר) *a hiding-place, refuge*, Isa. 4:6.

מִסְתָּר m. *a hiding-place*, spec. used of the place of an ambush, Ps. 10:9; 17:12; Lam. 3:10.

מַעְבָד m. Ch. *work*, i. q. Heb. פֹּעַל, מַעֲשֶׂה, Daniel 4:34; from the Ch. root עֲבַד *to do, to make.* Found once by a Chaldaism in the Hebrew text, Job 34:25.

מַעֲבֶה m. (from the root עָבָה) *density, compactness*, 1 Kings 7:46, בְּמַעֲבֵה הָאֲדָמָה "in the compact soil."

מַעֲבָר m. (from the root עָבַר)—(1) *a passing over, going on*, Isa. 30:32, כֹּל מַעֲבַר מַטֵּה מוּסָדָה וְגוֹ׳ pr. "all the passing over of the decreed rod...... (is) with timbrels," i. e. wherever the rod passes (and smites) there the timbrels sound.

(2) *a place of passing over*—(*a*) *the ford* of a river, Gen. 32:23.—(*b*) a narrow valley, *a pass* of the mountains, 1 Sa. 13:23.—The fem. is—

מַעְבָּרָה f. pl. מַעְבָּרוֹת, and מַעְבְּרוֹת (this latter absol. Josh. 2:7; from מַעְבֶּרֶת, and const. Jud. 3:28), i. q. מַעֲבָר No. 2.—(*a*) *a ford*, Isa. 16:2.—(*b*) *a pass of the mountains*, Isa. 10:29.

מַעְגָּל m. pl. ־ִים and ־וֹת (from the root עָגַל to roll) —(1) *a track*, or *rut* in which the wheels revolve, Ps. 65:12.

(2) *a way*, Ps. 140:6; Prov. 2:18. Often metaph. (like נְתִיבָה, דֶּרֶךְ) used of *course of action*, Psalm 23:3; Prov. 2:9, 15; 4:26.

מַעְגָּל m. 1 Sa. 26:5, 7, and **מַעְגָּלָה** fem. (denom. from עֲגָלָה a wagon), *a wagon rampart*, a fortification constructed of the wagons and other baggage of the army, 1 Sa. 17:20.

מָעַד TO WAVER, TO TOTTER. Psalm 18:37; 26:1; 37:31; Job 12:5, מוֹעֲדֵי רָגֶל "whose foot tottereth." Pro. 25:19, רֶגֶל מוּעָדֶת "a tottering foot," for מוֹעֶדֶת, ו shortened into ּ, compare Lehrg. p. 309. Others take מוּעֶדֶת as an abstr. noun, *a tottering*, of the form עוּגָב, סוּגַר, in fem.

Hiphil, *to cause to totter*, or *shake*, Ps. 69:24.

מַעַדַי (for מַעֲדֶה "ornament"), [*Maadai*], pr. n. m. Ezr. 10:34.

מַעַדְיָה (for מַעֲדְיָה "ornament of Jehovah"), [*Maadiah*], pr. n. m. Neh. 12:5; for which there is מוֹעַדְיָה ("festival of Jehovah"), verse 17. The two places will perfectly accord, if the first be read מֹעַדְיָה.

I. **מַעֲדָן** only in plur. מַעֲדַנִּים, מַעֲדַנִּים Jer. 51:34 [In Thes. this reference is removed to עָדַן; The form actually occurring in the passage is מֵעֲדָנָי]; and מַעֲדַנּוֹת 1 Sa. 15:32 (from the root עָדַן).

(1) *delight, joy*, Prov. 29:17. Adv. *with joy*, joyfully, cheerfully, 1 Sa. 15:32.

(2) *delicate food, dainties*, Gen. 49:20; Lam. 4:5.

II. **מַעֲדַנּוֹת** m. *bonds;* by transposition of the letters for מַעֲנַדּוֹת, from the root עָנַד to bind. Job 38:31, מַעֲדַנּוֹת כִּימָה "the bands of the Pleiades;" see כִּימָה.

מַעְדֵּר m. (from the root עָדַר) *a hoe*, Isa. 7:25.

מָעָה an unused root, which appears to have had the meaning of *flowing down, softness*, like the cogn. מוּא, ماع, ماه, ماى, מוג see under מִי p. CCCCLXVIII, A. Hence—

מֵעָה (Arabic sing. معى) only in plural, (A), מֵעִים constr. מְעֵי, with suff. מֵעַי, and also מְעֵיהֶם (for מְעֵיהֶם), Eze. 7:19—(1) *intestines*, יָצָא מִמְּעֵי פ׳ to come forth from any one's bowels, to be descended from any one, Gen. 15:4, (25:23); 2 Sa. 7:12; 16:11

(2) *the belly*, Jonah 2:1; specially used *of the womb*. Genesis 25:23; Ruth 1:11, הַעוֹד־לִי בָנִים בְּמֵעַי "are there yet sons in my womb?" מִמְּעֵי אִמִּי "from my mother's womb," Isa. 49:1; Psalm 71:6. Once used of the external belly, Cant. 5:14 (comp. Dan. 2:32).

(3) *the breast, the heart*, figuratively, *the inmost soul*. Job 30:27; Lam. 1:20; Cant. 5:4; Isaiah 16:11; Psalm 40:9, תּוֹרָתְךָ בְּתוֹךְ מֵעָי "thy law is in the midst of my bowels," i.e. set deeply in my soul. Compare רַחֲמִים.

(B) מְעוֹת *the bowels*. So in the difficult passage, Isa. 48:19, which I would thus explain, "thy seed shall be as the sand, וְצֶאֱצָאֵי מֵעֶיךָ כִּמְעֹתָיו and the offspring of thy bowels like (that of) its bowels," sc. of the sea (verse 18); for the more full כְּצֶאֱצָאֵי מְעוֹתָיו, i.e. as the fishes of the sea sprung up in its bowels. מְעוֹת is i.q. מֵעִים, but the feminine form indicates a figurative use. Ill rendered by the ancient versions כִּמְעֹתָיו *as its small stones*, sc. of sand, which is commonly defended by comparing Chaldee מְעָא a small coin, obolus (perhaps a small stone), and the Arabic مَاعِغَةٌ, which denotes *a scruple of conscience*, not *a small stone*.

מְעָה or **מְעָא** Chald. only in pl. i.q. Hebr. מֵעִים A, 2, *the belly*, here *the external*, Dan. 2:32.

מָעוֹג m. i.q. עֻגָּה *a cake*, 1 Ki. 17:12; compare verse 13. Ps. 35:16, לַעֲגֵי מָעוֹג "cake-buffoons," parasites, see לָעַג.

מָעוֹז more rarely מָעֹז (with Kametz impure) suff. מָעֻזִּי, מָעוּזִּי, pl. מָעֻזִּים (from the root עָזַז to be strong), m. *a strong* or *fortified place, a defence, a fortress*, Jud. 6:26; Dan. 11:7, 10, etc. עָרֵי מָעוֹז fortified cities. Isaiah 17:9; 23:4, מָעוֹז הַיָּם "the fortress of the sea," i.e. Tyre. Eze. 30:15, אֱלֹהֵי מָעֻזִּים "the God of fortresses;" Dan. 11:38; used of some Syrian deity obtruded on the Jews, by Antiochus Epiphanes, perhaps *Mars*. [This entirely turns on the question whether the prophecy relates really to Antiochus Epiphanes.] Figuratively, Psa. 60:9, "Ephraim (is) מָעוֹז רֹאשִׁי the defence of my head," i.e. my helmet. Prov. 10:29, "the way of God (is) the defence of the upright," i.e. religion, piety. Used of a refuge, Isa. 25:4; figuratively, of Jehovah, Psa. 37:39; 43:2. As to the form מָעֻזְּנֶיהָ see the Etym. Ind.

מָעוֹךְ (perhaps "oppression," from the root מָעַךְ, ["a girdle of the breast?"]), [*Maoch*], pr. n. m. 1 Sa. 27:2· compare מַעֲכָה No. 2, *a*.

מָעוֹן m. (from the root עוּן) pl. מְעוֹנִים 1 Ch. 4:41

(1) *a dwelling*—(*a*) of God, used of the temple, Ps. 26:8; of heaven, Ps. 68:6; Deu. 26:15.—(*b*) of wild beasts, *a den*, Nah. 2:12; Jer. 9:10; 10:22; 51:37. Acc. in one's dwelling, like בַּיִת at home, 1 Sa. 2:29, 32. Used of a *refuge*, Ps. 90:1.

(2) [*Maon*], pr. n.—(*a*) of a town in the tribe of Judah, Josh. 15:55; 1 Sam. 25:2, in the vicinity of which was מִדְבַּר־מָעוֹן 1 Sa. 23:24, 25.—(*b*) of an Arabian tribe, in Jud. 10:12 connected with the Amalekites, Sidonians, and Philistines, in 2 Ch. 26:7 with the Arabs, properly so called; plur. מְעוּנִים 2 Ch. loc. cit.; and 1 Ch. 4:41 קרי. There still exists *Maân* (معان), a town with a fortress in Arabia Petræa, by the south of the Dead Sea; See Seetzen, in v. Zach's Monatl. Corresp. xviii. p. 382; and Burckhardt's Travels in Syria, p. 724, German trans.; and my notes, p. 1069. The Minæi of Arabia are altogether different from these, as was shewn by Bochart, Phaleg. ii. 23. [This place appears rather to be Ma'in معين in the south of Judea, Rob. ii. 193.]—(*c*) m. 1 Ch. 2:45.

מָעוֹן see בֵּית בַּעַל מְעוֹן.

מְעוֹנָה & **מְעֹנָה** f. of the preceding, *habitation*, Jer. 21:13—(*a*) of Jehovah, the temple, Psa. 76:3. —(*b*) of wild beasts, *a cave*, Ps. 104:22; Am. 3:4. —(*c*) *an asylum, a refuge*, Deu. 33:27.

מְעוּנִים m. [*Mehunim, Meunim*], pr. n.—(1) see מָעוֹן No. 2, *b*.—(2) Ezr. 2:50; Neh. 7:52.

מְעוֹנֹתַי (for מְעֹנֹתְיָה "habitations of Jehovah" ["my habitations"]), [*Mehonothai*], pr. n. m. 1 Ch. 4:14.

מָעוּף m. *darkness*, Isa. 8:22; from the root עוּף.

מָעוֹר m. plur. מְעוֹרִים *pudenda*, Hab. 2:15; from the root עור No. II, Arab. عار i. q. עָרָה, عرى to be naked.

מָעֹז see מָעוֹז.

מַעֲשֵׂיָה & **מַעֲשֵׂיָהוּ** ("consolation of Jehovah" from the root עָזָה عزى), [*Maasiah*], pr. n. m. 1 Ch. 24:18; Neh. 10:9.

מָעַט—(1) Arabic معط to be smooth naked, hence TO BE POLISHED, SHARP; see מָרַט; transp. معط prob. to scrape, to scrape off (comp. معس to rub, also מָרַט, since ע and ר are kindred letters to each other), whence מְעַט prop. a scraping, scrap (ein Span Spänchen), hence a little. Hence comes the denom.—

(2) *to be little, few.* Lev. 25:16, לְפִי מְעֹט הַשָּׁנִים "according to the fewness of the years," Ex. 12:4; Neh. 9:32; also *to be made few, to be diminished,* Ps. 107:39; Isa. 21:17; Pro. 13:11.

Piel מִעֵט intrans. i. q. Kal, Ecc. 12:3.

Hiphil, הִמְעִיט—(1) *to make few, to diminish,* Levit. 25:16; Num. 26:54; 33:54; Jerem. 10:24, פֶּן־תַּמְעִטֵנִי "lest thou makest me (the people) few," or "diminishest;" Eze. 29:15.

(2) *to make,* or *do* anything *a little,* or *in a slight degree* (etwas in geringer Menge, in geringem Maaße thun). Num. 11:32, הַמַּמְעִיט אָסַף עֲשָׂרָה חֳמָרִים "he who had (gathered) a little, had gathered ten homers." Exod. 16:17, 18; 2 Ki. 4:3, "borrow empty vessels אַל־תַּמְעִיטִי sc. לִשְׁאֹל (borrow) not a few." Specially *to give few,* Num. 35:8; Exod. 30:15. [Hence the following words.]

מְעַט, once מְעָט 2 Chron. 12:7, pr. a scraping (see the root, No. 1). Hence *a little.* Construed—

(*a*) as a substantive, followed by a genit. of the noun מְעַט מַיִם *paulum aquæ,* a little water, Gen. 18:4; 24:17, 43. מְעַט אֹכֶל a little food, Gen. 43:2; as else put after in the genitive, as מְתֵי מְעָט a few men, Deu. 26:5. עֵזֶר מְעָט a little help, Dan. 11:34. It is also joined with nouns by apposition. Isa. 10:7, גּוֹיִם לֹא מְעָט "nations not a little," i. e. not a few; here, by litotes, many.

(*b*) as an adverb, *a little,* Ps. 8:6; of time, *a little while, for a little,* Ruth 2:7; Psa. 37:10; *shortly, presently,* Hosea 8:10; Hagg. 2:6; of space, *a little,* 2 Sam. 16:1. מְעַט מְעַט *peu à peu, little by little,* Exod. 23:30; Deut. 7:22. הַמְעַט מִכֶּם is it but *a small thing to you?* Num. 16:9; Eze. 16:20, הַמְעַט מִתַּזְנוּתָיִךְ "was this of thy whoredoms but little?" Rarely—

(*c*) it stands as an adjective, *small, few,* Num. 13:18; 26:54; plur. מְעַטִּים a few, Ps. 109:8; Ecc. 5:1.

With Caph prefixed.—(1) *nearly, almost, within a little,* Gen. 26:10; Ps. 73:2; 119:87.

(2) *shortly,* Psa. 81:15; 94:17; *quickly, suddenly,* Psalm 2:12; Job 32:22. כִּמְעַט שֶׁ׳ shortly that, for *scarcely,* Cant. 3:4; comp. כְּ let. B, No. 3.

(3) i. q. מְעַט but intensive; *very little* (see כְּ B, No. 4), ὅσον ὀλίγον, Prov. 10:20; 1 Chron. 16:19, "a few men (even) כִּמְעַט very few;" Psa. 105:12; *very little,* 2 Sam. 19:37.

מְעֹטָה f. מְעֻטָּה adj., Eze. 21:20; *smooth,* and hence *polished, sharp* (of a sword), i. q. מָרוּט verses 15, 16; see the root מָעַט No. 1.

מַעֲטֶה m. (from the root עָטָה) *a vail, a garment,* Isa. 61:3.

מַעֲטָפָה f. (from the root עָטַף No. I), *a cloak,* or rather *a large tunic* put over the one commonly worn, reaching to the hands and feet; compare מְעִיל, Arabic عطاف and معطف id. Isaiah 3:22. See Schrœder, De Vest. Mul. Hebr. p. 235.

מְעִי m. *a heap of ruins, ruins,* i. q. עִי, for מְעִי, from the root עָוָה, Isa. 17:1. The prophet used an unaccustomed form in order to allude to the preceding מֵעִיר.

מָעַי (perhaps "σπλαγχνιζόμενος;" comp. מֵעֶה), [*Maai*], pr. n. m., Neh. 12:36.

מְעִיל m. *an upper garment;* an exterior tunic, wide and long, reaching to the ancles, but without sleeves; see 2 Sa. 13:18; compare Braun. De Vest. Sacerd. II. 5; Schrœder, De Vest. Mulierum, Hebr. p. 267; Hartmann's Hebräerin, vol. iii., p. 512. It was worn by women (2 Sam. loc. cit.); by men of birth and rank, Job 1:20; 2:12; by kings, 1 Sa. 15:27; 18:4; 24:5, 12; by priests, 1 Sam. 28:14; specially by the high priest, with the ephod put over it, whence מְעִיל הָאֵפוֹד Ex. 28:31; 39:22. (The origin is not clear. It is not, however, improbable that the root מָעַל had the primary power of *covering;* hence of *acting covertly,* astutely, perfidiously; compare בָּגַד No. 1, and the remarks there made.)

מֵעִים and Chald. מְעִין *bowels,* see מֵעֶה.

מַעְיָן constr. מַעְיַן and poet. with Vav parag. מַעְיְנוֹ Ps. 114:8; with suff. מַעְיָנוֹ Hos. 13:15; plur. מַעְיָנִים constr. מַעְיְנֵי, and מַעְיָנוֹת, constr. מַעְיְנוֹת m. denom. from עַיִן with Mem formative.

(1) *a place irrigated with fountains,* Ps. 84:7 (compare as to this place under the word בָּכָא).

(2) *a fountain* itself, i. q. עַיִן (Syr. ܡܥܝܢܐ id.) Gen. 7:11; 8:2. Metaph. it appears to indicate the greatest joy, pleasure, delight, Ps. 87:7.

מְעִינִים 1 Ch. 4:41 כתיב i.q. מְעוּנִים, see מָעוֹן 2, *b.*

מָעַךְ TO PRESS, TO PRESS UPON. Part. pass. מָעוּךְ an animal castrated *by pressing* or *bruising the testicles,* Lev. 22:24. 1 Sa. 26:7, חֲנִיתוֹ מְעוּכָה־בָאָרֶץ "his spear was pressed into (i. e. fixed in) the ground."

Pual, *to be pressed,* used of the breasts immodestly pressed, Eze. 23:3. Hence pr. n. מָעוֹךְ, and—

מַעֲכָה & מַעֲכַת Josh. 13:13 ("oppression"), [*Maachah*], pr. n.—(1) of a town and region at the foot of Hermon, near Geshur, a district of Syria (see גְּשׁוּר and גְּשׁוּרִי No. 1), 2 Sam. 10:6, 8; Deut. 3:14. Hence the neighbouring tract of Syria was called אֲרַם מַעֲכָה 1 Ch. 19:6. Gent. noun מַעֲכָתִי Deu. 3:14; Josh. 12:5; 13:11; 2 Ki. 25:23. Comp. בֵּית מַעֲכָה and אָבֵל בֵּית מַעֲכָה.

(2) of several men—(*a*) 1 Ki. 2:39; 1 Ch. 11:43; 27:16; called also מָעוֹךְ, which see.—(*b*) Gen. 22:24; where however the sex is doubtful;—and of women, as—(*c*) the wife of Rehoboam, 1 Ki. 15:2; 10:13; 2 Chron. 11:20; called also, 13:2, מִיכָיָהוּ.—(*d*) 2 Sa. 3:3.—(*e*) 1 Ch. 2:48.—(*f*) 1 Ch. 7:15, 16.

מָעַל fut. יִמְעַל Pro. 16:10, and יִמְעֹל Lev. 5:15.

(1) TO ACT TREACHEROUSLY, TO BE FAITHLESS, Pro. 16:10; 2 Ch. 26:18; 29:6, 19; Neh. 1:8. מָעַל בַּיהוָֹה to sin against Jehovah, to turn aside from him, Deut. 32:51; often in this phrase, מָעַל מַעַל בַּיהוָֹה 1 Ch. 5:25; 10:13; 2 Ch. 12:2.

(2) followed by בְּ of the thing, *to take* anything *by stealth*, Josh. 7:1; 22:20; 1 Ch. 2:7. (Simonis compares مغل to whisper, to backbite; the idea of which is too foreign to this verb; and مغالة perfidy, fraud; which is from the root غال. The signification No. 2, is more closely resembled by معل to seize, to take by stealth. The primary signification of the root seems to be that of *covering;* whence מְעִיל; hence *to act covertly*, unless indeed it be regarded that מָעַל is a secondary root, taken from the noun מַעַל *the upmost* (compare under נַחַת, שַׁחַת), prop. therefore, *to be over* or *above* anything, *to possess, to have in one's power*, den Oberherrn machen, sich bemächtigen; compare Æthiop. of similar origin, መዐለ: to tyrannise, to rebel; and also the Hebrew בָּעַל.) [This latter conjectural formation is rejected in Thes.]

Hence מְעִיל, and—

I. מַעַל masc. *perfidy*, *treachery* (against God), *sin*, Job 21:34; elsewhere only in the phrase מָעַל מַעַל בְּ, see the examples cited above.

II. מַעַל masc. (formed from מַעֲלָה, from the root עָלָה), prop. *higher*, *the higher part;* hence as an adv. *above*. (This word may be suspected to be the same as מַעַל No. I, see the etymological note on the root מָעַל.)

Only found with the prefixes and affixes—

(1) מִמַּעַל *from above*, Isaiah 45:8, and *above* (comp. מִן No. 3, *c*), Deu. 5:8; Am. 2:9; Job 18:16. Followed by לְ, מִמַּעַל לְ—(*a*) *above*, *upon* (oberhalb von etwas), as Gen. 22:9, מִמַּעַל לָעֵצִים "upon the wood." Dan. 12:6, מִמַּעַל לְמֵימֵי הַיְאֹר "upon the water of the river."—(*b*) *near*, *by*, Isa. 6:2, "the seraphs stood מִמַּעַל לוֹ," LXX. κύκλῳ αὐτοῦ. Comp. עַל used of people accompanying a leader, Ex. 18:13. 14; Jud. 3:19; especially Job 1:6.

(2) with ה local, מַעְלָה—(*a*) *upwards*, 1 Ki. 7:31 מַעְלָה מַעְלָה upwards more and more, Deu. 28:43.—(*b*) *farther*, *more*, 1 Sa. 9:2; used especially of time, Nu. 1:20; also, *onward*, 1 Sa. 16:13.

(3) לְמַעְלָה—(*a*) *upwards*, Isa. 7:11; Ecc. 3:21; Ezek. 1:27. לְמַעְלָה לְמַעְלָה 41:7. Followed by a noun, Ezra 9:6, לְמַעְלָה רֹאשׁ "over the head."—(*b*) *beyond*, 1 Ch. 23:27; 2 Ch. 31:17. Opp. to לְמַטָּה. לְמַעְלָה מִן over any thing, i. e. *besides* that which, 1 Ch. 29:3. עַד־לְמַעְלָה unto a high degree, i. e. *in a higher degree, exceedingly*, 2 Chron. 16:12, 17:12; 26:8.

(4) מִלְמַעְלָה *from above*, Gen. 6:16; 7:20; Ex. 25:21; 26:14; 36:19; Josh. 3:13, 16.

מֶעָל Chald. plur. מֶעָלִין *the place of entrance*, i.e. *setting* (of the sun), Dan. 6:15; from the root עֲלַל, to enter.

מֵעַל see עַל.

מֹעַל masc. Neh. 8:6, *lifting up;* formed from מַעֲלָה, מֹעֲלָה from the root עָלָה.

מַעֲלֶה m. (from the root עָלָה)—(1) *an ascent*, a place by which one goes up, Neh. 12:37. With suff. מַעֲלָיו its ascent (sing. compare Hebr. Gramm. § 90, 9), Eze. 40:31.

(2) *a lofty place*—(*a*) *a stage, a platform*, Neh. 9:4.—(*b*) *an acclivity, a hill*. בְּמַעֲלֵה הָעִיר 1 Sa. 9:11; מַעֲלֵה הַזֵּיתִים the acclivity or mount of Olives, 2 Sam. 15:30; מַעֲלֵה אֲדֻמִּים Josh. 15:7; 18:17, on the borders of the tribes of Judah and Benjamin, מַעֲלֵה עַקְרַבִּים ("the acclivity of scorpions"), Num. 34:4; Josh. 15:3, on the southern borders of Palestine.

מַעֲלָה fem.—(1) *ascent*, *going up*, to a higher region, Ezra 7:9. Metaph. מַעֲלוֹת רוּחֲכֶם the things which rise up in your mind, i. e. thoughts which pass through your mind, Eze. 11:5; compare the phrase עָלָה עַל־לֵב 38:10.

(2) *a step*, by which any one goes up. שֵׁשׁ מַעֲלוֹת six steps, 1 Ki. 10:19; Ezek. 40:26, 31, 34. Figura

tively—(*a*) ***the steps of a gnomon***, whence הַמַּעֲלוֹת is used of the ***gnomon*** or dial itself, divided into steps, **2** Ki. **20:9, 10, 11**; Isa. 38:8, according to the Targum, Symm., Jerome, and the Rabbins; where, others, following the LXX., Syr., and Jos. Antt. x. **11**, § **1**, understand steps of a flight.—(*b*) שִׁיר הַמַּעֲלוֹת ***a song of steps***, in the heading of fifteen psalms, Ps. **120**—**134**; which, as I judge, are so called because of the metre and rhythm found in most of them; the sense, as it were, goes on progressively; thus the first or last words of a preceding sentence are often repeated at the beginning of those that follow; e.g. Psa. **121**, (1) אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבוֹא עֶזְרִי (2) עֶזְרִי מֵעִם יְיָ... (3) ... אַל־יָנוּם שֹׁמְרֶךָ (4) הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל (5) יְהוָֹה שֹׁמְרֶךָ ... (7) יְהוָֹה יִשְׁמָרְךָ מִכָּל־רָע וגו׳ (Ps. 124:1) לוּלֵי יְיָ שֶׁהָיָה לָנוּ יֹאמַר־נָא יִשְׂרָאֵל (2) לוּלֵי יְיָ שֶׁהָיָה לָנוּ ... (3)—אֲזַי חַיִּים בְּלָעוּנוּ ... (4) אֲזַי הַמַּיִם שְׁטָפוּנוּ (5) אֲזַי עָבַר עַל נַפְשֵׁנוּ הַמַּיִם הַזֵּידוֹנִים Compare **122**:2, 3, 4; **123**:3, 4; **126**:2, 3; **29**:1, 2. The song of Deborah may be reckoned as one of the same kind; see Judges 5:3, 5, 6, 9, **12**, **19**, **20**, **21**, 23, 24, 27, 30. I have discussed this kind of rhythm at greater length in Ephemerid. Hal. **1812**, No. 205; which has been approved of by De Wette, Einl. in das A. T., p. 289; Winer, in Lex., etc. Bellermann considered these to be *trochaic* songs (Metrik der Hebräer, 1813, page 199, sqq.), against whom, I have discussed the question, Ephemerid. Hal. 1815, No. **11**; denying, altogether, that the Hebrews had any metrical prosody. Those are still farther from the truth who apply the title שִׁיר הַמַּעֲלוֹת to the subject matter of those Psalms, and render it ***songs of going up*** (see No. 1), and suppose them to have been sung by the Israelites returning from their exile (compare Ezr. **7:9**), or by those who went up to Jerusalem; for this subject is treated in only two of them (Psa. **122**, and **126**), and other subjects in all the rest.

(3) ***a lofty place***, 1 Ch. **17:17**; specially ***an upper room***, i. q. עֲלִיָּה Am. **9:6**.

מַעֲלִיל i. q. מַעֲלָל Zech. **1:4** כתיב.

מַעֲלָל (from the root עָלַל) only in plur. מַעֲלָלִים m. ***works***—(*a*) the illustrious deeds of God, Ps. **77:12**; 78:7.—(*b*) works of men, Zec. **1:6**; Jer. **7:5**; **11:18**; **21:14**. הֵיטִיב, הֵרַע מַעֲלָלִים to act well, or ill, Jer. 35:15; Mic. **3:4**.

מַעֲמָד m. (from the root עָמַד), ***standing, station***, ["***function***"], **1** Ki. **10:5**; Isa. **22:19**; **1** Ch. **23:28**; **2** Ch. 9 4.

מָעֳמָד pr. part. Hophal (from the root עָמַד), something ***firm, stable***, ["***ground to stand on***"], Ps 69:3.

מַעֲמָסָה f. (from the root עָמַס), ***a burden***, Zech **12:3**, "I will make Jerusalem אֶבֶן מַעֲמָסָה וגו׳ a stone of burden to all peoples." The meaning of this has been well illustrated by Jerome on the passage: "*Mos est in urbibus Palæstinæ, et usque hodie per omnem Judæam vetus consuetudo servatur, ut in viculis, oppidis et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro varietate virium sublevare, alii ad genua, alii usque ad umbilicum, alii ad humeros et caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes pondus extollant.*"

מַעֲמַקִּים m. pl. ***depths, deep places***, Isa. **51:10**; Ps. 69:3, from the root עָמַק.

מַעַן (for מַעֲנֶה, from the root עָנָה, عنى to designate by one's words, compare יַעַן), pr. subst. ***purpose, intent***, with pref. לְ, לְמַעַן; with suff. לְמַעֲנִי, לְמַעַנְךָ, לְמַעַנְכֶם always becoming a particle.

(A) prep. ***on account of***—

(**1**) used of the cause by which any one is moved, Ps. **48:12**, "let Mount Zion be glad ... לְמַעַן מִשְׁפָּטֶיךָ because of thy judgments;" Psa. 97:8; **122**:8. God is often said to have done something לְמַעַן דָּוִד עַבְדּוֹ for the sake of David his servant, i. e. on account of his memory and the promises given to him, Isa. 37:35; 1 Ki. **11:32**; **2** Ki. 8:19; **19**:34; לְמַעַן חַסְדּוֹ for his mercy's sake, i. e. because of his mercy being what it is, Ps. 6:5; 25:7; 44:27 (in the same sense is said כְּחַסְדְּךָ Ps. **25**:7; 51:3; 109:26); לְמַעַן שְׁמוֹ for his name's sake, what his name or character bids us to expect, (for God is regarded as being merciful, as has been well remarked by Winer), Psa. **23:3**; **25:11**; 31:4. This meaning of the expression is very clear from the following examples: Ps. 109:21, עֲשֵׂה אִתִּי לְמַעַן שְׁמֶךָ כִּי טוֹב חַסְדְּךָ "do with me according to thy name, for great is thy loving kindness;" Ps. **143:11**, לְמַעַן שִׁמְךָ יְיָ תְּחַיֵּנִי בְּצִדְקָתְךָ וגו׳ "for thy name's sake, O Jehovah, keep me alive, according to thy righteousness," or mercy. [?] But see another use of this phrase under letter *b*.—לְמַעַן צִדְקוֹ (God) "***for his righteousness' sake***," Isa **42:21**.

(**2**) used of purpose and intention, which any one has in view. לְמַעַנְכֶם on your account, i. e. for your welfare, for your benefit, Isa. **43**:14, compare 45:4; 63:17. לְמַעֲנִי on my account, for my sake, i. e. to vindicate my name, Isa. **43:25**; **48:11**; in this sense

there is said more explicitly לְמַעַן שְׁמִי ... וּ(לְמַעַן) תְּהִלָּתִי "because of my name ... and my glory," Isa. 48:9; compare לְמַעַן שְׁמֶךָ Ps. 79:9, which is immediately explained, עַל דְּבַר כְּבוֹד שְׁמֶךָ "on account of the glory of thy name," and 106:8, לְמַעַן שְׁמוֹ לְהוֹדִיעַ אֶת־ גְּבוּרָתוֹ "for his name's sake, that he might shew forth his power." There is a different sense of this phrase in 1 Ki. 8:41, "the stranger who comes from a land that is very far off לְמַעַן שְׁמֶךָ because of thy name," i. e. to see thy glory. In the Psalms God is not unfrequently said or besought to do something "because of his enemies" Ps. 8:3; or because of the enemies of the Psalmist, Ps. 5:9; 27:11; 69:19, i. e. that they may be put to shame, as though it were לְמַעַן יֵבֹשׁוּ.—Followed by an inf. with the intent that, Am. 2:7; Jer. 7:10; 44:8; Deut. 29:18. In some instances interpreters have preferred understanding לְמַעַן of the event, rather than of the intent, rendering it *so* (i. e. with the result) *that;* but in this way the force of the language is wantonly destroyed. The idea of purpose or intent is always to be preserved, Am. loc. cit. "a father and son go in unto the same girl (harlot) לְמַעַן חַלֵּל אֶת־שֵׁם קָדְשִׁי in order to profane my holy name," that is, with such atrocity and wantonness of wickedness do they advisedly, as it were, provoke the divine punishment; or, to use the Hebrew proverb, they draw punishment with cords of wickedness (Isaiah 5:18). Compare letter B, and see the observations of Fritzsche on the part. ἵνα, on Matth. p. 837.

(B) לְמַעַן אֲשֶׁר Gen. 18:19; Lev. 17:5; Nu. 17:5; Deu. 20:18; 27:3; Josh. 3:4; 2 Sa. 13:5, etc., and without אֲשֶׁר: לְמַעַן conj. *to the end that*, followed by a fut. Gen. 27:25; Ex. 4:5; Isa. 41:20; and so in all the instances. The following are some as to which doubts have been raised by interpreters. Gen. 18:19, כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה "for I have known (chosen) him (Abraham) that he may command," etc. see יָדַע No. 7, *b*. Isaiah 66:11, "be glad with Jerusalem לְמַעַן תִּינְקוּ וּשְׂבַעְתֶּם that ye may suck and be satisfied," etc. The meaning is, Declare yourselves as rejoicing with Jerusalem that ye may be admitted into fellowship of her joy and abundance. Hos. 8:4, "they make for themselves idols לְמַעַן יִכָּרֵת that they may be destroyed," they rush, as it were, prone to their own destruction. Ps. 30:12, "thou hast turned my mourning into dancing......13. that my heart may extol thee;" God is said to have done this. Isa. 28:13; 41:20; 44:9; Jer. 27:15; where some incorrectly understand לְמַעַן of the event, see a little above at the end of letter A. Τελικῶς are the words also to be taken, Ps. 51:6, "against thee only have I sinned ... לְמַעַן תִּצְדַּק בְּדָבְרֶךָ that thou mayest be just in thy sentence;" to this end have I sinned that thy justice may be shown forth. [Rather perhaps, I make the confession to this end, etc.]

מַעֲנֶה m. (from the root עָנָה)—(1) *reply, answer*, Job 32:3, 5; Proverbs 15:1, 23; hence—(*a*) *hearing* and *answering* of prayers, Prov. 16:1.—(*b*) *contradiction, refutation*, Job 32:3, 5.

(2) *purpose, intent*, whence the abbreviated מַעַן. Prov. 16:4; compare Arab. عنى to purpose.

מַעֲנָה f. (from the root עָנָה No. II. to labour hard), *a furrow*, Ps. 129:3 כתיב; 1 Sa. 14:14.

מַעֲנִית f. id. Ps. 129:3 קרי

מְעֹנָה f. *an abode*, see מְעוֹנָה.

מָעַץ an unused root; root معض *to be angry*, whence—

מַעַץ ("wrath") [*Maaz*], pr. n. m. 1 Ch. 2:27; compare אֲחִימַעַץ.

מַעֲצֵבָה f. (from the root עָצַב) *pain, affliction*, Isa. 50:11.

מַעֲצָד m. *an axe*, Isa. 44:12; Jer. 10:3. (Arab معضد id.). Root עָצַד.

מַעְצוֹר m. (from the root עָצַר) *restraint, hindrance*, 1 Sa. 14:6.

מַעְצָר m. (from the root עָצַר) *restraint*, Prov 25:28.

מַעֲקֶה m. (from the root עָקָה, Arab. عقا to hold back), *a parapet*, surrounding a flat roof, to hinder any one from falling off, Deu. 22:8.

מַעֲקַשִּׁים m. pl. (from the root עָקַשׁ) *tortuous things, tortuous ways*, Isa. 42:16.

מַעַר m. for מַעֲרָה (from the root עָרָה)—(1) *nakedness, pudenda*, i. q. עֶרְוָה Nah. 3:5.

(2) *a naked space*, i. e. *void space*. 1 Ki. 7:36, כְּמַעַר אִישׁ "for the space of each one" (of the borders).

I. **מַעֲרָב** m. (from the root עָרַב No. I. 2) *articles of merchandize*, which are interchanged, bartered. Ezekiel 27:9, 27, עֹרְבֵי מַעֲרָבֵךְ "those who exchange thy merchandize;" Ezek. 27:13, 17, 19, 27 (beginning), 33, 34. [In some of its occurrences it appears to mean "*a fair* or *market.*" Thes.]

II. **מַעֲרָב** m. (from the root עָרַב No. II), *the West*,

the part where the sun sets, Psalm 75:7; 103:12; 107:3; Isa. 43:5. [Found also with ה local, *westward*, 1 Ch. 26:30; and with prefix ל on the west, 2 Ch. 32:30.]

מַעֲרָבָה f. i. q. מַעֲרָב No. II., *the West*, Isaiah 45:6.

מַעֲרֶה m. (from the root עָרָה), *a naked place*, i.e. a plain or field devoid of trees, Jud. 20:33. Comp. Arab. عَرْوَةٌ that which surrounds a city; prop. a naked tract around it.

מַעֲרוֹת pl. f., 1 Sa. 17:23 כתיב, prob. an incorrect reading for מערכות, which is in קרי, unless perhaps we compare the Arab. عَرْوَةٌ a band of men.

מְעָרָה f. constr. מְעָרַת plur. מְעָרוֹת *a cave;* Arab. مَغَارَةٌ Gen. 19:30; 1 Sam. 24:4, 8; and frequently; from the root עור No. III. Josh. 13:4, some take as a pr. n. Vulg. *Maarah:* [E. V. *Mearah*].

מַעֲרִיץ m. (from the root עָרַץ part. Hiph.), *that which causes* reverential *fear*, Isa. 8:13.

מַעֲרָךְ m. (from the root עָרַךְ), *disposing, counsel*. Prov. 16:1, מַעַרְכֵי־לֵב "the counsels of the heart."

מַעֲרָכָה pl. מַעֲרָכוֹת f.—(1) *disposing, ranging in order*. נֵרוֹת הַמַּעֲרָכָה lamps ranged in order (of the holy candlestick), Exod. 39:37; specially—

(2) *a pile* of wood upon the altar, Jud. 6:26 (compare the verb, Gen. 22:9); of the shew-bread, Levit. 24:6.

(3) *a battle set in array*, 1 Sam. 4:16; 17:22, 48.

מַעֲרֶכֶת f.—(1) *a pile*, as of the shew-bread set before Jehovah in the temple, Levit. 24:6; whence לֶחֶם הַמַּעֲרֶכֶת in the later books, i. q. in the older, לֶחֶם הַפָּנִים Neh. 10:34, also without לֶחֶם 2 Chr. 2:3; also מַעֲרֶכֶת לֶחֶם 2 Ch. 13:11. שֻׁלְחַן הַמַּעֲרֶכֶת the table on which the loaves were placed, 2 Ch. 29:18.

(2) ["Plur."] *a battle set in array*, an army, 1 Sam. 17:8.

מַעֲרֻמִּים m. plur. *nakednesses*, for concr. *the naked*, 2 Chron. 28:15; from the root עָרַם No. I.

מַעֲרָצָה f. *sudden terror*, hence *violence*, Isa. 10:33; from the root עָרַץ *to terrify*.

מַעֲרָת (i. q. מַעֲרֶה, מַעַר "a place naked of trees"), [*Maarath*], pr. n. of a place in the mountains of Judah, Josh. 15:59.

מַעֲשֶׂה m. constr. מַעֲשֵׂה, with suff. מַעֲשֵׂהוּ, plur מַעֲשִׂים Gen. 20:9, etc.; and suff. מַעֲשַׂי Ecc. 2:4, 11; a form which is also used with a singular sense (see מַרְאֶה and Hebrew Gramm. § 90, 9, note); Ps. 45:2, מַעֲשֶׂיךָ plur. Ps. 66:3; 92:6; sing., Ex 23:12; מַעֲשָׂיו plur., Ps. 103:22; sing., 1 Sam. 19:4; מַעֲשֵׂיכֶם plur., and sing., Gen. 47:3.

(1) noun of action of the verb עָשָׂה, *that which any one makes* or *does*, das Thun, Geschäft. Gen. 47:3, מַה־מַּעֲשֵׂיכֶם "what is your business?" 1 Chr. 23:28, מַעֲשֵׂה עֲבֹדַת בֵּית הָאֱלֹהִים (Verrichtung des Tempeldienstes) "performance of the Temple service." Ex. 5:4, "why do ye call away the people מִמַּעֲשָׂיו from their business?" Eze. 46:1, יְמֵי הַמַּעֲשֶׂה "(six) days of business," work; opposed to the sabbath. Hence used of *the whole course of action*, almost i. q. דֶּרֶךְ. Ex. 23:24, לֹא תַעֲשֶׂה כְּמַעֲשֵׂיהֶם "thou shalt not act like them" (Gentiles); 18:20; Lev. 18:3; Mic. 6:16; Eccl. 4:3, "who has not seen אֶת־הַמַּעֲשֶׂה הָרָע אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ evil course of action under the sun." Absol. of an evil course of action, Job 33:17.

(2) *a deed, an action* (That)—(*a*) of God, Jud. 2:10; Ps. 86:8.—(*b*) of men (Handlung, That), chiefly in a bad sense. Gen. 44:15, מָה הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עֲשִׂיתֶם "what is this deed which ye have done?" Pl., Gen. 20:9; 1 Sa. 8:8; 2 Ki. 23:19; Ecc. 1:14. Absol. of *an evil deed*. 1 Sam. 20:19, בְּיוֹם הַמַּעֲשֶׂה "in the day of that deed," namely, when Saul sought to slay David. (Others take it to be, in the working day; opp. to the feast day.)

(3) *work*, which any one produces.—(*a*) of God. מַעֲשֵׂי יְדֵי יְיָ the things which God made with his hands, (fingers, Ps. 8:7), his works, (used of heaven, earth, animals), Psal. 8:7; 19:2; 103:22. In sing. מַעֲשֵׂה יְהוָה Isa. 5:19; 10:12; 28:21; Psal. 64:10; and מַעֲשֵׂה יְדֵי יְיָ Isa. 5:12; 29:23. Psa. 28:5, *work of God*, specially used of the judgment of God against the wicked; compare פֹּעַל.—(*b*) of men. מַעֲשֵׂה יְדֵי אָדָם the work of men's hands, often said of idols, Deu. 4:28; Ps. 115:4; 135:15. Specially used of artificial work, as מַעֲשֵׂה חֹשֵׁב work woven in many colours, damask, Ex. 26:1, 31; מַעֲשֵׂה רֶשֶׁת net work, Exod. 27:4. On the other hand, 2 Chron. 16:14, בְּמִרְקַחַת מַעֲשֶׂה with an artificial compound of spices. Once used of the *work* of a poet (ποίημα), Psalm 45:2.—Metaph. also of the *fruit* of anything. Isa. 32:17, מַעֲשֵׂה צְדָקָה שָׁלוֹם "the work (i.e. the fruit) of righteousness (is) peace."

(4) what is produced by labour, *property, goods*, i.q. מְלָאכָה No. 2. Isa. 26:12, כָּל־מַעֲשֵׂינוּ "all our

goods." Specially used of fruits, corn, etc., Exod. 23:16; of cattle, 1 Sa. 25:2.

מַעֲשַׂי (contr. for מַעֲשֵׂיָה "work of Jehovah"), [*Maasiai*], pr. n. m. 1 Ch. 9:12.

מַעֲשֵׂיָה & מַעֲשֵׂיָהוּ ("work of Jehovah"), [*Maaseiah*], pr. n. of several men, Jer. 21:1 (comp. 37:3); 29:21; 35:4; 1 Ch. 15:18, 20; 2 Ch. 23:1.

מַעֲשֵׂר m. const. st. מַעְשַׂר, with suff. מַעַשְׂרוֹ, plur. מַעַשְׂרוֹת (from the noun עֶשֶׂר, עָשָׂר), *tithes*, Gen. 14:20; Deu. 14:23, 28; 26:12. מַעְשַׂר הַמַּעֲשֵׂר "tithes of tithes," Neh. 10:39. שְׁנַת־הַמַּעֲשֵׂר "the year of tithe," every third year, in which the tithes were to be used in providing hospitable entertainments at home, Deu. 26:12.

מַעֲשַׁקּוֹת f. plur. (from the root עָשַׁק to oppress), *oppressions, forcible exactions*, Pro. 28:16.

מֹף pr. n. *Memphis*, a city of Egypt, Hos. 9:6; elsewhere called נֹף Isa. 19:13; Jer. 2:16; the ruins of which, although small, are found on the western bank of the Nile, to the south of Old Cairo; called by the Copts, ⲙⲉⲙϥⲓ; in Sahidic, ⲙⲉⲛϥⲉ, also ⲙⲉϩⲛⲟⲩϥⲓ, (in the Rosetta inscriptions, page 5, as commonly read *panoē*), from which forms the Hebrew name, as well as the Gr. Μέμφις, and the Arab. منف are easily explained. The etymology of the Egyptian name is thus spoken of by Plutarch (De Iside et Osiride, p. 369), τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὅρμον ἀγαθῶν (compare ⲙⲉϩ full, and ⲛⲟⲩϥⲓ good) ἑρμηνεύουσιν, οἱ δ' ὡς τάφον Ὀσίριδος (compare ⲙϩⲁⲩ sepulchre, and ⲟⲩⲫⲓ = εὐεργέτης, an epithet of Osiris), both of which are applicable to Memphis, the sepulchre of Osiris, and the Necropolis of the Egyptians; and hence, also, the gate of the blessed, since burial was only allowed to the good. See Jablonskii Opuscc. edit. te Water, t. i. page 137, 150, 179; t. ii. page 131; Creuzeri, Commentatt. Herodot. § 11, page 105, seq.; Champollion, l'Egypte sous les Pharaons, i. page 363; my Comment. on Isa. loc. cit. [But see Thes. on this word and its hieroglyphic form, as shewn by Dr. Thomas Young.]

מִפְגָּע m. (from the root פָּגַע), *violence, blow;* hence used of one on whom it is laid, Job 7:20.

מַפָּח m. (from the root נָפַח), Job 11:20, מַפַּח נֶפֶשׁ "breathing out of the soul" (compare נָפַח נֶפֶשׁ Jer. 15:9, and Job 31:39).

מַפֻּחַ m. (from the root נָפַח), *the bellows* of a blacksmith, Jer. 6:29. [" Arab. منفاخ id."]

מְפִבֹשֶׁת & מְפִיבֹשֶׁת (contr. from מִפְאִי בֹשֶׁת according to Simonis, "exterminating the idol", [*Mephibosheth*], pr. n. m.—(1) 2 Sa. 21:8.—(2) 2 Sa. 4:4; 9:6.

מֻפִּים see שְׁפוּפָם.

מֵפִיץ m. (prop. part. Hiphil, of the root פּוּץ to break in pieces), *a hammer, mace, maul*, as a weapon, Pro. 25:18. Compare מַפֵּץ.

מַפָּל m. (from the root נָפַל to fall).—(1) *what falls off;* Am. 8:6, מַפַּל בַּר "what falls off from corn," husk. Hence—

(2) *something pendulous, loose;* (the Roman poets also used *cadere* of things which hung loosely: see Gronov. ad Stat. Sylv. 38); Job 41:15, מַפְּלֵי בְשָׂרוֹ "the pendulous parts of his flesh," on the belly of the crocodile, flabby parts (die Wammen).

מִפְלָאָה f. (from the root פָּלָא), only in pl. מִפְלָאוֹת *miracles*, Job 37:16, i. q. נִפְלָאוֹת. The poet [inspired writer] has used this rarer form on account of the word of similar sound מִפְלְשֵׂי in the other hemistich.

מִפְלַגָּה f. (from the root פָּלַג), *a division, class*, 2 Ch. 35:12.

מַפֵּלָה f. Isa. 17:1, and מַפֵּלָה Isa. 23:13; 25:2 (from the root נָפַל), *fallen buildings, ruins* [" Syr. ܡܦܘܠܬܐ"].

מִפְלָט m. (from the root פָּלַט), *escape*, Psalm 55:9.

מִפְלֶצֶת f. (from the root פָּלַץ), *an idol*, so called from its being an object of fear, 1 Ki. 15:13; comp. ܕܚܠܬܐ, an idol, from the root ܕܚܠ to fear.

מִפְלָשׂ m. (from the root פָּלַשׂ = פָּלַס Piel, to weigh, to balance), *balancing* (of clouds), Job 37:16.

מַפֶּלֶת f. (from the root נָפַל).—(1) *fall, ruin* of a man, Prov. 29:16; of a kingdom, Eze. 26:15, 18; 27:27; 31:16.

(2) *what falls down*, Eze. 31:13 (of a fallen trunk).

(3) *a corpse*, like *cadaver, a cadendo*, and πτῶμα from πίπτω, Jud. 14:8.

מִפְעָל m. Pro. 8:22, and מִפְעָלָה f. (from the root פָּעַל), Ps. 46:9; 66:5; *a work* (of God).

מִפַּעַת see מֵיפַעַת.

מַפָּץ masc. (from the root נָפַץ), *a bruising, a breaking in pieces*, Eze. 9:2.

מַפֵּץ masc. (prop. part. Hiph. from the root נָפַץ to bruise, pound), *a hammer*, Jer. 51:20; comp. מֵפִיץ.

מִפְקָד m. (from the root פָּקַד).—(1) *numbering* (of people), 2 Sa. 24:9.

(2) *a commandment, mandate*, 2 Ch. 31:13.

(3) *an appointed place*, Eze. 43:21; שַׁעַר הַמִּפְקָד [*Miphkad*], pr. n. of one of the gates of Jerusalem, Neh. 3:31.

מִפְרָץ m. (from the root פָּרַץ), *a port*, prop. a break of the shore, Jud. 5:17. (Arab. فُرْضَة a recess of a river where water is drawn, also a station of ships.)

מַפְרֶקֶת f. (from the root פָּרַק), *the neck, vertebræ of the neck*, 1 Sa. 4:18; Chald. פְּרַק, פִּרְקָא id.; Syr. ܦܰܪܩܳܐ *vertebra*.

מִפְרָשׂ m. (from the root פָּרַשׂ).—(1) *spreading out, expansion*, Job 36:29.

(2) *sail* (of a ship), Eze. 27:7. [This meaning is not given in Thes.]

מִפְשָׂעָה f. (from the root פָּשַׂע), *a step;* hence, *the part of the body where it divides towards the feet*, 1 Ch. 19:4; a more decent word for שְׁתוֹת in the parallel place, 2 Sa. 10:4.

מַפְתֵּחַ m. (from the root פָּתַח), *a key*, Jud. 3:25; Isa. 22:22.

מִפְתָּח m. (from the root פָּתַח to open), *an opening;* Pro. 8:6, "the opening of my lips," what my lips utter.

מִפְתָּן m. (from the root פָּתַן), *a threshold*, 1 Sa. 5:4, 5; Eze. 9:3; 10:4, 18.

מֵץ see מוּץ.

מָצָא 1 pers. מָצָאתִי, and מָצָתִי Nu. 11:11; fut. יִמְצָא, imp. מְצָא, inf. מְצֹא with suffix מְצֹאִי, מְצֹאֲכֶם (for מְצָאֲכֶם), Gen. 32:20; part. מֹצֵא once מֹצֵא (in the manner of verbs לה); Eccles. 7:26; fem. מֹצֵאת, מֹצֵאת 2 Sa. 18:22; Cant. 8:10.

(1) TO COME TO, i.e. TO ATTAIN TO, TO ARRIVE AT anything, followed by עַד Job 11:7 (Ch. and Syr. מְטָא, ܡܛܳܐ id., Æth. መጽአ: to come), hence *to obtain, to acquire, to receive*, with acc. of the thing. Gen. 26:12, "Isaac in that year received a hundred measures," i.e. he made in the harvest a hundred-fold. 2 Sa. 20:6, פֶּן מָצָא לוֹ עָרִים בְּצֻרוֹת "lest he get (take) fenced cities;" Eze. 3:1. So *to obtain* knowledge, Pro. 3:13; 8:9; happiness, a good thing, 8:35; 18:22; favour (see חֵן); riches, Hos. 12:9; rest, Ru 1:9; a vision from God (מֵיְהוָֹה), Lam. 2:9; a sepulchre, i. e. death longed for, Job 3:22; also in a bad sense *to meet with* calamity, i. e. to fall into it, Ps. 116:3; Pro. 6:33; Hos. 12:9. "My hand has acquired (something)," i. q. I have obtained, got for myself, Lev. 25:28; Job 31:25. Absol., 2 Sa. 18:22, אֵין בְּשֹׂרָה מֹצֵאת "there are no tidings that will gain (any thing)," i. e. this message is unacceptable, it will bring no reward to him who carries it.

(2) *to find* any person or thing (prop. to come upon, to fall upon), with an acc. of pers. and thing, Gen. 2:20; 8:9; 11:2; 18:26; 19:11; 31:35; 1 Ki. 13:14; 1 Sam. 31:8, and frequently. LXX. εὑρίσκω, as well as in very many examples and phrases of Nos. 1 and 3.—1 Sam. 29:3, לֹא מָצָאתִי בוֹ מְאוּמָה "I have not found in him any thing," sc. of crime; compare Psa. 17:3. Specially observe the phrase, 1 Sam. 10:7, עֲשֵׂה לְךָ אֲשֶׁר תִּמְצָא יָדֶךָ "do what thy hand findeth," (was dir vor die Hand kommt), i. e. what may seem good to thee, do as thou wilt (nach deinem Befinden); 1 Sam. 25:8; Jud. 9:33; a little differently, Ecc. 9:10, כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכֹחֲךָ עֲשֵׂה "whatever thy hand findeth to do (whatever thou hast to do), do it with thy might."—Figuratively, *to find out by thinking*, Ecc. 3:11; 7:27; 8:17; e. g. rightly to solve an enigma, Jud. 14:12, 18. Rarely i. q. *to wish to find, to seek*, 1 Sam. 20:21, לֵךְ מְצָא אֶת־הַחִצִּים "go, that thou mayest find the arrows," compare verse 36; Job 33:10.

(3) *to reach* any one, i. e. *to happen to, to befall* any one, with an acc. of person (compare בּוֹא with acc. No. 2, letter *d*), Ex. 18:8, "all the travail אֲשֶׁר מְצָאָתַם בַּדֶּרֶךְ which had befallen them in the way;" Gen. 44:34; Num. 20:14; 32:23; Jos. 2:23; Jud. 6:13; Psa. 116:3; 119:143, compare εὑρίσκω τινά, Tob. 12:7. Specially observe the phrase יָדִי מָצְאָה פ׳ my hand (as conquering, avenging) reaches any one, 1 Sam. 23:17, followed by לְ of person, Isa. 10:10; Ps. 21:9.

(4) *to suffice* for any thing, followed by a dat. Num. 11:22; Jud. 21:14 (compare Germ. hinreichen, hinlangen, hinlänglich seyn, and Gr. ἱκνούμενος, ἱκανός, sufficient, from ἱκνέομαι).

NIPHAL נִמְצָא.—(1) pass. of Kal No. 1, *to be acquired by any one*, followed by לְ, Deut. 21:17, כֹּל אֲשֶׁר־יִמָּצֵא לוֹ "all things which he possesses;" Josh. 17:16; Jer. 15:16, נִמְצְאוּ דְבָרֶיךָ "thy words are received" sc. by me, i. e. brought to me; Job 28:12, "wisdom, מֵאַיִן תִּמָּצֵא whence shall (it) be acquired?"

(2) pass. of Kal No. 2, *to be found*, Gen. 44:

16, 17; Ex. 22:3; 1 Ki. 14:13. Hence—(*a*) *to be, to be present, to exist* in any place (sich befinden, befindlich seyn), 1 Ch. 29:17, עַמְּךָ הַנִּמְצְאוּ פֹה "thy people, who are here present;" 2 Ch. 34:32, כָּל־הַנִּמְצָא בִירוּשָׁלָםִ; Jer. 41:3; 52:25. Used of things, Gen. 47:14, כָּל הַכֶּסֶף הַנִּמְצָא בְאֶרֶץ־מִצְרַיִם "all the money which was in Egypt." Also, *to be present* (opp. to absent), Gen. 19:15, שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאֹת "thy two daughters who are present;" compare verse 14; Ezr. 8:25.—(*b*) God is said *to be found* by men when he inclines his ears to them, when he hears and answers them (compare נִדְרַשׁ), 1 Ch. 28:9, אִם־תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ "if thou seekest him, he will be found of thee."

Hiphil הִמְצִיא.—(1) causat. of Kal No. 1, *to cause to come*, followed by בְּיַד *to deliver*, 2 Sa. 3:8.

(2) *to cause* any one *to acquire*, i. e. to give to him, Job 34:11; 37:13; Zec. 11:6.

(3) *to bring to*, to present, to offer, followed by אֶל Lev. 9:12, 13, 18.

מַצָּב constr. מַצַּב m. (from the root נָצַב), *a station.*—(*a*) a place where anything stands, Jos. 4:3, 9.—(*b*) i. q. *the post* or *office* assigned to any one (Posten), Isa. 22:19.—(*c*) *a garrison, a military station*, 1 Sa. 13:23; 14:1, 4; 2 Sa. 23:14.

מֻצָּב m. (part. Hoph. of the root נָצַב) *a station* (of soldiers), *a garrison*, Isa. 29:3. [To this passage in Thes. is added Jud. 9:6, where Ges. would translate this form in a similar manner.]

מַצָּבָה 1 Sa. 14:12, and—

מִצָּבָה i. q. masc. מַצָּב letter *c*, and מֻצָּב, Zec. 9:8.

מַצֵּבָה f. const. מַצֶּבֶת (from the root נָצַב) something set upright, specially—(*a*) *a pillar*, Genesis 28:18, 22; Ex. 24:4.—(*b*) *a statue*, the image of an idol, e. g. מַצֶּבֶת הַבַּעַל the statue of Baal, 2 Kings 3:2; 10:26; 18:4; 23:14; Mic. 5:12; Hos. 10:1.

מְצֹבָיָה [*Mesobaite*], pr. n. of a place otherwise unknown, 1 Ch. 11:47.

מַצֶּבֶת f.—(1) i. q. מַצֵּבָה *a statue*, Gen. 35:14, 20; *a monument, a pillar*, 2 Sa. 18:18; (in this sense it is also found in the Phœnician inscriptions).

(2) *a trunk, stock* [of a tree], (from נָצַב to plant), Isa. 6:13.

מְצַד pl. מְצָדוֹת with Kametz impure (from the root צוּד to hunt, to lie in wait, like מְעָרָה from the root עוּר), pr. a place whence hunters seek their prey, and to which they can flee as into a safe retreat. Hence—(1) *the top, the summit* of a mountain, difficult of access (Arab. مصاد, which some incorrectly refer to the root مصد), 1 Sa. 23:14, 19; 1 Ch. 12:8, 16; compare Jud. 6:2; Ezek. 33:27; see also מְצוּדָה, מְצוֹדָה, מָצוֹר.

(2) *a fortress, a mountain castle.* 1 Chr. 11:7, וַיֵּשֶׁב דָּוִיד בַּמְּצָד "David dwelt in the fortress (of Zion)." Jer. 48:41; 51:30.

מָצָה—(1) pr. i. q. מָזָה, מָצַץ TO SUCK, hence *to suck out, to drink out.* Isaiah 51:17, "thou hast drunk out the inebriating cup, thou hast sucked it out;" i. e. thou hast drunk it greedily even to the dregs, Ps. 75:9; Eze. 23:34. (Syr. id. ܡܨܝܐ a drinking out.)

(2) *to press out juice, moisture*, followed by מִן from any thing, Jud. 6:38. Syr. Pael id.

Niphal—(1) pass. of Kal No. 1. Ps. 73:10.

(2) pass. of Kal No. 2. Lev. 1:15; 5:9.

I. **מַצָּה** f. pr. *what is sweet* (from the root מָצַץ No. 2), specially *sweet*, i. e. *unfermented bread*, such as is used at the passover, opp. to leavened bread (חָמֵץ). חַלַּת מַצָּה an unleavened cake, Lev. 8:26; pl. חַלּוֹת מַצּוֹת Nu. 6:15 (compare as to the double plural, under יוֹבֵל No. 1, note, and Heb. Gram. ed. 10, § 106, 3), and simply מַצּוֹת unleavened bread. Ex. 12:15, 18. חַג הַמַּצּוֹת the feast of unleavened bread, the passover, Ex. 23:15; 34:18.

II. **מַצָּה** fem. (from the root נָצָה I) *strife, contention*, Pro. 13:10; 17:19.

מֹצָה (perhaps for מוֹצָא "fountain"), [*Mozah*], pr. n. of a town in the tribe of Benjamin, Joshua 18:26.

מִצְהָלָה f. (from the root צָהַל) *a neighing*, Jer. 8:16; 13:27.

מָצוֹד (from the root צוּד) m.—(1) *capture*, Pro. 12:12.

(2) *a net*, with which a hunter catches, Ecc. 7:26.

(3) i. q. מְצַד *fortress, defence*, Ecc. 9:14, where two MSS. read מצורים, which is also more suitable to the passage.

מָצוּד (from the root צוּד) m. *the net* of a hunter, Job 19:6.

מְצוֹדָה (from the root צוּד) i. q. masc. מָצוֹד—(1) *a net*, Ecc. 9:12.

(2) *fortress, defence*, Isa. 29:7; Eze. 19:9.

מְצוּדָה f. id.—(1) *capture, prey*, Eze. 13:21.

(2) *a net*, Eze. 12:13.

(3) i. q. מְצַד, מְצוֹדָה *the top, peak* of a mountain,

Job 39:28; 1 Sa. 22:4; and *a mountain castle, a fortress*, 2 Sa. 5:7. Figuratively used of God, Ps. 18:3; 31:4; 71:3; 91:2.

מִצְוָה f. (from the root צָוָה) pl. מִצְוֹת *a command, a precept*, 2 Ki. 18:36; especially used of the precepts of God, Deuteron. 6:1, 25; 7:11; of a human teacher, Proverbs 7:1, 2. The idea of *prohibition* is found Lev. 4:13, אַחַת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא־תֵעָשֶׂינָה "any of the commandments of Jehovah which ought not to be done," i. e. things prohibited by his precepts. מְנָת הַלְוִיִּם what was due to the Levites, Neh. 13:5; comp. מִשְׁפָּט.

מְצוֹלָה Ex. 15:5; Neh. 9:11; and—

מְצוּלָה f. i. q. צוּלָה, *depths*, as of the sea, Jon. 2:4; Mic. 7:19; of a river, Zec. 10:11; of clay, Ps. 69:3 (from the root צוּל, which see).

מָצוֹק m. (from the root צוּק), *distress*, Ps. 119:143; Jer. 19:9.

מָצוּק m. *a column*, from the root צוּק i. q. יָצַק in Hiphil הֵצִיק to set up. Well explained by Kimchi, עַמּוּד, מַעֲמָד. 1 Sam. 2:8, מְצֻקֵי אֶרֶץ "the columns of the earth," i. q. עַמּוּדֵי אֶרֶץ. Used figuratively of an abrupt lofty rock, like a column, 1 Sam. 14:5, "the fore-front of the one מָצוּק מִצָּפוֹן מוּל מ׳ (is) a column (or abrupt rock) northward, over against Michmash." (The Talmudists use צוּק for a lofty and steep mountain. The word which some have compared, طاق a lofty mountain, is not of Phœnicio-Shemitic origin, and ought not to be referred to this place.)

מְצוּקָה f. (from the root צוּק), *distress*, Job 15:24; pl. Ps. 25:17.

I. **מָצוֹר** m. with suff. מְצוֹרְךָ Eze. 4:8 (from the root צוּר).—(*a*) *distress*, Deut. 28:53, seq.—(*b*) *siege*, Eze. 4:2, 7. בּוֹא בְּמָצוֹר to be besieged (of a city), 2 Ki. 24:10; 25:2.—(*c*) *a mound*, raised by besiegers, Deut. 20:20; Mic. 4:14.—(*d*) *bulwark, citadel*, 2 Ch. 32:10; Hab. 2:1. More often עִיר מָצוֹר a fortified city, Ps. 31:22; 60:11; 2 Ch. 8:5.

II. **מָצוֹר** pr. n. of *Egypt*, apparently of *lower* Egypt, יְאֹרֵי מָצוֹר the rivers or channels of Egypt (the branches of the Nile), Isa. 19:6; 37:25; 2 Ki. 19:24. Whatever be said as to its Egyptian origin, the Hebrews probably took this word in the signification of *borders* or *limit*, i. q. مِصْرٌ, as if it were the sing. of the noun מִצְרַיִם twofold Egypt, which see. Others, as Bochart, in Phaleg. iv. 24, regard Egypt as so called from its being strong and fortified (see Diod. i. 31). [This name is supposed to be a Hebraized form of the Egyptian ⲙⲉⲧⲟⲩⲣⲟ, *kingdom*. Thes.].

מְצוּרָה f. (from the root צוּר).—(1) *a mound* cast up by besiegers, Isa. 29:3.

(2) *a bulwark, a fortified city*, 2 Ch. 11:11; more often עָרֵי מְצוּרָה 2 Ch. 14:5; עָרֵי מְצוּרוֹת 2 Ch. 11:10.

מַצּוּת f., i. q. מַצָּה No. II. (from the root נָצָה), *strife, contention*, Isa. 41:12. אַנְשֵׁי מַצֻּתֶךָ "thy enemies."

מָצַח an unused root, perhaps *to shine*, i. q. نصع and فصح, compare صبح to be cheerful, and transp. وضح to shine. Hence—

מֵצַח m. (it is not proved from Isa. 48:4, to be also f.), with suff. מִצְחִי *forehead*, 1 Sa. 17:49. מֵצַח אִשָּׁה זוֹנָה "the (impudent) forehead of a harlot," Jer. 3:3; Eze. 3:7, חִזְקֵי מֵצַח "of an impudent forehead;" verses 8, 9; Isa. 48:4, מִצְחֲךָ נְחוּשָׁה "thy forehead (is) brass," i. e. a brazen forehead.

מִצְחָה f. *a greave*, as if the front of the leg, 1 Sa. 17:6.

מְצִלָּה pl. מְצִלּוֹת f. (from the root צָלַל No. I.), *a bell*, fastened by way of ornament to horses and camels, Zec. 14:20; see מְצִלְתַּיִם.

מְצֻלָּה f. (from the root צָלַל No. II.), *a shady place*, Zec. 1:8.

מְצֶלֶת only in dual מְצִלְתַּיִם, from the root צָלַל No. I., a pair of *cymbals* (Gr. also in dual κυμβάλω, -οιν), an instrument of music, 1 Ch. 13:8; Ezr. 3:10; Neh. 12:27; see צֶלְצְלִים.

מִצְנֶפֶת f. (from the root צָנַף to wind round), the *tiara* of the high priest, Ex. 28:4, 29; of a king, Eze. 21:31. As to its form, see the Rabbins in Braunius, De Vestitu Sacerd. Hebr. p. 625, seq.

מַצָּע masc. (from the root יָצַע) *a couch, a bed*, so called from being spread out, Isa. 28:20.

מִצְעָד m. (from the root צָעַד) *a step, a going*, Ps. 37:23; Prov. 20:24; בְּמִצְעָדָיו in his footsteps, i. e. in his company, Dan. 11:43; compare בְּרַגְלָיו Jud. 4:10.

מִצְעָרָה f. *something smallish, little*, pr. that which is a little removed from small, con...

of צְעִירָה and מִן; compare מִן No. 3, letter *c*. Daniel 8:9; see Lehrg. § 123.

מִצְעָר m. (from the root צָעַר)—(1) prop. *smallness*, hence something *small, little*, Gen. 19:20; Job 8:7. Used of a small number, 2 Chr. 24:24, מִצְעַר אֲנָשִׁים "a few men;" of a short time, Isaiah 63:18, לַמִּצְעָר "for a little while."

(2) [*Mizar*], pr. n. of a mountain on the eastern ridge of Lebanon, Ps. 42:7.

מִצְפֶּה masc. (from the root צָפָה)—(1) *a watch-tower*, Isa. 21:8; also *a lofty place*, whence one can see far and wide, whether there be a watch-tower built there or not, 2 Ch. 20:24.

(2) [*Mizpeh*], pr. n. of several towns situated on lofty places — (*a*) in the plain country of Judah, Josh. 15:38. — (*b*) in Moab, 1 Sam. 22:3. — (*c*) of Gad, Jud. 11:29; see מִצְפָּה No. 1. — (*d*) of the Benjamites, Josh. 18:26; see מִצְפָּה No. 2. Also — (*e*) of a valley in the mountains of Lebanon, Josh. 11:8; compare 11:3.

מִצְפָּה ("watch-tower," "lofty place"), [*Mizpah*], pr. n. — (1) of a town of Gilead, Jud. 10:17; 11:11, 34; Hosea 5:1; more fully, Judges 11:29, מִצְפֵּה־גִלְעָד. As to the origin of this place, see Gen. 31:49. — (2) of a town of the Benjamites, where the people were accustomed to assemble, Jud. 21:1; 1 Sam. 7:5. It was afterwards fortified by Asa, to guard the frontiers against the kingdom of Israel (1 Ki. 15:22; 2 Chr. 16:6); and at length it was made the seat of the Chaldean governor, Jer. 40:6; comp. Neh. 3:7, 19. The same place is once written מִצְפֶּה (Josh. 18:26).

מַצְפֻּנִים m. pl. (from the root צָפַן) *hidden places*, Obad. 6.

מָצַץ—(1) TO SUCK, TO SUCK OUT, i. q. מָצָה and מָזָה. Arab. مص and Chald. מְצַץ id.; all of which imitate the sound like the Gr. μύζω, μυζάω, μάζος. Hence *to draw out with pleasure, to taste*, Isa. 66:11; compare יָנַק verse 12. Those things which are sweet and pleasant to the taste are often sucked. Hence—

(2) *to be sweet*, whence מַצָּה sweet, i. e. unfermented bread; compare מָתַק which also has both of these significations.

["מִצֶּקֶת fem. *casting, pouring*, with aff., 2 Ch. 4:3."]

מָצַר an unused root, which appears to have had the same meaning as the kindred אָצַר, נָצַר, *to shut in, to restrain*, hence Arab. مصر border, limit; and Hebr. מָצוֹר No. II, מִצְרַיִם.

מֵצַר m. (from the root צָרַר, like מֵסַב from the root סָבַב) *distresses*, Ps. 118:5; pl. מְצָרִים, מְצָרֵי Lam. 1:3; Ps. 116:3.

מִצְרַיִם pr. n. dual, *Egypt*, Gen. 46:34; 50:11; often more fully, אֶרֶץ מִצְרַיִם the land of Egypt, fem., Gen. 45:20; 47:6, 13; also *the Egyptians;* commonly in prose writers with a pl. (Gen. 45:2; 47:15, 20; 50:3; Exod. 1:13), rarely with a sing. masc., 14:25, 31; poet. with sing. masc., Isa. 19:16, 25; Jer. 46:8; and f., Hos. 9:6. Singular מָצוֹר (which see), *lower Egypt;* both this and the upper, (called by its particular name פַּתְרוֹס), seem to have been denoted by zeugma, by the dual מִצְרַיִם; like *the two* Sicilies used for Sicily and Naples; although this origin being afterwards neglected, the dual מִצְרַיִם is also found when it does not include Pathros (Isa. 11:11; Jer. 44:15). Others refer the dual form to the land being divided in two by the Nile. [But this country had its name from *Mizraim* a son of Ham.] (In Arab. there is the sing. مصر Egypt, pr. boundary; in Syriac, however, there is the dual, although of very rare occurrence in that language ܡܨܪܝܢ). The Gent. noun is מִצְרִי Gen. 39:1; f. ־ִית 16:1; plur. m. מִצְרִים Gen. 12:12, 14; f. ־ִיּוֹת Ex. 1:19.

מַצְרֵף m. (from the root צָרַף) *a fining pot, crucible* of a goldsmith, Prov. 17:3; 27:21.

מַק m. (from the root מָקַק, compare Psalm 38:6), *putridity*. Isa. 3:24, תַּחַת בֹּשֶׂם מַק יִהְיֶה "instead of a sweet smell there shall be putridity," i. e. the smell of putrid ulcers. Isa. 5:24, "their root shall be as rottenness," i. e. rotten wood.

מַקֶּבֶה f. (from the root נָקַב, see Hab. 3:14), *a hammer*, 1 Ki. 6:7; Isa. 44:12; Jer. 10:4. (Hence the name Μακκαβαῖος, מַקֳּבִי prop. hammerer, i. e. a strenuous warrior, a cognomen of honour borne by Judas the Asmonean, like that of *Martel*, by Charles the celebrated general of the Franks.)

מַקֶּבֶת f.—(1) i. q. מַקָּבָה Jud. 4:21.

(2) *a stone quarry*, Isa. 51:1.

מַקֵּדָה (prob. "of place of shepherds" נֹקְדִים), [*Makkedah*], pr. n. of a town in the plain country of Judah, formerly a royal city of the Canaanites Josh. 10:10; 12:16; 15:41.

מִקְדָּשׁ m. (from the root קָדַשׁ), with Dag. euph. מִקְּדָשׁ Ex. 15:17, with suff. מִקְדָּשׁוֹ, once (unusually) מִקְּדָשׁ Num. 18:29.

(1) *a holy thing, something consecrated,* Num. loc. cit.

(2) *a sanctuary, a holy place;* specially used of the holy tabernacle of the Israelites, Exod. 25:8; Lev. 12:4; 21:12; Nu. 10:21; 18:1; of the temple, 1 Ch. 22:19; 2 Ch. 29:21. Often more fully, מְקוֹם מִקְדַּשׁ יְיָ Isaiah 60:13; מְכוֹן מִקְדָּשׁ יְיָ Daniel 8:11. מִקְדַּשׁ מֶלֶךְ a sacred place which a king has, i.e. consecrated by him, Am. 7:13. Plur. מִקְדְּשֵׁי בֵּית יְיָ Jer. 51:51, the sanctuaries, the holy places of the temple; מִקְדְּשֵׁי אֵל Ps. 73:17 id.; but מִקְדְּשֵׁי יִשְׂרָאֵל are the sanctuaries of Israel (Gentile and prohibited), Am. 7:9.

(3) *an asylum,* since temples amongst the Hebrews, as amongst the Greeks, had the right of asylum, Isa. 8:14; Eze. 11:16 (compare 1 Ki. 1:50; 2:28).

מַקְהֵלִים plur. m., Ps. 26:12; and—

מַקְהֵלוֹת plur. f. (from the root קָהַל), Ps. 68:27, *assemblies, congregations,* especially of those who praise God, *choirs.* This latter form is also [*Makheloth*], pr. n. of a station of the Israelites in the desert, Nu. 33:25.

מִקְוֶה (from the root קָוָה), [once מִקְוֵה, once מִקְוֵא ב׳].

(1) prop. *expectation, hope, confidence,* 1 Ch. 29:15; Ezr. 10:2; also the person confided in, used of God, Jer. 14:8; 17:13; 50:7.

(2) *a congregation, gathering together* (from the root קָוָה Niph. to be gathered together).—(*a*) of water, Gen. 1:10; Exod. 7:19; Levit. 11:36.—(*b*) *a host, a company* of men and animals, as horses. Thus I understand the words, 1 Ki. 10:28, in explaining which most interpreters have differed widely (see Bochart, Hieroz. t. i. p. 171, 172; Michaëlis in Suppl. page 2171, and on the Mosaic Law, vol. iii. p. 332), and this of late has been approved of by De Wette (Vers. Germ. ed. 2), וּמִקְוֵה סֹחֲרֵי הַמֶּלֶךְ יִקְחוּ מִקְוֵה בִּמְחִיר "and the company of the royal merchants (out of Egypt) took the troop (of horses) at a price." There is a play of words in the double use of the word מִקְוֶה as applied to the company of merchants, and to the troop of horses. I now see that it was formerly so rendered by Piscator and Vatablus.

מִקְוָה f. (from the root קָוָה Niph. to be gathered together), *a place in which* water *flows together,* Isa. 22:11.

מָקוֹם pl. מְקוֹמוֹת m. (but fem. however, Job 20:9; Gen. 18:24); from the root קוּם No. 2, to stand.

(1) *a place* (prop. a station, from standing, existing) ["Arab. مَقَام, Æth. መቅም: id. Phœn. מקם a place, a town"], Gen. 1:9; 24:23, 25; 28:11, 17; and frequently. Followed by a genit. *the place of any one* is his *abode, habitation,* Gen. 29:26; 30:25; Num. 24:11; Jud. 11:19; 2 Sa. 15:19, etc. Poet. Job 16:18, אַל־יְהִי מָקוֹם לְזַעֲקָתִי "let there be no place (or abiding) to my outcry;" let it never delay, but let my cry come without tarrying to God. Followed by relat. אֲשֶׁר it is often put in const. st. מְקוֹם אֲשֶׁר (the place which), Lev. 4:33; 14:13; Jer. 22:12, (on the other hand מָקוֹם אֲשֶׁר Josh. 1:3; Jer. 13:7; 1 Sa. 20:19); also before זֶה relative, Ps. 104:8; and with the relative omitted, Job 18:21, מְקוֹם (אֲשֶׁר) לֹא יָדַע אֵל "the habitation (of a man who) knows not God."—Sometimes מְקוֹם אֲשֶׁר *in which place,* put periphrastically for *where* (elsewhere בַּאֲשֶׁר, אֲשֶׁר), Esth. 4:3; 8:17; Eccl. 11:3; Ezek. 6:13; like the Syr. ܐܬܪ ܕ. Adv. for *in the place,* Isa. 33:21, and perhaps Hos. 2:1 (compare Arab. مكان, Syr. ܒܕܘܟܐ, a place, and adv. *loco*).

(2) *a town, a village* (Germ. Ortschaft). מְקוֹם שְׁכֶם the town of Shechem, Gen. 12:6; 18:24.

מָקוֹר m. (from the root קוּר), *a fountain.* מְקוֹר חַיִּים the fountain of life, of welfare, Ps. 36:10. מְקוֹר דָּמִים the fountain of blood, per euphem. de pudendis mulieris, Lev. 12:7; 20:18; also without דָּמִים Lev. 20:18. Figuratively, Ps. 68:27, מִמְּקוֹר יִשְׂרָאֵל "(ye) of the fountain of Israel," i.e. descendants of Israel; compare מַיִם Isa. 48:1.

מִקָּח m. (from the root לָקַח), *receiving, taking,* 2 Ch. 19:7.

מַקָּחוֹת pl. f. *price, wages,* Neh. 10:32; (from the root לָקַח to take, to buy, verse 31; compare Talm. מקח buying).

מִקְטָר m. (from the root קָטַר), *incense,* Ex. 30:1.

מְקַטֶּרֶת f. (from the root קָטַר), *a censer,* 2 Chr. 26:19; Eze. 8:11.

מָקַל an unused root, which had, I suppose, the same meaning as Æth. በቈለ: *baquala,* and በቈለ: *baquĕla,* to germinate, to sprout (ב and מ being interchanged); whence በቍል: sprout, scion, twig; whence there is the secondary verb ተበቀለ: *tabakkala,* to punish; prop. as it appears to me, to strike with a rod, although these roots are altogether

separated by Ludolf, in Lex. page 238. We must, however, avoid comparing Latin *baculus*, which is from the stock *βάω*, pr. Gehstock; compare *βακτήριον*. Hence—

מַקֵּל const. state מַקֵּל Jer. 1:11, and מַקַּל Genesis 30:37; plur. מַקְלוֹת *a rod, staff*, prop. twig, sucker (compare חֹטֶר), Gen. loc. cit. seqq.; 1 Sa. 17:43, etc. מַקֵּל יָד used of a spear, Eze. 39:9. (Chald. מקל יד *spiculum*, Castell.) Ῥαβδομαντεία is mentioned, Hos. 4:12.

מִקְלוֹת (perhaps for מַקְלוֹת "staves," "lots"), [*Mikloth*], pr. n. m.—(1) 1 Ch. 27:4.—(2) 1 Ch. 8:32; 9:37, 38.

מִקְלָט m. *asylum, place of refuge*, from the root קָלַט No. 2; עִיר מִקְלָט Josh. 22:13, seq.; pl. עָרֵי מִקְלָט cities of refuge, whither homicides fled, Nu. 35:6—15; Josh. 20:2.

מִקְלַעַת f. (from the root קָלַע No. 2), *sculpture*, 1 Ki. 6:18; plur. מִקְלָעוֹת, const. מִקְלְעוֹת ib. 6:29, 32; 7:31 (Æthiop. transp. ምስላት: sculpture, figure.)

מִקְנֶה m. [as *cattle*, construed with a fem. verb, Ex. 34:19. App.], (from the root קָנָה to possess, to buy), const. מִקְנֵה; with suff. מִקְנִי, מִקְנְךָ, מִקְנֵהוּ, מִקְנֵנוּ; also with suffixes which appear to be plurals (but see under מַרְאֶה, מַעֲשֶׂה), מִקְנַי Num. 20:19; מִקְנֶיךָ Isaiah 30:23; and every where מִקְנֵיכֶם Gen. 47:16; Josh. 1:14; מִקְנֵכֶם Deut. 3:19, and מִקְנֵיהֶם Gen. 34:23; 36:7; 46:6 (never מִקְנָם, מִקְנֵכֶם).

(1) prop. *possession, wealth*, always used of *cattle*, in which alone the riches of Nomades consist: (compare Greek *κτῆνος* cattle, prop. i. q. *κτῆμα* possession, *ὄϊς*, i. q. *ovis*, and Lat. *ops*, whence *opilio*; plur. *opes*, Arabic مَال, Syriac ܢܶܟ݂ܣܶܐ *wealth* and *sheep*; also the Germ. das Gut, used in Holstein of flocks; see Voss, on Virg. Ecl. x. 19); and this is properly used only of sheep and oxen (צֹאן וּבָקָר), beasts of burden being excepted; Genesis 26:14, מִקְנֵה צֹאן וּמִקְנֵה בָקָר; Genesis 47:17, "and Joseph gave them food בַּסּוּסִים וּבְמִקְנֵה הַצֹּאן וּבְמִקְנֵה הַבָּקָר וּבַחֲמֹרִים." Asses and camels are more rarely comprehended in this word, Job 1:3; אַנְשֵׁי מִקְנֶה men who look after cattle, Gen. 46:32, 34; אֶרֶץ מִקְנֶה land fit for feeding cattle, Nu. 32:1, 4.

(2) *purchase, buying, something bought*, Gen. 49:32.

מִקְנָה f. of the preceding.—(1) *acquisition, possession*, Gen. 23:18.

(2) *purchase, buying*, סֵפֶר הַמִּקְנָה the deed of a purchase, Jer. 32:11, seq.; also *a thing bought*, מִקְנַת כֶּסֶף used of slaves bought for money, Genesis 17:12, 13, 23.

(3) *price* of purchase, purchase money, Levit 25:16, 51.

מִקְנֵיָהוּ ("possession of Jehovah"), [*Mikneiah*], pr. n. m. 1 Ch. 15:18, 21.

מִקְסָם m. (from the root קָסַם), *divination*, Eze. 12:24; 13:7.

מָקַץ ("end," from the root קָצַץ, of the form מָסָף), [*Makaz*], pr. n. of a town, once 1 Ki. 4:9.

מִקְצוֹעַ pl. ־ִים and ־וֹת m. *a corner*, Ex. 26:24; 36:29; Neh. 3:19, 20, 24, 25. Root קָצַע to cut off.

מַקְצוּעָה f. *a graving tool, a carving tool*, with which figures are made by carving in wood, Isa 44:13. Targ. אִזְמֵל *culter*. Root קָצַע.

מִקְצָת a doubtful noun, which apparently ought to be excluded from lexicons altogether. מִקְצָת, wherever it occurs, appears to be for מִקְּצָת, from קָצָת, which see.

מָקַק not used in Kal, TO MELT, TO PINE AWAY, like the cogn. מָכַךְ, מוּג, מוּק, which see. In western stocks to this there appear to answer *maceo*, *macer*.

NIPHAL נָמַק.—(1) *to melt*, Isa. 34:4, וְנָמַקּוּ כָּל צְבָא הַשָּׁמַיִם "all the stars of heaven shall melt," i. e. shall fall melted, here compared by the poet to wax candles, as this image is well explained by Vitringa. [Most will regard this explanation as *very strange*.] Hence *to flow, to run*, Ps. 38:6, נָמַקּוּ חַבּוּרֹתָי "my tumours run with corrupt matter."

(2) *to pine, to pine away*, of the eyes and tongue, Zec. 14:12; of persons, Lev. 26:39; Ezek. 24:23; 33:10.

HIPHIL הָמֵק causat. *to cause to pine away*, Zec. 14:12.

Derivative, מַק.

מִקְרָא m. (from the root קָרָא).—(1) *a calling together, convocation*, pr. Aram. inf. of the root קָרָא, Num. 10:2, לְמִקְרָא הָעֵדָה "to call together an assembly." Hence—(*a*) *an assembly* called together, a sacred *convocation* called together, *πανήγυρις*, Isa. 1:13. Often מִקְרָא קֹדֶשׁ Lev. 23:2, seq.; Num. 28:18, 25.—(*b*) *a place* of holy *convocation*, pl. sanctuaries, Isa. 4:5.

(2) *recitation, reading*, Neh. 8:8, "they listened to the reading."

מִקְרֶה m. (from the root קָרָה).—(1) *a fortuitous chance*, 1 Sam. 6:9; 20:26; Ruth 2:3.

(2) *a lot*, which happens to any one, Ecc. 2:14, מִקְרֶה אֶחָד יִקְרֶה אֶת־כֻּלָּם "the same lot happens to all;" verse 15; 3:19; 9:2, 3.

מְקָרֶה m. pr. part. Piel, from the root קָרָה; *boarding, floor*, Ecc. 10:18.

מְקֵרָה f. (from the root קָרַר), *refreshing, cooling*, Jud. 3:20, 24.

מִקְשֶׁה m. propr. *turned work*, or something rounded, from the root קָשָׁה No. II., i. q. fem. מִקְשָׁה. Isa. 3:24, מַעֲשֵׂה מִקְשֶׁה "turned work," in derision of the hair artificially twisted. The opinions of other interpreters are given in my Comment. on the passage.

I. **מִקְשָׁה** f. of the prec. *turned work*, of the golden candlestick, Ex. 25:31, 36; 37:17, 22; Num. 8:4; of the silver trumpets, Num. 10:2; of a column, Jer. 10:5; of the cherubim, Ex. 25:18, מִקְשָׁה תַּעֲשֶׂה אֹתָם "with rounded work thou shalt make them," sc. the cherubim. They appear to have been of olive wood, and covered with gold from 1 Ki. 6:23, compare verse 28; so that they are mistaken who understand מִקְשָׁה of *solid* gold, from the root קָשָׁה to be heavy, hard.

II. **מִקְשָׁה** for מִקְשְׁאָה, Arab. مَقْثَأَةٌ f. denom. from קִשֻּׁא a cucumber; *a field set with cucumbers*, Isa. 1:8.

מַר m. (from the root מָרַר).—(1) subst. *a drop*, so called from flowing down (see מָרַר No. 1), Isa. 40:15.

(2) adj. f. מָרָה *bitter*, Isa. 5:20; Prov. 27:7; *bitter, acrid* (scharf), of brackish water, Ex. 15:23. Neutr. as a substantive, *bitterness* (of death), 1 Sa. 15:32. Metaph.—(*a*) *sad, sorrowful*, Eze. 3:14; often used of the mind, Job 21:25. מַר נֶפֶשׁ adj. sad of soul, 1 Sa. 1:10; 22:2; and subst. *sadness*, Job 7:11; 10:1.—(*b*) *bitter*, of a cry or weeping, Germ. bitterlich. צְעָקָה גְדוֹלָה וּמָרָה "a loud and bitter cry," Gen. 27:34; Est. 4:1; Eze. 27:31, מִסְפֵּד מַר "a bitter (violent) lamentation;" also used of a bitter fate, Pro. 5:4; Am. 8:10. Adv. מַר Isa. 33:7, and מָרָה Eze. 27:30, *bitterly*. —(*c*) *fierce*, i. e. vehement, powerful, raging, i. q. Arab. مرير (whence it is at the same time manifest how עַז strong, Jud. 14:14, can be opposed to sweet), Hab. 1:6; מַר נֶפֶשׁ id. Jud. 18:25; 2 Sam. 17:8.—(*d*) destructive, pernicious, Psa. 64:4; Jer. 2:19. מֵ הַמָּרִים bitter waters, i. e. which would be destructive to the perjured wife, Num. 5:18, 19.

מֹר, fully מוֹר Cant. 4:6; 5:5, seq. Makk. מָר־ (Ex. 30:23) m. *myrrh* (so called from its flowing down, distilling, see the root מָרַר No. 1), Arab. مُرٌّ, Gr. μύῤῥα (as if from the fem. form מֹרָה), σμύρνα; it exudes from a tree growing in Arabia, according to Dioscorides (i. 77), like the Egyptian thorn; it afterwards hardens into a bitter gum, of a sweet smell, and valuable, which was used in incense, Psa. 45:9; Prov. 7:17; Cant. 3:6; 4:14. מֹר עֹבֵר Cant. 5:5, and מָר דְּרוֹר Ex. 30:23, is myrrh spontaneously distilled from the tree, and on that account superior, σμύρνα στακτή. צְרוֹר הַמֹּר a little bag filled with myrrh, for the sake of the sweet smell (like בָּתֵּי נֶפֶשׁ Isa. 3:20), hung from a woman's neck, Cant. 1:13; (others understand a bundle of the flowers or leaves of myrrh, which is contrary to the usage of these words). Of the tree which produces myrrh we have even now no accurate information; [until found by Ehrenberg in Arabia.] See Diosc. loc. cit., with Sprengel's Commentaries, Celsii Hierobot. t. i. p. 520.

I. **מָרָא** i. q. מָרָה, مَرَى—(1) TO LASH a horse with a whip to quicken its speed (streichen, anpeitschen), see HIPHIL.

(2) *to be contumacious, rebellious*. Part. fem. מֹרְאָה i. q. מוֹרָה rebel, Zeph. 3:1.

HIPHIL, once used of the ostrich rising from her nest, and by flapping her wings impelling herself on, as if with a whip. Job 39:18, כָּעֵת בַּמָּרוֹם תַּמְרִיא "now she lashes up herself on high." Compare שׁוֹט and שׁוּט. The ancient versions, "*lifts up herself, rises*," as if מָרָא were with the letters transposed, i. q. רָאַם = רוּם.

II. **מָרָא** or **מָרֵא** a root not used as a verb, *to be full of food, to be well nourished, to be fat*. Arab. مَرَأَ and مَرِئَ *bene profecit s. bene cessit cibus*, مَرُؤَ to be strong (pr. fat), to be manly, whence مَرْءٌ Ch. מְרָא a man. Hence מְרִיא fat, מֻרְאָה the crop of a bird, and pr. n. מַמְרֵא. Very nearly kindred is בָּרָא Hiph. to fatten, בָּרִיא fat, which are referred above, page CXXXVIII, B, to the notion of cutting, hence of eating. But perhaps it should rather be from the notion of filling, so that מָרֵא, בָּרָא would nearly approach מָלֵא, which see. To this answer the Sanscrit *prî*, *pri*, to fill, to nourish, to sustain.

מָרָא pr. n. f. (i. q. מָרָה "sad"), [*Mara*], Ruth 1:20.

מָרֵא Ch. *lord*, Daniel 2:47; 4:16, 21; 5:23. Syr. ܡܪܐ, Arab. مرء id. pr. man, from the root מָרָא No. II.

מְרֹאדַךְ see מְרֹדַךְ.

מְרֹאדַךְ בַּלְאֲדָן ("Merodach (i. e. Mars) is god, the lord;" according to Bohlen, i. q. Pers. مردك بلادان "a praisedman", which is unsuitable), [*Merodach-baladan*], a king of Babylonia, Isa. 39:1; according to Berosus (ap. Eusebium in Chronico, Vers. Arm. ed. Aucher. tom. i. p. 42, 43), the viceroy of the king of Assyria, from whom he revolted, taking the kingdom of Babylonia for himself; see my Comment. on Isaiah, loc. cit. He is also called בְּרֹאדַךְ בַּלְאֲדָן which see; *m* being changed into *b*.

מַרְאֶה const. מַרְאֵה with suff. מַרְאֵךְ Cant. 2:14; מַרְאֵהוּ Lev. 13:34; מַרְאֶהָ Lev. 13:25; but more often with forms of the suffix, which appear to be pl., of which however the Yod is radical (see מַעֲשֶׂה, מִקְנֶה and Gramm. § 90, 9), like מַרְאַיִךְ Cant. 2:14; מַרְאָיו Job 41:1; and מַרְאֵיהֶן, מַרְאֵיהֶם (which are found construed with a sing. Gen. 41:21; Lev. 14:37; Dan. 1:15), plur. const. מַרְאֵי Eccles. 11:9 (כתיב קרי) מַרְאֵה) m. (from the root רָאָה).

(1) *appearance, look, aspect*, Gen. 41:21; Cant. 2:14 [and often Arab. مرآة]; Lev. 13:12, לְכָל־מַרְאֵה עֵינֵי הַכֹּהֵן "according to all the looking of the priest," i. e. as to what the priest sees in him. Deut. 28:34, מַרְאֵה עֵינֶיךָ "what thine eyes behold;" verse 67; Isa. 11:3; Eze. 23:16.

(2) *vision, sight*, Exod. 3:3; Eze. 8:4; 11:24; 43:3; Dan. 8:16.

(3) *form, appearance*, Exod. 24:17; Eze. 1:16, 28. It is placed after in the genitive, יְפַת מַרְאֶה Gen. 12:11; טוֹבַת מַרְאֶה Gen. 24:16; 26:7, fair of form; and with לְ prefixed, נֶחְמָד לְמַרְאֶה beautiful of form, Gen. 2:9. In the prophetic style *the appearance of anything*, is *what is like such a thing*; comp. דְּמוּת No. 3. Dan. 10:18, וַיִּגַּע־בִּי כְּמַרְאֵה אָדָם "there touched me as the appearance of a man;" Eze. 8:2; also 1:26, דְּמוּת כְּמַרְאֵה.

מַרְאָה f. of the preceding.—(1) *vision*, i. q. חָזוֹן Dan. 10:7, 8, 16. מַרְאֹת הַלַּיְלָה visions of the night, Gen. 46:2. מַרְאוֹת אֱלֹהִים visions sent by God, Eze. 8:3; 40:2.

(2) *a looking-glass, a mirror*, Ex. 38:8. (Arab. مرآة id.) compare רְאִי.

מֻרְאָה f. (from the root מָרָא No. II.), *the crop of* a bird, Levit. 1:16. (Arab. مرى id.)

מָרֵאשָׁה Josh. 15:44, and **מָרֵשָׁה** 2 Chron. 11:8; 14:8, 9; Mic. 1:15 (i. q. מְרַאֲשָׁה "that which is at the head"), [*Mareshah*], pr. n. of a fortified town in the plain country of Judah; Gr. Μαρισά. 2 Mac. 12:35; Μαρησά, Jos. Antt. viii. 10, § 1; Μάρισσα xii. 6, § 6.

["(2) a man, 1 Chron. 2:42."]

מְרַאֲשׁוֹת pl. f. (denom. from רֹאשׁ), pr. that which is *at* any one's *head*, opp. to מַרְגְּלוֹת that which is at the feet. It becomes a prep. *at the head of* any one, with suff. מְרַאֲשֹׁתָיו at his head, 1 Sam. 19:13; 26:7, 11, 16; 1 Ki. 19:6; under his head, Gen. 28:11, 18. It is followed by a noun in the gen. 1 Sam. 26:12, מְרַאֲשֹׁתֵי שָׁאוּל "at the head of Saul," perhaps for מִמְּרַאֲשֹׁתֵי Mem being omitted (unless the true reading be מְרַאֲשׁוֹתֵי), with a double plur. termination; see Hebr. Gramm. § 86, 4, note.

מַרְאֲשׁוֹת id. with suffix מַרְאֲשׁוֹתֵיכֶם, Jer. 13:18, יָרַד מַרְאֲשׁוֹתֵיכֶם עֲטֶרֶת תִּפְאַרְתְּכֶם "there shall descend your heads (i. e. from your heads) the crown of your honour." יָרַד is here followed by an accus. of the thing from which anything descends, like יָצָא, עָלָה. But there is nothing to hinder from reading מֵרַאֲשֹׁתֵיכֶם, like 1 Sa. 26:12.

מֵרַב ("multiplication," from the root רָבַב, of the form מֵסַב), [*Merab*], pr. name of a daughter of Saul, 1 Sa. 14:49; 18:17, 19.

מַרְבַדִּים plur. *coverings*, cushions *spread out*. Pro. 7:16; 31:22; from the root רָבַד.

מַרְבָּה f. (from the root רָבָה), *amplitude, fulness*, as a concr. *full*, Eze. 23:32.

מַרְבֶּה m. (from the root רָבָה)—(1) *multiplication, increase*, Isa. 9:6.

(2) *plenty*. Isa. 33:23, "then spoil is divided מַרְבֶּה in great plenty."

מַרְבִּית f. (from the root רָבָה)—(1) *multitude, magnitude*, 2 Ch. 9:6; 30:18.

(2) *very great part*, 1 Ch. 12:29.

(3) *progeny*, increase of a family, 1 Sa. 2:33.

(4) *interest, usury*, as if the increase of the principal, Lev. 25:37 (comp. Gr. τόκος, from τίκτω; Lat. *fenus*, from *feo*, i. e. *fero*, *pario*; whence *fetus*, *fecundus*; see Gellius, xvi. 13). Arab. ربا interest [illegible] interest.

מַרְבֵּץ const. st. מַרְבַּץ Eze. 25:5 (see Lehrg. page 578), m. (from the root רָבַץ), *a couching place* (of cattle), Zeph. 2:15.

מַרְבֵּק m. *a stable* or *stall*, in which cattle are *tied up*, from the root רָבַק, which see. Amos 6:4; 1 Sa. 28:24; Jer. 46:21; Mal. 3:20.

מָרַג an unused root, which seems to have signified the same as נָרַג, Arab. quadril. نيرج, as far as may be gathered from the derivatives.

(1) *to roll rapidly;* whence מוֹרַג a threshing wain, (unless perhaps מרג in this noun is i. q. מָרַק, מָרַח to rub, to rub in pieces).

(2) *to speak rapidly*, used of babblers, talebearers; whence نيرج, נִרְגָּן tale-bearer.

מַרְגּוֹעַ m. (from the root רָגַע), *rest, a place of rest*, Jer. 6:16.

מַרְגְּלוֹת pl. f. (denom. from רֶגֶל), what is *at* any one's *feet;* opp. to מְרַאֲשׁוֹת which see. Ruth 3:4, seq.; Dan. 10:6. In accus. adv. *at* any one's *feet*, Ru. 3:8.

מַרְגֵּמָה f. *a heap of stones*, from the root רָגַם; Arab. رجم to heap up stones. Pro. 26:8, כִּצְרוֹר אֶבֶן בְּמַרְגֵּמָה "as a bag of gems in a heap of stones;" a proverbial expression, similar to Matt. 7:6. Not amiss Luther, als ob man Edelsteine auf den Rabenstein würfe.—LXX. translate מ׳ *a sling* (from the root רָגַם to cast stones): ὅς ἀποδεσμεύει λίθον ἐν σφενδόνῃ.

מַרְגֵּעָה fem. (from the root רָגַע), *rest*, a tranquil habitation, Isa. 28:12.

מָרַד fut. יִמְרֹד TO BE CONTUMACIOUS, REBELLIOUS, TO MOVE SEDITION, Gen. 14:4; followed by בְּ 2 Ki. 18:7, 20; 24:1, 20; and עַל of the person rebelled *against*, Neh. 2:19; 2 Ch. 13:6; more rarely with an acc. (comp. מָרָה), Josh. 22:16; Job 24:13 (see below). מָרַד בַּיהוָֹה to rebel against Jehovah (by worshipping idols), Josh. 22:16, sqq.; Eze. 2:3; Dan. 9:9. Poet. מֹרְדֵי־אוֹר those who oppose the light, the enemies of light, Job 24:13. (Syriac ܡܪܕ id. Arabic to be obstinate, contumacious. Kindred is מָרָה.)

The derivatives immediately follow, except the pr. n. נִמְרוֹד.

מְרַד Chald. i. q. Hebr. Ezr. 4:19.

מֶרֶד m.—(1) *rebellion, defection*, Josh. 22:22.

(2) [*Mered*], pr. n. 1 Ch. 4:17, 18.

מָרָד Chald. adj. *rebellious*, f. מָרָדָא emphat. st מָרָדְתָּא Ezr. 4:12, 15.

מַרְדּוּת *contumacy*, 1 Sa. 20:30.

מְרֹדַךְ Jer. 50:2, pr. n. of an idol of the Babylonians, prob. *the planet Mars*, which like Saturn was regarded by the ancient Shemites as the author of bloodshed and slaughter, and was propitiated with human victims. (Comp. as to its worship amongst the ancient Arabs, my Comm. on Isa., vol. ii. p. 344, seqq.) The name which this god bears amongst the Arabs and Nasoreans, مريخ, ܡܪܝܚ, appears to have sprung from this, (*Mirrikh* from *Mirdich*), and the etymology of this itself—(*Merodach* from the stock *Mord*, *Mort*, signifying both *death* and *slaughter*, see page CCCCLX, B, and the formative syllable *ach*, *och*, very frequent in Assyrian and Chaldee words, comp. נִסְרֹךְ, אַרְיוֹךְ, נְגוֹהּ) suits very well the god of slaughter and war. So too *Mars*, *Mavors*, and *mors* appear to be of the same origin.—This god was diligently worshipped by the Assyrians and Babylonians, as appears not only from Jer. loc. cit., but also from the proper names of Babylonian and Assyrian kings compounded with this name (see my remarks on Isaiah, vol. i. p. 281), as *Mesessimordachus*, *Sisimordachus*, אֱוִיל מְרֹדַךְ (which see).

מָרְדְּכַי (Persic مردکی "little man," or "worshipper of Mars," from מְרֹדַךְ [*Mordecai*], pr. n. of a Benjamite living in the metropolis of Persia, by whom Esther was brought up, afterwards chief minister of the king, Esther 2:5, sqq. LXX. Μαρδοχαῖος, [Also one who returned with Zerubbabel, Ezr. 2:2; Neh. 7:7].

מֻרְדָּף masc. Isa. 14:6; if the reading be correct, part. Hoph. from the root רָדַף, subst. *persecution*. But I fully agree with Döderlein, that for מרדף we should read מִרְדַּת (dominion) from the root רָדָה. See my Comment. on the place. [Conjectures, however probable they may seem, are very dangerous when applied to God's inspired Scripture, and this word as it stands yields a suitable meaning.]

מָרָה—(1) pr. i. q. Arab. مرى TO STROKE, TO STRIPE (German streichen, streifen); specially *to lash* with a whip (compare the kindred מָרָא), to pass a razor over the skin, whence מוֹרָה a razor. See Schultens on Hariri, Cons. i. p. 24; De Defect. Ling. Hebr., p. 117. Kindred are מָרַח, מָרַק to rub, to rub over, bestreichen, reiben, einreiben. Hence—

(2) *to be contumacious, rebellious*, Deut. 21:18, 20; Ps. 78:8; prop. to resist, to contend against,

striking and contending with both hands. (Arabic مرى to refuse what is owed, Conj. III. to contend in disputing.) Constr with בְּ of the person resisted, Ps. 5:11; Hos. 14:1; and with an acc. (prop. *to repulse* any one), Jer. 4:17; Psalm 105:28; especially in the phrase, מָרָה אֶת־פִּי יְהוָֹה to reject a divine command, Nu. 20:24; 27:14; 1 Sa. 12:15 (which, perhaps, formerly taken in its proper sense meant, to stroke or strike any one's mouth, i. e. to refuse to hear his words, to treat him with contempt, compare Dan. 4:32).

Hiphil הִמְרָה fut. apoc. וַתֶּמֶר (Ezek. 5:6), i. q. Kal No. 2, *to resist, to oppose.* Job 17:2, בְּהַמְּרוֹתָם תָּלַן עֵינִי prop. "my eye rests upon their *resistance*," i.e. I see or experience nothing but their provocation; also *to be refractory, contumacious,* Psalm 106:7. Constr. —(*a*) followed by an acc. (as in Kal), Ps. 78:17, 40,56; often in the phrase, הִמְרָה אֶת־פִּי יְהוָֹה as to which see Kal, Deu. 1:26, 43; Jos. 1:18; and in the same sense, הִמְרָה אֶת רוּחַ יְיָ Psalm 106:33; and עֵינֵי יְיָ (as if, to offend the eyes of Jehovah) Isaiah 3:8.—(*b*) followed by בְּ (against) Psa. 106:43; Ezek. 20:8.—(*c*) followed by עִם Deut. 9: 7, 24; prop. to contend *with* any one.

Derivative nouns, מֶרִי, מוֹרָה and pr. n. יִמְרָה, מָרָה No. I, מְרָיָה, מְרָיוֹת, מְרָיִם.

Note. In two occurrences of the root מָרָה the signification appears to be borrowed from the kindred root מָרַר 'to be bitter.' One is 2 Kings 14:26, עֳנִי יִשְׂרָאֵל מֹרֶה מְאֹד "the affliction of Israel (was) very *bitter*" (so all the ancient versions), where it would be hardly suitable to say, *perverse*, i. e. obstinate, *affliction*, nor do I see how from the notion of the root מָרָה we can with Schultens obtain the notion of *severe* affliction. The other instance is מְרִי Job 23:2, which see. On the other hand מָרַר has adopted the signification of the verb מָרָה Ex. 23:21.

I. מָרָה f. dual מְרָתַיִם (from the root מָרָה) *repeated rebellion* [*Merathaim*], a symbolic name of Babylon, Jer. 50:21.

II. מָרָה ("*bitterness*," from the root מָרַר) pr. n. of a bitter or brackish fountain in the peninsula of Sinai, Ex. 15:23; Num. 33:8; according to the probable opinion of Burckhardt (see Travels in Syria, p. 777, seqq.); the same as is now called بير هواره *Bîr Hawârah*, not *the fountains of Moses* (عيون موسى), as thought by Pococke and Niebuhr.

מֹרָה (read *morra*) f. (from the root מָרַר) *sadness, grief*, Prov. 14:10.

מֹרָה f. id. Genesis 26:35, מֹרַת רוּחַ "*sadness* of spirit."

מָרוּד m. (from the root רוּד No. 2) Lam. 3:19; pl. מְרוּדִים Lam. 1:7, *persecution* of any one. Concr. "one troubled with *persecutions*," Isa. 58:7.

מֵרוֹז (prob. for מֵאֲרוֹז, مأرز refuge, from the root אָרַז, أرز to draw in, to betake oneself), [*Meroz*], pr. n. of a town in northern Palestine, Jud. 5:23.

מָרוֹחַ m. *one bruised, crushed,* from the root מָרַח. Leviticus 21:20, מְרוֹחַ אָשֶׁךְ "(castrated) with crushed testicles." But LXX. μονόρχις. Vulg. *herniosus.*

מָרוֹם m. (from the root רוּם)—(1) *height; what is high, lofty, sublime.* Placed after another word in the gen. הַר מְרוֹם יִשְׂרָאֵל the lofty mountain of Israel, of Zion, Ezekiel 17:23; 20:40; 34:14. בַּמָּרוֹם *on high*, Job 39:18; and מָרוֹם in acc. id. Isai. 37:23, וַתִּשָּׂא מָרוֹם עֵינֶיךָ "and thou liftest up thine eyes *on high*." Concr. *Most High* (of God), Ps. 92:9; and coll. *leaders, princes*, Isa. 24:4. Poet. *very high* is also applied to *any thing far off.* Psalm 10:5, מָרוֹם מִשְׁפָּטֶיךָ מִנֶּגְדּוֹ "thy judgments are very *far off from him*;" comp. רוּם Isa. 30:18.

(2) *a lofty, fortified place*, Hab. 2:9; specially of heaven, Psalm 18:17; Isaiah 24:18, 21; 40:26; 57:15; 58:4; Jer. 25:30; pl. מְרוֹמִים id. Job 16:19; of the lofty seat of Jehovah in Zion, Ps. 7:8; of an inaccessible fortress, Isa. 26:5. Plur. figuratively, of great honours, Ecc. 10:6.

(3) *loftiness of mind, pride;* adv. Ps. 56:3.

מֵרוֹם ("*height*," "*a high place*"), מֵי־מֵרוֹם [*waters of Merom*], Josh. 11:5, 7; pr. n. of a lake situated in a *lofty* region at the foot of Mount Lebanon; (Greek Σαμοχωνῖτις, Jos. Antiqu. v. 6; Arab. بحرة الحولة); through which the Jordan flows.

מֵרוֹץ m. (from the root רוּץ), *course, race,* Eccl. 9:11.

מְרוּצָה f.—(I) i. q. מֵרוֹץ 2 Sam. 18:27; Jerem. 23:10.

(II) *oppression* of the poor, a signification taken from the root רָצַץ, Jer. 22:17.

מְרוּקִים m. pl. (from the root מָרַק), *purification*, Est. 2:12.

מָרוֹת ("*bitternesses*," "*bitter fountains*") [*Maroth*], pr. n. of a town in the tribe of Judah, Mic. 1:12.

מַרְזֵחַ Jer. 16:5, const. מִרְזַח, Amos 6:7 (compare Lehrg. p. 578), i. q. Arab. رزح *clamour, outcry,* the lifting up of the voice, whether in rejoicing, Amos loc. cit., or in weeping, Jer. loc. cit.; compare مِرْزِيح endued with a loud voice. Medial words of the same kind are יָלַל and רָנַן.

מָרַח—(1) TO RUB, TO BRUISE, TO RUB OUT, see מָרוֹחַ. (Cognate are מָרַק, מָרָה, and with ר turned into a sibilant, מָשַׁח. Arab. مرخ a tree from which fire is brought by rubbing.—(2) i. q. Arab. مرخ *to rub over,* e. g. the body with oil. IV. to soften. In the Old Test. it is once used of a cataplasm laid on a sore, Isa. 38:21, "Isaiah had said, let them take dried figs וְיִמְרְחוּ עַל־הַשְּׁחִין (pregn.) and lay them softened upon the ulcer;" LXX. καὶ τρίψον καὶ κατάπλασαι. Hence מָרוֹחַ.

מֶרְחָב m. (from the root רָחַב), *broad space,* Hab. 1:6. Often metaph. used of liberty and welfare (opp. to distresses, צַר; compare יָשַׁע); Ps. 18:20, וַיּוֹצִיאֵנִי לַמֶּרְחָב "and he brought me out into a wide space," i.e. he delivered me from distresses, Ps. 31:9; 118:5. Once used in a bad sense, Hos. 4:16, כְּכֶבֶשׂ בַּמֶּרְחָב "like a lamb in a wide space," where it might easily wander from the flock.

מֶרְחָק (from the root רָחַק); pl. מֶרְחַקִּים and מֶרְחַקִּים Isa. 33:17; Jer. 8:19, m. *far distance, what is far off, a place far off;* מִמֶּרְחָק from afar, after verbs of coming, Isa. 10:3; 30:27; but 17:13, נָס מִמֶּרְחָק "he fled from afar off," i. e. to flee away far, and already to look from a great distance, אֶרֶץ מֶרְחָק a remote land, Isa. 13:5; pl. מֶרְחַקִּים Zec. 10:9; אֶרֶץ מַרְחַקִּים Isa. 33:17; Jer. 8:19; מֶרְחַקֵּי־אָרֶץ Isa. 8:9, remote countries.

מַרְחֶשֶׁת fem. (from the root רָחַשׁ), *a pot, a cauldron,* prop. a vessel in which things are boiled, Lev. 2:7; 7:9.

מָרַט (kindred to the verb מָלַט, which see) pr. to smoothen; hence—

(1) TO POLISH, TO SHARPEN a sword, Ezek. 21:14, 33.

(2) to make any one's head smooth, i. e. to make bald, *to tear out, to pluck* the hair, in contending, chastening, Neh. 13:25; in scorn, Isa. 50:6 (where מֹרְטִים are those who pluck the beard); in mourning, Ezra 9:3.—Ezek. 29:18, כָּל־כָּתֵף מְרוּטָה "every shoulder was peeled," i. e. with carrying burdens.

NIPHAL, *to become bald,* Lev. 13:40, 41.

PUAL—(1) *to be polished* (used of metal), 1 Ki 7:45.

(2) *to be sharp,* as a sword. Part. מוֹרָטָה for מְמֹרָטָה (with Dag. f. euphon.), Ezek. 21:15, 16. Hither many refer עַם מוֹרָט Isa. 18:2, 7, for מְמֹרָט *a sharp people,* i. e. *fierce,* vehement (compare חַד No. 2). But see above under the word מוֹרָט.

מְרַט Ch. i. q. Hebr. No. 2, *to pluck* (wings). Pret. pass. *to be plucked,* Dan. 7:4.

מְרִי m. in pause מֶרִי, with suff. מֶרְיְךָ Deu. 31:27, מִרְיָם Neh. 9:17 (from the root מָרָה).

(I.) *contumacy,* Eze. 2:5, כִּי בֵּית מְרִי הֵמָּה "for they are a contumacious house," i. e. people. בְּנֵי מֶרִי the contumacious, Num. 17:25. Ellipt. for אִישׁ, אַנְשֵׁי מְרִי. Eze. 2:7, כִּי מְרִי הֵמָּה "for they are contumacious;" verse 8; 44:6; Prov. 17:11.

(II.) *bitterness,* a signification taken from the root מָרַר (compare the note under מָרָה), Job 23:2, גַּם הַיּוֹם מְרִי שִׂחִי "even now my complaint is bitterness," i. e. bitter. Those who retain the common signification of מְרִי, render these words, "even now doth my complaint (seem to you) rebellion?" which appears to me to be too harsh. ["*Outcry,*" is the sense given to this passage in Thes.]

מְרִי בַעַל [*Merib-baal*], pr. n. of a son of Jonathan, 1 Ch. 9:40, called also a little before מְרִיב בַּעַל ("contender against Baal"), which seems to be the more correct form.

מְרִיא (from the root מָרָא) adj. *fat, well-fed,* Eze. 39:18; hence subst. *well-fed cattle;* specially *a fatted calf,* μόσχος σιτευτός. Commonly joined with the words שׁוֹר and בָּקָר. 2 Sam. 6:13; 1 Ki. 1:9; 19:25; Isa. 11:6. Plur. מְרִיאִים Isaiah 1:11; Amos 5:22.

מְרִיבָה f. (from the root רִיב).—(1) *strife, contention,* Gen. 13:8; Exod. 17:7; Num. 27:14.

(2) [*Meribah*], pr. n.—(*a*) of a fountain flowing from a rock in the desert of Sin on the Heroopolitan gulf, Exod. 17:1—7.—(*b*) מֵי מְרִיבָה ("water of strife"), another similar fountain in the desert of Zin, near Kadesh, Num. 20:13, 24; Deut. 33:8; Psalm 81:8; 106:32; fully מֵי מְרִיבוֹת קָדֵשׁ Eze. 47:19.

מְרָיָה ("contumacy"), [*Meraiah*], pr. n. m., Neh. 12:12.

מֹרִיָּה and **מוֹרִיָּה** *Moriah,* pr. name of a hill of Jerusalem, on which Solomon built the temple, 2 Ch. 3:1. Gen. 22:2, אֶרֶץ הַמֹּרִיָּה "the land of Moriah,"

i. e. the region around that mountain, its vicinity, as if district of Moriah; comp. אֶרֶץ הָעַי Josh. 8:1. As to the origin, the sacred writers themselves (Gen. 22:8, 14; 2 Chron. loc. cit.) make allusion to the etymology from the root רָאָה, which is confirmed by regarding מֹרִיָּה as contr. from מָרְאִיָּה for מָרְאֶה יָהּ (Part. Ho.), with Yod of union, i. e. *chosen by Jehovah*, a name which is very suitable for a sanctuary.

מְרָיוֹת ("contumacies"), [*Meraioth*], pr. n. m. —(1) 1 Chron. 5:32; 6:37; Ezr. 7:3.—(2) 1 Ch. 9:11; Nehem. 11:11.—(3) Neh. 12:15; elsewhere מְרֵמוֹת (in the ancient writing the letters י and מ resemble one another).

מִרְיָם (prop. "their contumacy") pr. name f. *Miriam;* Greek Μαριάμ, Μαρία.—(1) the sister of Moses, a prophetess, Exod. 15:20; Num. 12:1; Mic. 6:4.—(2) 1 Chron. 4:17.

מְרִירוּת f. (from the root מָרַר), *sadness, grief,* Eze. 21:11.

מְרִירִים see כִּמְרִיר.

מְרִירִי m. adj. (from the root מָרַר) *bitter;* hence *poisonous*, Deut. 32:24. Compare מְרֹרָה.

מֹרֶךְ m. pr. softness; figuratively *fear, timidity,* Lev. 26:36 (LXX. δειλία); from the root רָכַךְ, whence the segolate form מֹרֶךְ=מֹרְךְ in the same manner as סֹבֶם, תֹּבֶל from the roots בָּלַל, כָּסַס; אֹרֶן, תֹּרֶן from רָנַן; f. תְּהִלָּה from הָלַל. The root which is found in the Rabbinic, נתמרך to be soft, is secondary and taken from this noun.

מֶרְכָּב m. (from the root רָכַב)—(1) *a chariot,* 1 Ki. 5:6.

(2) *the seat* of a chariot, Cant. 3:10; Lev. 15:9.

מֶרְכָּבָה f. 2 Sam. 15:1; 1 Kings 7:33; constr. מִרְכֶּבֶת Gen. 41:43; with suff. מֶרְכַּבְתּוֹ Gen. 46:29; 1 Sam. 8:11; plur. מַרְכָּבוֹת Zec. 6:1; Joel 2:5; constr. מַרְכְּבוֹת Exod. 15:4; with suff. מַרְכְּבֹתֶיךָ Mic. 5:9, f.; *a chariot*, Gen. 46:29; especially a war chariot; see the above-cited examples.

מַרְכֹּלֶת f. (from the root רָכַל), *merchandise*, Eze. 27:24. [*a market*, see Thes.]

מִרְמָה f. (from the root רָמָה Pi. to deceive).—(1) *fraud*, Gen. 27:35; 34:13. אִישׁ מִרְמָה a fraudulent man, Psa. 5:7. אַבְנֵי מִרְמָה fraudulent weights, i. e. made to deceive, Mic. 6:11. מֹאזְנֵי מִרְמָה deceptive scales, Pro. 11:1. Meton. *riches gained by fraud*, Jer. 5:27. Plur. מִרְמוֹת Ps. 10:7; 35:20.

(2) [*Mirma*], pr. n. m., 1 Chron. 8:10.

מְרֵמוֹת ("elevations"), [*Meremoth*], pr. n. m. —(1) Ezra 8:33; Neh. 3:4, 21; 10:6; 12:3; for which there is מְרָיוֹת verse 15.—(2) Ezr. 10:36.

מִרְמָס m. (from the root רָמַס), *a treading down, something to be trodden* with the feet, Isa. 5:5; 7:25; 10:6; Eze. 34:19.

מֵרֹנֹתִי pr. n. Gent. [*Meronothite*], elsewhere unknown, 1 Ch. 27:30; Neh. 3:7.

מֶרֶס [*Meres*], pr. n. of a Persian prince, Esth. 1:14 (according to Bohlen مرز lofty). [" Compare Sansc. *mârsha*, worthy; from the root *mrish;* Zend. *meresh*. Benfey."]

מַרְסְנָא [*Marsena*], pr. n. of a Persian prince, Esth. 1:14; (perhaps i. q. prec. [" with the addition of *nâ*, nom. Zend. *nar*, a man."]).

מֵרֵעַ masc. (with each Tzere impure), i. q. רֵעַ *a friend, a companion;* with suffix מֵרֵעֵהוּ Genesis 26:26; plur. מֵרֵעִים Jud. 14:20; 15:6; with suffix מֵרֵעֵהוּ for מֵרֵעֵיהוּ Prov. 19:7. It has the form as if Hiphil of the verb רָעַע, borrowing its signification from the verb רָעָה No. 2, unless it be laid down that מֵרֵעַ is comp. of רֵעַ and מִן (like מִצְּעִיר, מִנֹּאַל, see מִן No. 3, letter *c*), and that it only denotes *a companion, not a friend*, i. q. מְיֻדָּע. This is the only way of explaining the former Tzere being unchanged [But see Thes. p. 1296.]

מִרְעֶה masc. (from the root רָעָה) with suff. מִרְעֵהוּ Job 39:8; מִרְעֵיכֶם Eze. 34:18, *pasture, fodder* for cattle, Gen. 47:4; Joel 1:18; Job 39:8 [" *lair*, or *feeding place* of wild beasts, Nah. 2:12. Arab. مرعى مرعاة id."].

מַרְעִית fem. (from the root רָעָה)—(1) *pasture, pasturing.* צֹאן מַרְעִיתִי "the sheep which I tend," Jeremiah 23:1; Psalm 74:1; 79:13; 100:3. עַם מַרְעִיתוֹ "the people that he (God) tends," Ps. 95:7.

(2) *a flock*, Jer. 10:21.

מַרְעֲלָה ("trembling," perhaps "earthquake"), [*Maralah*], pr. n. of a town in the tribe of Zebulun, Josh. 19:11.

I. מַרְפֵּא m. and מַרְפֶּה Jer. 8:15 (from the root רָפָא to heal).—(1) *the healing* (of a disease), 2 Ch. 21:18; 36:16; Jer. 14:19.—Hence—

(2) *refreshing*, both of the body, Prov. 4:22 16:24; and of the mind, Pro. 12:18; 13:17.

(3) ***deliverance*** (from calamity), Prov. **6**:15; **29**:1; Mal. 3:20.

(4) ***remedy***, Jer. 33:6.

II. מַרְפֵּא (from the root רָפָה=רָפָא to relax), prop. relaxed mind; hence *tranquillity* of mind, *meekness;* Pro. 14:30, לֵב מַרְפֵּא "a meek heart;" Pro. 15:4; מַרְפֵּא לָשׁוֹן "tranquillity of tongue," i. e. gentle, modest speech; Eccles. 10:4, "gentleness hinders great offences."

מִרְפָּשׂ m. (from the root רָפַשׂ), ***water disturbed by treading***, Eze. 34:19.

מָרַץ a root not used in Kal, the primary meaning of which has been often discussed. I have, however, no doubt that the truth was seen by Kimchi, who regarded as its primary power TO BE STRONG, FORCIBLE; for this not only very well suits all the passages, but it is confirmed by the kindred פָּרַץ (*m* and *p* interchanged), to be violent (Hos. 4:2); whence פָּרִיץ a violent man. The meaning appears to be secondary, and taken from the idea of *hard labour*, which is found in Arabic مرض to languish, to be sick (prop. wearied out with toil).

[In Thes. the meaning preferred is that given by Cocceius and J. Simonis, *to be fierce;* hence, *to be vehement.*]

NIPHAL, Job 6:25, מַה־נִּמְרְצוּ אִמְרֵי־יֹשֶׁר "how powerful are right words;" 1 Kings 2:8, קְלָלָה נִמְרֶצֶת "a heavy (or grievous) curse," Mic. 2:10, חֶבֶל נִמְרָץ "very violent destruction."

HIPHIL, to make vehement, *to irritate;* Job 16:3, מַה־יַּמְרִיצְךָ "what (so) irritateth thee?"

מַרְצֵעַ masc. *an awl*, so called from its boring (root רָצַע), Ex. 21:6; Deu. 15:17.

מַרְצֶפֶת fem. (from the root רָצַף), *a pavement*, a place laid out with stones, 2 Ki. 16:17.

מָרַק prop. TO RUB (compare the kindred מָרַח, and in Greek ἀμέργω, ὀμοργνύω); hence—

(1) *to polish* (metal); 2 Chron. 4:16, נְחֹשֶׁת מָרוּק "polished brass;" Jerem. 46:4, מִרְקוּ הָרְמָחִים "polish the spears."

(2) *to cleanse*, by washing, or anointing; compare תַּמְרוּקִים. (Syr. ܡܪܩ to wash off.)

PUAL מֹרַק pass. of No. 1, *to be scoured*, Lev. 6:21. Derivatives, תַּמְרוּקִים ,מְרוּקִים.

מָרָק m. *broth, soup*, Jud. 6:19. 20, and Isaiah 65:4 קרי. Arab. مرق and مرقة id. The proper form of the word is פָּרָק (which see), from the root פָּרַק.

מֶרְקָח masc. (from the root רָקַח), plur. *aromatic herbs*, Cant. 5:13.

מֶרְקָחָה f. (from the root רָקַח), *ointment*, Ezek. 24:10; *a pot of ointment*, [for boiling it in], Job. 41:23.

מִרְקַחַת f. (from the root רָקַח).—(1) *the compounding of ointment*, Ex. 30:25; 2 Ch. 16:14.

(2) *ointment*, 1 Ch. 9:30.

מָרַר—(1) TO FLOW, TO DROP; whence מַר a drop, מֹר myrrh, so called from distilling, and prob. מְרֵרָה bile. (Arab. مرى to cause to flow, مرية frequent rain, and مجرى channel. The trilit. مر has often the sense of going, passing away, which in many roots is connected with that of *flowing;* see הָלַךְ No. 4, جرى to run, to flow; Aram. רְהַט to run: whence רְהָטִים channels.)

(2) *to be bitter.* (Arab. مر fut. A. id., and so in all the cognate languages; also the Lat. *amarus*, also *mæreo.* How this notion coheres with the former is not clear. Perhaps it is denom. from מֹר myrrh, and מְרֵרָה bile, as being very bitter things). Impers. מַר לִי it is bitter to me, i. e. I am sad, Lam. 1:4, followed by מִן (*because of* any thing), Ruth 1:13. Fut. A. יֵמַר Isa. 24:9, compare Hebr. Gram. § 67, note 3.

(3) *to be embittered*, 1 Sa. 30:6.

PIEL, fut. יְמָרֵר.—(1) *to make* any thing *bitter*, Ex. 1:14; Isa. 22:4, אֲמָרֵר בַּבֶּכִי "I weep bitterly."

(2) *to embitter, to irritate, to provoke* any one, compare Hithp. Gen. 49:23.

HIPHIL הֵמַר, inf. הָמֵר.—(1) *to make* life *bitter*, Job 27:2.

(2) followed by לְ, *to make* any one *sad*, Ruth 1:20, הֵמַר לִי שַׁדַּי "the Almighty hath made me sad." Compare הֵרַע לְ verse 21.

(3) *to weep bitterly*, for the fuller הֵמַר בְּבְ׳ Zec. 12:10.

Note. תַּמֵּר Ex. 23:21, is fut. Hiphil in the Chald. form, for תָּמֵר, but with the signification taken from the verb מָרָה, followed by בְּ to rebel. Compare the note under מָרָה.

HITHPALPEL הִתְמַרְמַר *to be embittered, exasperated*, Dan. 8:7. (Syr. ܡܪܡܪ to embitter, to provoke; Arab. مرمر to be angry.)

Derivatives, מְמַר, מְרִירוּת, מְרִירִי, [מְרָרָה] מָרָה, מַר, תַּמְרוּרִים, מַמְּרֹרִים, pr. n. מָרָא [מָרוֹת], and those which immediately follow.

מְרֵרָה f. *bile, gall*, so called from its flowing (see מָרַר No. 1), compare Germ. Galle, which properly signifies a fountain, like the cogn. Quelle, Job 16:13. Arab. مِرَّةٌ, مَرَارَةٌ [Syr. ܡܪܪܬܐ, ܡܪܪܐ id.]

מְרֹרָה f.—(1) *bitterness*, Deut. 32:32, אַשְׁכְּלֹת מְרֹרֹת "clusters of bitternesses," i.e. bitter. Metaph. *bitter, severe* (punishments), Job 13:26, כִּי תִכְתֹּב עָלַי מְרֹרוֹת "that thou writest (such) bitter things upon me," thou layest on me such heavy punishment.

(2) *bile, gall*, Job 20:25. מְרֹרַת פְּתָנִים "the gall of vipers," ib. 14, used of the poison of vipers, which the ancients incorrectly supposed to be in the gall (Plin. H. N. xi. 37, § 62), although in other forms also of this root, the notion of *bitterness* is applied to *venom;* (see מְרִירִי, Syr. ܡܪܪܐ, Zab. מררא venom).

מְרֹרִים m. *bitter herbs*, Ex. 12:8; Num. 9:11 (LXX. πικρίδες. Vulg. *lactucæ agrestes*), Lam. 3:15 (where in the other member there is לַעֲנָה wormwood).

מְרָרִי ("bitter," "unhappy"), [*Merari*], pr. n. of a son of Levi, Gen. 46:11; Ex. 6:16. Of the same form is the patron. Nu. 26:57.

מָרֵשָׁה see מָרֵאשָׁה.

מִרְשַׁעַת f. (from the root רָשַׁע) *wickedness*, concr. for a wicked woman, 2 Ch. 24:7.

מַשָּׂא m.—(1) verbal inf. from the root נָשָׂא; *a bearing, a carrying*. Nu. 4:24, לַעֲבֹד וּלְמַשָּׂא "for labouring and for carrying." 2 Ch. 20:25, לְאֵין מַשָּׂא "that could not be carried;" compare 2 Ch. 35:3. Subst. Nu. 4:19, 27, 31, 32, 47.

(2) *a burden, load* which is carried, 2 Ki. 5:17; Jer. 17:21, seq.; Nu. 11:11. הָיָה לְמַשָּׂא it was as a burden, 2 Sam. 15:33; 19:36; followed by עַל Job 7:20.

(3) מַשָּׂא נֶפֶשׁ that to which the soul lifts itself up, i.e. what it desires, Eze. 24:25; compare the root No. 1, *c*.

(4) *something uttered* (see the root No. 1, letter *f*), *a sentence*, Prov. 30:1; Collect. 31:1, מַשָּׂא אֲשֶׁר יִסְּרַתּוּ אִמּוֹ "the sentences which his mother taught him." Specially something uttered by God, 2 Kings or by a prophet, followed by a genit. of the object. Isai. 13:1, מַשָּׂא בָּבֶל "the oracle (uttered) against Babylon." Isai. 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1; Nah. 1:1; Hab. 1:1; also followed by בְּ Zec. 9:1; עַל 12:1; אֶל Mal. 1:1. It is fully expressed מַשָּׂא דְבַר יְהוָה the utterance of the word of the Lord, Zec. 9:1; 12:1. From מַשָּׂא being often found in the headings of denunciatory oracles, Jerome, Luther, and others render the word even in these instances *onus, burden*, and regard it as signifying a grievous or threatening oracle, see Jerome, Prof. ad Habac., and on Isa. 13:1; but it is also found where it stands in a good sense, Zec. 12:1; Mal. 1:1. There is a paronomasia on the two senses burden and oracle, Jer. 23:33, seq.; Eze. 12:10.

(5) *singing* (see the root No. 1, letter *e*). 1 Ch. 15:27, הַשַּׂר הַמַּשָּׂא "the regulator (or leader) of the singing." So LXX. ἄρχων τῶν ᾠδῶν, and Kimchi. Others take it to be the leader of the carrying, i.e. of the holy ark.

(6) *a gift* (compare נָשָׂא Pi. No. 2, 3); hence *tribute*, i.q. מִנְחָה No. 2. 2 Ch. 17:11.

(7) [*Massa*], pr. n. of a son of Ishmael, Genesis 25:14; 1 Ch. 1:30.

מַשֹּׂא (read *masso*) m. 2 Ch. 19:7, מַשֹּׂא פָנִים *respect of persons, partiality*, see נָשָׂא No. 3, letters *a*, *β*.

מַשָּׂאָה f. *burning*, so called from the rising up of the smoke, Isa. 30:27; comp. מַשְׂאֵת No. 1.

מַשְׂאֵת (for מַשְׂאֶת) f. const. מַשְׂאַת (for מַשְׂאֶת) Gen. 43:34, pl. מַשְׂאֹת.

(1) *a lifting up*, e.g. of the hands, Ps. 141:2; of smoke in a conflagration, Jud. 20:38, 40 (comp. מַשָּׂאָה).

(2) *a sign*, which is lifted up, i.q. נֵס Jer. 6:1; perhaps specially a signal made by fire, comp. No. 1, and the Talmudic משואות used of the signals made by fire at the new moon, see Mishn. Rosh Hashanah 2, § 2.

(3) *a burden*, Zeph. 3:18.

(4) i. q. מַשָּׂא No. 4; *something uttered*, Lam. 2:14.

(5) i. q. מַשָּׂא No. 6; *a gift*, Esth. 2:18; Jer. 40:5; Amos 5:11; especially a portion of food given at a convivial feast (γέρας), Gen. 43:34; 2 Sam. 11:8, also *tribute*, 2 Chron. 24:6, 9.

Note. מַשְׂאוֹת Eze. 17:9, is the inf. Aram. Kal, with a peculiar termination in וֹת like the inf. Pi. מַלְּאוֹת for מַלֵּא.

מַשְׂאוֹת plur. f., Psa. 74:3, in some editions; see מַשּׁוּאוֹת.

מִשְׂגָּב with suff. מִשְׂגַּבִּי (from the root שָׂגַב) m.—(1) *height*, Isa. 25:12.

(2) *a lofty place, a rock*, affording shelter and security; hence used for a *refuge* itself, Psa. 9:10; 18:3; 46:8, 12; 48:4; 59:10, 18; 94:22.

(3) with art. [*Misgab*], pr. n. of a town (situated on a lofty place) in Moab, Jer. 48:1.

מְשׂוּכָה Prov. 15:19; and—

מְשׂוּכָּה Isa. 5:5, f.; *a hedge* made of briers and thorns; called in other places מְסוּכָה. Root שׂוּךְ and סָכַךְ.

מַשּׂוֹר m. *a saw*, Isa. 10:15; from the root נָשַׂר to saw.

מְשׂוּרָה f. *a measure* of liquids, Lev. 19:35; Eze. 4:11, 16; from the root מָשַׂר, Arabic مشر II. to divide.

מָשׂוֹשׂ m. (from the root שׂוּשׂ), *gladness, joy*, Isa. 24:8; Lam. 5:15; and meton. the object and ground of joy, Psa. 48:3; Isa. 24:11; 32:14; 65:18; and frequently. Isaiah 8:6, subst. poet., put for a finite verb.

מִשְׂחָק m. (from the root שָׂחַק) *scorn*; hence used of its object, Hab. 1:10.

מַשְׂטֵמָה f.—(1) *a noose, a fetter*, i. q. פַּח Hos. 9:8; from the root שָׂטַם, Syr. ܣܛܡ to bind, to fetter. Hence—

(2) *destruction*, ibid. verse 7; compare מוֹקֵשׁ. Others render *hatred, persecution*; from שָׂטַם to pursue after.

מַשְׂכִּיל see שָׂכַל Hiphil.

מַשְׂכִּית f.—(1) *image, figure*, from the root שָׂכָה, Ch. שְׂכָא to look at, to behold, Eze. 8:12, חַדְרֵי מַשְׂכִּית "the chambers of images," i. e. the walls of which were adorned with painted figures of idols, compare verses 10, 11. אֶבֶן מַשְׂכִּית Lev. 26:1, and מַשְׂכִּיּוֹת Nu. 33:52, stones adorned with superstitious or magical figures; Pro. 25:11, תַּפּוּחֵי זָהָב בְּמַשְׂכִּיּוֹת כָּסֶף "apples of gold, adorned with figures of silver." Others render, in silver baskets, so that מַשְׂכִּית would take its signification from שָׂכַךְ to plait.

(2) *imagination, opinion*, Ps. 73:7; Pro. 18:11.

מַשְׂכֹּרֶת f. (from the root שָׂכַר), *wages*, Gen. 29:15; 31:7, 41; ["*reward*, Ruth 2:12."]

מַשְׂמְרוֹת f. pl. *nails*, Ecc. 12:11; see מַסְמְרִים.

מִשְׂפָּח m. *shedding of blood, slaughter*, Isa. 5:7, from the root שָׂפַח i. q. סָפַח to pour out; Arab سفح to pour out blood, سفّاح a shedder of blood, a tyrant.

מָשַׂר an unused root [" perhaps i. q. Arabic مشر to divide"], see מְשׂוּרָה.

מִשְׂרָה f. *dominion*, Isa. 9:5, 6, from the root שָׂרָה=שָׂרַר and שׂוּר to rule.

מִשְׂרְפוֹת pl. f. (from the root שָׂרַף).

(1) *a burning* of lime, Isa. 33:12 (compare Gen 11:3).

(2) *the burning* of dead bodies, Jer. 34:5 (compare 2 Ch. 16:14).

(3) מִשְׂרְפוֹת מַיִם ("the flow of waters," from the root שָׂרַף, Ithpe. to drop [but see Thes.]), [*Misrephoth-maim*], pr. n. of a town or region near Sidon, Jos. 11:8; 13:6.

מַשְׂרֵקָה ("vineyard," plantation of vines of superior quality, see שֹׂרֵק), [*Masrekah*], pr. n. of a town, apparently belonging to the Edomites, Gen. 36:36; 1 Ch. 1:47.

מַשְׂרֵת *a frying pan*, 2 Sam. 13:9; Ch. מַסְרֵת, מַסְרִיתָא, מַסְרֵיתָא id. The origin is uncertain, and it is even doubtful whether the ת be radical or servile. It seems to me rather to be servile, so that the root would be שָׂרָה i. q. شرى to shine, to sparkle: whence שִׁרְיוֹן and מַשְׂרֵת a brass frying pan, so called from its being polished. That the root סָרַת had the notion of parching is a mere gratuitous assertion.

מַשׁ [*Mash*], a people (and region), sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10:23. Many follow Bochart (Phaleg. II, 11), in understanding the inhabitants of *mount Masius* (Arab. جودى), which lies to the north of Nisibis, and is a part of the Gordiæan mountains.

מַשָּׁא m. (from the root נָשָׁא).—(1) *usury*, Neh. 5:7.

(2) *a debt*, i. q. מַשָּׁאָה. Neh. 10:32, מַשָּׁא כָל־יָד "the debts of every hand," i. e. all debts, perhaps so called from the debtor's promising, by giving his right hand, to pay back the borrowed money. Other MSS. and editions read מַשָּׂא *the burden of every hand*, which is less suitable.

מֵשָׁא (perhaps i. q. מֵישָׁא "retreat"), [*Mesha*], pr. n. of a place mentioned in the description of the

boundaries of Joctanite Arabia. Gen. 10:30, "and their dwelling was מִמֵּשָׁא בֹּאֲכָה סְפָרָה הַר הַקֶּדֶם from Mesha unto Sephara, (and beyond, as far as) the mountains of Arabia." In these words *Mesha* seems to me to be Μοῦσα or Μοῦζα a city of note, with a port, situated on the western shore of Arabia, nearly where now is *Maushid* (according to Ptolem. vi. 7, 14° Lat., 74° long.), forming therefore the western boundary of the Joctanites. I understand *Sepharah* to be the city ظفار the metropolis of the region of Shehr, between the provinces Hadramaut and Oman. The mountains of Arabia are no doubt the chain of mountains nearly in the middle of Arabia, running from near Mecca and Medina, to the Persian Gulf; now called نجد the abode of the Wahabites. See (*Jomard*) Notice sur le Pays de Nedjd ou l'Arabie Centrale, Paris, 1823, 8; and my remarks in Ephemerid. Hal. 1825, No. 56. [According to Forster i. 97, Mount Zames.]

מַשְׁאָב m. (from the root שָׁאַב), *a channel, watercourse*, into which water *is drawn* for the cattle to drink, Jud. 5:11.

מַשָּׁאָה f. (from the root נָשָׁא No. 2) *a debt*, Deut. 24:10; Prov. 22:26, i. q. מַשָּׁא No. 2.

מַשָּׁאוֹן m. *fraud, deception*, Prov. 26:26; from he root נָשָׁא No. 1.

מַשָּׁאוֹת Ps. 74:3; see מַשּׁוּאוֹת.

מִשְׁאָל ("prayer"), [*Mishal*], pr. n. of a Levitical town in the tribe of Asher, Josh. 19:26; 21:30; contr. מָשָׁל from מִשְׁאָל 1 Chron. 6:59.

מִשְׁאָלָה (from the root שָׁאַל), *prayer, petition*, Ps. 20:6; 37:4.

מִשְׁאֶרֶת f. *a kneading trough*, or vessel in which flour is worked and *fermented*, Exod. 7:28; 12:34; Deut. 28:5, 17; from שְׂאֹר fermentation, ש and שׂ being interchanged. [But see שָׁאַר II.]

מִשְׁבְּצוֹת plur. f.—(1) *artificial textures*, with the addition of זָהָב, *cloths interwoven with gold*, Ps. 45:14; see the root שָׁבַץ No. 1.

(2) *settings*, or *sockets*, of gems, Exod. 28:11, 13, 14, 25; 39:13, 16; see the root No. 2.

מַשְׁבֵּר m., Isa. 37:3; 2 Ki. 19:3; constr. מִשְׁבַּר Hos. 13:13; *matrix, mouth of the womb*, which the fetus *breaks* in being born. Root שָׁבַר.

מִשְׁבָּר only in plur. *waves broken* on the shore, *breakers* (compare Gr. κύματος ἀγή from ἀγνύω, ἄγνυμι, to break), Psalm 42:8; 88:8; Jonah 2:4 מִשְׁבְּרֵי־יָם waves of the sea, Ps. 93:4.

מִשְׁבָּת, only in plur. *destructions, calamities*, Lam. 1:7; compare the root שָׁבַת Hiph. No. 3.

מִשְׁגֶּה m. (from the root שָׁגָה), *error*, Gen. 43:12.

I. **מָשָׁה**—(1) TO DRAW, TO DRAW OUT, Exod. 2:10. (Syr. ܡܫܐ id.)

(2) *to save, to preserve*, i. q. הִצִּיל. Isa. 63:11, מֹשֶׁה עַמּוֹ "the saviour of his people" (God) [This word מֹשֶׁה is in Thes. referred to the pr. n.]

HIPHIL, i. q. Kal No. 1, 2 Sa. 22:17; Ps. 18:17.

Derivative מְשִׁי, pr. n. מֹשֶׁה, נָמְשִׁי.

II. **מָשָׁה** an unused root. Arab. مسى to do at evening, whence the noun אֶמֶשׁ yesterday, and yesternight (which see), for אֶמְשָׁה.

מֹשֶׁה pr. n. *Moses*, the great leader, legislator, and prophet of the Israelites, the son of Amram (1 Ch. 5:29), of the tribe of Levi, whose actions are narrated in the four latter books of the Pentateuch. תּוֹרַת מֹשֶׁה the law of Moses, Ezr. 3:2; 7:6; 2 Chr. 23:18; סֵפֶר תּוֹרַת מֹשֶׁה the book of the law of Moses, Josh. 23:6; 2 Ki. 14:6; Neh. 8:1; and simply, סֵפֶר מֹשֶׁה 2 Chr. 25:4; Neh. 13:1 (Chald. סְפַר מֹשֶׁה Ezr. 6:18). לוּחוֹת מֹשֶׁה the tables of (the law of) Moses. 1 Ki. 8:9.

As to the etymology, מֹשֶׁה, Ex. 2:10, is expressly referred to the idea of *drawing out*, but in a passive sense, as if it were the same as מָשׁוּי drawn out. Those who depart from the authority of this passage, may either render it *deliverer* of the people (compare Isa. 63:11), or regard it with Josephus (Ant. ii. 9, § 6) as being of Egyptian origin, from ⲙⲱ water and ⲟⲩϫⲉ to deliver, so that it would signify, *saved from the water* (see Jablonskii Opusco. ed. te Water. t. i. p. 152—157). [There is nothing in Ex. 2:10, which *at all* opposes this derivation.] With this agrees the Greek form Μωυσῆς, while the Hebrews appear in their usual manner to have accommodated this word to their own language.

מַשֶּׁה m. (from the root נָשָׁה), *a debt*, Deu. 15:2.

מְשׁוֹאָה f. i. q. שׁוֹאָה (with which it is always joined) *wasting*, Zeph. 1:15; *waste places*, Job 30:3; 38:27. Root שׁוֹא.

מַשּׁוּאוֹת plur. f. *ruins, desolations*, Ps. 73:18; 74:3. The etymology is doubtful, and even the reading is uncertain in these places, as in Psalm 74:3.

in some editt., as that of Athias, there stands מְשׁוּאוֹת. I regard מַשּׁוּאוֹת as being the same as מַשּׁוּאוֹת. מַשּׁוּאוֹת (from the root שׁוֹא), Dagesh being inserted in the first radical in the Rabbinic manner in the forms יַלִּין, מַלִּינִים (from לִין, לוּן), יַלִּיזוּ Prov. 4:21, from לוּז. It comes to about the same thing if we regard מַשּׁוּאוֹת as coming from נָשָׂא, the signification being taken from שׁוֹא, but the former is preferable; compare מָשׁוֹט.

מְשׁוֹבָב ("brought back"), [*Meshobab*], pr. n. m. 1 Chron. 4:34.

מְשׁוּבָה f. (from the root שׁוּב), *a turning away, defection;* Prov. 1:32, מְשׁוּבַת פְּתָיִם "the turning away of fools (from wisdom);" specially "turning away from Jehovah," Jer. 8:5; Hos. 11:7, מְשׁוּבָתִי "turning away from me;" pl. מְשׁוּבוֹת Jer. 2:19. Concr. used of Israel, who had turned away from God, Jer. 3:6, 8, 11, 12.

מְשׁוּגָה f. *error*, Job 19:4, from the root שׁוּג i.q. שָׁגָה and שָׁגַג.

מָשׁוֹט Eze. 27:29, and **מִשּׁוֹט** ib. verse 6, *an oar*, from the root שׁוּט. As to the Dagesh in מִשּׁוֹט, see under מַשּׁוּאוֹת.

מְשׁוּסָּה Isa. 42:24 כתיב, for מְשִׁסָּה *a spoiling.*

מָשַׁח fut. יִמְשַׁח inf. מְשֹׁחַ, once מָשְׁחָה Ex. 29:29; properly, TO STROKE, TO DRAW THE HAND OVER any thing, mit der Hand streichen. (Arab. مسح id. Kindred are מָשַׁשׁ and מָחָה No. I, which see.) Hence—

(1) *to spread over* with any thing, specially to lay colours on any thing (followed by בְּ of the colour), Jer. 22:14; especially *to anoint with oil* (Arabic مسح id.), e.g. cakes, Ex. 29:2; Levit. 2:4; 7:12; a shield (by doing which, the leather becomes more tenacious, and less pervious to weapons), Isa. 21:5; 2 Sam. 1:21 [adj.], etc. Especially *to anoint* any one as a sacred rite in his *inauguration* and *consecration* to an office, as a priest, Ex. 28:41; 40:15; a prophet, 1 Ki. 19:16; Isa. 61:1; a king, 1 Sam. 10:1; 15:1; 2 Sa. 2:4; 1 Ki. 1:34; also a stone or pillar, which should be, at some future time, a sacred place, Gen. 31:13; also vessels consecrated to God, Ex. 40:9, 11; Lev. 8:11; Nu. 7:1. Fully expressed, מָשַׁח פ׳ לְמֶלֶךְ to anoint, i. e. to consecrate any one king, 1 Ki. 19:15; 2 Ki. 9:3; and concisely 2 Sa. 19:11, "Absalom אֲשֶׁר מָשַׁחְנוּ עָלֵינוּ whom we anointed, (i. e. made king) over us." Isa. 61:1, "because Jehovah hath anointed me, (i. e. consecrated, appointed), לְבַשֵּׂר to preach". The thing (oil or ointment) with which the anointing is performed, is put with בְּ prefixed, Ex. 29:2; Psa. 89:21; and in the acc., Ps. 45:8; Am. 6:6.

(2) ["*to spread out, to expand,* hence"], *to measure*, Syr. ܡܫܚ, Arab. مسح. Hence מִשְׁחָה, מָשְׁחָה and מִמְשַׁח.

NIPHAL, pass. of Kal No. 1, *to be anointed*, i. e. *consecrated by anointing*, Lev. 6:13; Num. 7:10, 84, 88; 1 Ch. 14:8.

Derivatives, מָשִׁיחַ, מִמְשַׁח, and the words which immediately follow.

מְשַׁח Chald. *oil*, Ezr. 6:9; 7:22.

מִשְׁחָה f. (from the root מָשַׁח).—(1) *anointing:* שֶׁמֶן הַמִּשְׁחָה anointing oil, Exod. 25:6; 29:7, 21; שֶׁמֶן מִשְׁחַת קֹדֶשׁ holy ointment, Ex. 30:25, 31.

(2) *a part, portion*, Lev. 7:35; see the root No. 2.

מָשְׁחָה f.—(1) inf. of the root מָשַׁח to anoint, see above.

(2) *a part, a portion*, Num. 18:8, i. q. מִשְׁחָה No. 2.

מַשְׁחִית prop. part. Hiph. (from the root שָׁחַת) *destroying, that which destroys*, hence—

(1) *destruction;* Ex. 12:13; Eze. 5:16; 21:36, חָרָשֵׁי מַשְׁחִית "artizans of destruction;" Eze. 25:15.

(2) *a snare, a noose*, Jer. 5:26, compare מוֹקֵשׁ; hence *soldiers lying in wait*, 1 Sam. 14:15. הַר הַמַּשְׁחִית (the mount of destruction, or of the snare)—(*a*) Mount Olivet, on account of the idols there worshipped which would be destruction to the people, and—(*b*) for the same reason the name was given to Babylon, Jer. 51:25.

מִשְׁחָר i. q. שַׁחַר m. *morning*, Ps. 110:3.

מַשְׁחֵת i. q. מַשְׁחִית No. 1. *destruction*, Eze. 9:1.

מִשְׁחַת (from the root שָׁחַת) m. *destruction, marring*, as a concr. *something marred, disfigured*, Isa. 52:14.

מָשְׁחָת m. (from the root שָׁחַת) *that which is corrupt*, or *marred, corruption*, Lev. 22:25.

מִשְׁטוֹחַ (from the root שָׁטַח) m. Eze. 47:10, constr. מִשְׁטַח 26:5, 14; *expansion, spreading forth*, a place where anything is spread forth.

מִשְׁטָר *dominion, rule;* Job 38:33, אִם תָּשִׂים מִשְׁטָרוֹ בָאָרֶץ "dost thou set its dominion (that of heaven) upon earth?" Root שָׁטַר.

מֶשִׁי Eze. 16:10, 13, according to the Hebrews, *silk, a garment of silk*, LXX. τρίχαπτον, i. e. according to Hesych. τὸ βομβύκινον ὕφασμα. Jerome, "a garment so fine that it might seem as fine as the finest hair." From the etymology (from מָשָׁה to draw), nothing else can be learned than that *very fine threads* are denoted.

מֻשִׁי see מוּשִׁי.

מְשֵׁיזַבְאֵל ("whom God frees") [*Meshezabeel*], pr. n. m. Neh. 3:4; 10:22; 11:24.

מָשִׁיחַ m.—(1) adj. verbal pass. (from the root מָשַׁח), χριστός, *anointed* (used of a shield), 2 Sam. 1:21; מָשִׁיחַ נָגִיד the anointed prince [Messiah the prince], Dan. 9:25; הַכֹּהֵן הַמָּשִׁיחַ the anointed priest, i. e. the high priest, Lev. 4:3, 5, 16.

(2) subst. Χριστός, *Anointed*, i. e. *prince* (consecrated by anointing), Dan. 9:26; more fully מְשִׁיחַ יְיָ the anointed of Jehovah (LXX. ὁ Χριστὸς Κυρίου), a title of honour given to the kings of Israel as being consecrated to God by anointing, and, therefore, holy, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of *the future Messiah* (although some refer Ps. 2:2 to him). [This is an awfully false statement, *many* of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. the anointed of Jehovah, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

מָשַׁךְ fut. יִמְשֹׁךְ.—(1) TO DRAW. (Arab. مسك id., see Lette ad Cant. Deb., page 96; for this signification is not found in Golius. Kindred is מָשָׁה.) Constr. absol. Deut. 21:3, "which has not drawn (a cart) in a yoke;" with acc. of pers. *to draw some one anywhere*, followed by בְּ, אֶל of place, Jud. 4:7; Ps. 10:9; compare Cant. 1:4; *to draw out* from a pit, from water, followed by מִן Gen. 37:28; Job 40:25; Jer. 38:13; *to draw to one*, Isa. 5:18. From the idea of drawing have arisen these phrases —(*a*) מָשַׁךְ הַקֶּשֶׁת to bend a bow, 1 Ki. 22:34; Isa. 66:19 (Æth. ሰሐበ: id.).—(*b*) מָשַׁךְ הַזֶּרַע "to draw out seed," i. e. to scatter it in order along the furrows, Amos 9:13, compare Psa. 126:6.—(*c*) מָשַׁךְ הַיּוֹבֵל Exod. 19:13, and מָשַׁךְ בְּקֶרֶן הַיּוֹבֵל Josh. 6:5, "to make a long blast with a trumpet," i. q. תָּקַע בַּשּׁוֹפָרוֹת, see Josh. 6:4, 8, 9, 13, 16, 20, compare verse 5. Prop. to blow with a great blast into the horn of jubilee (compare Germ. heftig losziehn), and in both places it is used of the signal which was given with the trumpet (vom Lermblasen mit dem Lermh.rn), see page CCCXL, A. To this answers the Arabic جلب to draw; also Conj. I. II. IV. to raise a cry, to cry out.—(*d*) Hos. 7:5, מָשַׁךְ יָדוֹ אֶת־לֹצְצִים "he draw out one's hand with scoffers," contemptuously used of intercourse with wicked men; (compare the common sich mit jem. herumziehn).—(*e*) *to protract*, i. e. *to prolong, to continue*, Neh. 9:30; Ps. 36:11, מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ "draw out," i. e. "continue thy loving kindness towards those that know thee;" Ps. 85:6; 109:12; Jer. 31:3, מְשַׁכְתִּיךְ חָסֶד "I have continued loving kindness to thee." (Compare Syr. ܢܓܕ to draw; whence subst. ܢܘܓܕܐ long continuance.)—(*f*) *to make durable*, i. e. *strong, firm, to make firm*, Ecc. 2:3, לִמְשׁוֹךְ בַּיַּיִן אֶת־בְּשָׂרִי "to make my body strong with wine." (Syr. ܟܡܫ to harden.) Comp. Pual No. 2.—(*g*) *to draw out, to draw asunder, to spread oneself out*, Jud. 4:6, מְשַׁכְתָּ בְּהַר תָּבוֹר "spread thyself out on Mount Tabor;" Jud. 20:37, וַיִּמְשֹׁךְ הָאֹרֵב "the soldiers in ambush spread themselves out" (see the Targ. in both places).

(2) *to take hold, to take* (Arab. مسك id.), with an acc. Ex. 12:21, *to hold*, followed by בְּ Jud. 5:14; *to seize, to take away*, Job 24:22; Ps. 28:3; Eze. 32:20.

NIPHAL, *to be protracted, delayed*, Isa. 13:22; Eze. 12:25, 28.

PUAL—(1) i. q. Niphal (of hope), Prov. 13:12.

(2) pass. of Kal No. 1, letter *f*. Part. *made hard, strong*, Isa. 18:2, 7, גּוֹי מְמֻשָּׁךְ "a strong people" ["*drawn out; hence tall*"]. Arab. مسك Conj. X. to be firm, strong, see Vit. Tim. t. i. p. 432 (this signification is omitted in Golius).

Hence מוֹשְׁכוֹת, and—

מֶשֶׁךְ—(1) *a drawing out*, Ps. 126:6, מֶשֶׁךְ הַזָּרַע "the drawing out of seed," i. e. its being scattered along the furrows (compare Am. 9:13).

(2) *possession*, from the signification of holding, Job 28:18.

(3) [*Meshech*], pr. n. *Moschi*, a barbarous people inhabiting the Moschian mountains, between Iberia, Armenia, and Colchis, Psa. 120:5, almost always joined with the neighbouring Tibareni (תֻּבַל, תּוּבַל), Gen. 10:2; Eze. 27:13; 32:26; 38:2, 3; 39:1; just as in Herodotus (iii. 94; vii. 78), Μόσχοι καὶ Τιβαρηνοί. A pronunciation more near to the Greek form is found in the Samaritan copy (מצשצ, מציצש); LXX. Μοσόχ; Vulg. *Mosoch*.

מוֹשְׁכוֹת see מַשְׁכּוֹת.

מִשְׁכָּב m. (from the root שָׁכַב) pl. ־ִים constr. ־ֵי Lev. 18:22, and וֹת Ps. 149:5.

(1) *a lying down*, both for sleep (2 Sam. 4:5, מִשְׁכַּב הַצָּהֳרָיִם "sleep at noon") and from sickness, Ps. 41:4. Specially *concubitus*, Lev. 18:22, "thou shalt not lie with a male מִשְׁכְּבֵי־אִשָּׁה the lying with a woman," i. e. as with a woman; Lev. 20:13; Num. 31:17, 18, 35.

(2) *a couch, a bed*, 2 Sam. 17:28; *a bier*, 2 Ch. 16:14; Isa. 57:2.

מִשְׁכַּב m. Ch. *a couch, a bed*, i. q. Hebr. No. 2, Dan. 2:28, 29; 4:2, 7, 10; 7:1.

מִשְׁכָּן m. (from the root שָׁכַן pl. ־ִים Ps. 46:5; more often in ־וֹת construed with a fem. Ps. 84:2.)

(1) *habitation, dwelling place*, as of men, Job 18:21; Ps. 87:2 (once used of the long home, the sepulchre, Isa. 22:16; compare 14:18, and my note on the passage); of animals, i. e. *den*, Job 39:6; of God, i. e. *temple*, Ps. 46:5; 84:2; 132:5.

(2) specially *a tent, a tabernacle*, Cant. 1:8, especially the holy tabernacle of the Israelites, Ex. 25:9; 26:1, seq.; 40:9, seq.; fully מִשְׁכַּן הָעֵדוּת "the tabernacle of the testimony," Ex. 38:21; Num. 1:50, 53; 10:11. In the description of this tent, as to the difference of מִשְׁכָּן from אֹהֶל see above at that word, p. XVII, A; hence מִשְׁכַּן אֹהֶל מוֹעֵד of the boards of the holy tent, over which the curtains were hung, Ex. 39:32; 40:2, 6, 29.

מִשְׁכַּן Chald. id. Ezr. 7:15.

מָשַׁל fut. יִמְשֹׁל.—(1) TO MAKE LIKE, TO ASSIMILATE (Arab. مثل, Aram. ܡܬܠ id.) see Niph. Hiph. and the noun מָשָׁל similitude, parable, etc. hence—(*a*) to put forth a parable, Eze. 24:3.—(*b*) to use a proverb, Eze. 12:23; 17:2; 18:2, 3.—(*c*) to sing a song of derision, Joel 2:17. Part. מֹשְׁלִים *poets*, Num. 21:27.

(2) *to rule, to have dominion*, Jos. 12:2; Prov. 12:24; followed by בְּ of the thing ruled *over*, Gen. 3:16; 4:7; more rarely followed by עַל Pro. 28:15; followed by a gerund, to have power of doing anything, Ex. 21:8. With a dat. of benefit, Isa. 40:10, זְרֹעוֹ מֹשְׁלָה לוֹ "his arm ruleth for him." Sometimes i. q. to be *over* anything, Gen. 24:2. Part. מֹשֵׁל *lord, ruler*, Gen. 45:8; plur. *lords, rulers, princes*, and in a bad sense *tyrants*, Isa. 14:5; 28:14; 49:7; 52:5; compare נְדִיבִים Isa. 13:2.

Learned men have made many attempts to reconcile the significations of *making like*, and *ruling;* see Schultens on Prov. 1:1; Michaëlis on Lowth, De Sacra Poësi, p. 41; Simonis in Lex. etc. However I have no doubt but that from the signification of *making like*, is derived that of *judging, forming an opinion* (compare דִּמָּה, and Æth. ⶆሰለ: to think, to suppose, to think fit), which is nearly allied to the notion of *giving sentence, ordering, ruling* (compare טַעַם). Another explanation, approved of by Winer in Lex. p. 585, was given in my smaller Lexicon, editt. 2 and 3, but this is decidedly better. This notion of ruling, which is not found in this root in the other Phœnicio-Shemitic languages,[except the Phœnician] seems to have passed over to the Greek, in which βασιλεύς, βασιλεύω has no root in that language.

NIPHAL, prop. *to be compared;* hence *to be like* any thing, followed by אֶל Isa. 14:10; עִם Psa. 28:1; 143:7; כְּ Ps. 49:13, 21.

PIEL, i. q. Kal No. 1, *a*, *to use parables*, Ezek. 21:5.

HIPHIL—(1) *to compare*, Isa. 46:5.

(2) *to cause to rule, to give dominion*, Ps. 8:7 Dan. 11:39. Inf. subst. הַמְשֵׁל dominion, Job 25:2.

HITHPAEL, i. q. Niphal, *to become like*, followed by כְּ Job 30:19.

Derived nouns, מִמְשָׁל, מֶמְשָׁלָה, and those which immediately follow.

מָשָׁל m. Arab. مَثَل, Syr. ܡܰܬ݂ܠܳܐ [Ch. מַתְלָא].

(1) *similitude, parable*, Eze. 17:2; 24:3.

(2) *sentence, opinion*, γνώμη, *sententious saying*, (such as consists in the ingenious comparison of two things or opinions, compare Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17, chap. 25, seq.), Prov. 1:1, 6; 10:1; 25:1; 26:7, 9; Ecc. 12:9; Job 13:12; 1 Ki. 5:12. Sentences of this kind often pass into proverbs (1 Sam. 24:14); hence מָשָׁל is—

(3) *a proverb*, παροιμία, e. g. 1 Sam. 10:12; Eze. 18:2, 3; 12:22, 23 (compare παραβολή, Lu. 4:13).

(4) generally *a song, poem*, the particular verses of which (by what are called the laws of parallelism) commonly consist of two hemistichs of similar argument and form; specially used of a prophecy, Num. 23:7, 18; of a discourse or a didactic poem, Job 27:1; 29:1; Psalm 49:5; 78:2; often used of a derisive poem, Isaiah 14:4; Mic. 2:4; Hab. 2:6. הָיָה לְמָשָׁל וְלִשְׁנִינָה to become a by-word, Deut. 28:37; 1 Kings 9:7. (Arabic مَثَل parable, fable, sentence; plur. أَمْثَال verses.)

מָשָׁל [*Mashal*], pr. n.; see מִשְׁאָל.

מֹשֶׁל m.—(1) *similitude;* concr. *something like*, Job 41:25.

(2) *dominion*, Zech. 9:10.

מְשֹׁל inf., used as a noun, i. q. מָשָׁל No. 4, a song of derision, Job 17:6.

מִשְׁלָח m. (from the root שָׁלַח), always in constr. state מִשְׁלַח.

(1) *a sending;* hence *a place to which anything is sent.* Isaiah 7:25, מִשְׁלַח שׁוֹר "a place to which oxen are driven."

(2) with the word יָד or יָדַיִם *a thing upon which the hand is sent, business, affair*, Deut. 15:10; 23:21; 28:8, 20; 12:7, 18.

מִשְׁלוֹחַ, מִשְׁלֹחַ m. (from the root שָׁלַח).—(1) *a sending*, Esth. 9:19, 22.

(2) with the word יָד, a thing upon which the hand is sent, *prey, booty*, Isa. 11:14.

מִשְׁלַחַת f. of the preceding nouns.—(1) *a sending*, i. e. *a host, band* (of angels), Ps. 78:49.

(2) *a sending away* (from captivity or warfare), Eccl. 8:8.

מְשִׁלְּשׁ for מְשֻׁלָּשׁ, see שָׁלַשׁ.

מְשֻׁלָּם ("friend" sc. of God; compare Isaiah 42:19), [*Meshullam*], pr. n. of several men, Ezr. 8:16; 10:15, 29; Neh. 3:4, 6, 30, etc.

מְשִׁלֵּמוֹת (for מְשַׁלְּמוֹת "those who repay"), [*Meshellemoth*], pr. n. m.—(1) 2 Ch. 28:12.—(2) Neh. 11:13; for which there is מְשִׁלֵּמִית 1 Ch. 9:12 (which is indeed the better reading).

מְשֶׁלֶמְיָה [& מְשֶׁלֶמְיָהוּ] (for מְשַׁלְּמְיָה "to whom Jehovah repays," i.e. "whom Jehovah treats amicably"), [*Meshelemiah*], pr. n. m. 1 Ch. 9:21; 26:1, 2, 9; for which there is שֶׁלֶמְיָה.

מְשֻׁלֶּמֶת ("friend" (fem.) sc. of God), [*Meshullemith*], pr. n. of the wife of king Manasseh, 2 Ki. 21:19.

מְשַׁמָּה f. (from the root שָׁמֵם)—(1) *stupor, astonishment*, Eze. 5:15.

(2) *desolation*, Eze. 6:14; 33:28; 35:3. Plur. Isa. 15:6; Jer. 48:34.

מִשְׁמָן (from the root שָׁמֵן) *fatness.* Isa. 17:4, מִשְׁמַן בְּשָׂרוֹ "the fatness of his flesh." Pl. מִשְׁמַנִּים —(1) *fat*, i.e. *fertile* meadows, Dan. 11:24.

(2) concr. *fat soldiers*, i. e. strong, robust, λιπαροί. Ps. 78:31; Isa. 10:16.

מִשְׁמַנָּה ("fatness"), [*Mishmannah*], pr. n. m. 1 Ch. 12:10.

מַשְׁמַנִּים m. pl. *fatnesses* (of flesh), dainties, Neh. 8:10.

מִשְׁמָע m. (from the root שָׁמַע)—(1) *hearing, what is heard*, Isa. 11:3.

(2) [*Mishma*], pr. n. m.—(*a*) Gen. 25:14.—(*b*) 1 Ch. 4:25.

מִשְׁמַעַת f.—(1) *admission, access to a prince, audience*, Germ. Audienz, Ital. *udienza.* 1 Sa. 22:14, סָר אֶל־מִשְׁמַעְתֶּךָ "and hath access to thy private audience." 2 Sa. 23:23; 1 Ch. 11:25.

(2) *obedience*, for the concr. *obedient ones*, Isa. 11:14.

מִשְׁמָר m. (from the root שָׁמַר)—(1) *custody, guard.*—(*a*) i. q. prison, Gen. 40:3, seqq.; 42:17. —(*b*) station of a watch, Neh. 7:3; Jer. 51:12; hence used of the watchmen themselves, Neh. 4:3, 16; Job 7:12.—(*c*) *that which is guarded.* Prov. 4:23, "keep thy heart מִכָּל־מִשְׁמָר above all the things which are to be guarded."

(2) *observance, that which is observed, rite.* Neh. 13:14. Concr. *one who is observed*, to whom reverence is due, used of a ruler, Eze. 38:7.

מִשְׁמֶרֶת pl. מִשְׁמָרוֹת, f. of the preceding.

(1) *custody, guard.*—(*a*) the act of guarding, 2 Ki. 11:5, 6.—(*b*) a place where guards are set, *a station*, Isa. 21:8; Hab. 2:1; also used of the guards or watchmen themselves, Neh. 7:3; 12:9; 13:30.—(*c*) that which is guarded, 1 Sa. 22:23.

(2) *a keeping*, Ex. 12:6; 16:32, 33, 34.

(3) *observance*, or performance of an office or function, Num. 4:27, 31, זֹאת מִשְׁמֶרֶת מַשָּׂאָם "this is the observance of their porterage," these things are for them to carry; Num. 3:31, מִשְׁמַרְתָּם הָאָרֹן "their office (was) the ark." Hence שָׁמַר מִשְׁמֶרֶת הַמִּשְׁכָּן Num. 1:53; 31:30, 47, or הַקֹּדֶשׁ 3:28, 32, 38, or יְהוָה Levit. 8:35, to do service in the holy tabernacle.

(4) *that which is observed, a law, a rite*, Gen. 26:5; Lev. 18:30; 22:9; Deut. 11:1; Josh. 22:3; 1 Ki. 2:3; 2 Ch. 13:11; 23:6; Zec. 3:7; Mal. 3:14. Farther—

(5) שָׁמַר מִשְׁמֶרֶת פ׳ to keep on any one's side, i. e. continually to follow his party, 1 Ch. 12:29, מַרְבִּיתָם שֹׁמְרִים מִשְׁמֶרֶת בֵּית שָׁאוּל. Vulg. *magna pars eorum adhuc sequebatur domum Saul.*

מִשְׁנֶה m. (from the root שָׁנָה).—(1) *the second rank, the second place*, whether the order be re-

garded, or the dignity and honour. It is commonly subjoined in the genit., as כֹּהֵן הַמִּשְׁנֶה the second priest, the one next after the high priest (כֹּהֵן הָרֹאשׁ), 2 Ki. 25:18; Jer. 52:24; plur. כֹּהֲנֵי הַמִּשְׁנֶה secondary priests, 2 Ki. 23:4; מִרְכֶּבֶת הַמִּשְׁנֶה the second chariot (in order), Gen. 41:43; אָחִיהוּ מִשְׁנֵה his second brother (in age), 2 Ch. 31:12; הָעִיר מִשְׁנֶה the second part of the city, Neh. 11:9; and simply מִשְׁנֶה id.; 2 Ki. 22:14; Zeph. 1:10.

(2) concr. *the second, one who takes the second place.* Followed by a genit. of the person to whom he is next, מִשְׁנֶה הַמֶּלֶךְ second from the king, 2 Ch. 28:7, compare 1 Sam. 23:17; Est. 10:3; Tob. 1:22; especially *the second brother* (in age), 1 Ch. 5:12; 1 Sam. 8:2.—Pl. אֲחֵיהֶם הַמִּשְׁנִים their younger brothers, opp. to the first-born, 1 Ch. 15:18. כְּפוֹרֵי כֶסֶף מִשְׁנִים silver cups of the second order, Ezr. 1:10; 1 Sam. 15:9, הַמִּשְׁנִים (cattle) of the second order (opp. to מֵיטָב), perhaps lambs of the second birth, i. e. autumnal lambs, weaker and of less value.

(3) *two-fold, double*, Ex. 16:22; Isa. 61:7; Job 42:10; Zec. 9:12.

(4) *a copy* of a book, *exemplar*, Deu. 17:18; Josh. 8:32.

מְשִׁסָּה f. (from the root שָׁסַס), *spoil, prey.* הָיָה לִמְשִׁסָּה Jer. 30:16; 2 Ki. 21:14; נָתַן לִמְשִׁסָּה Isa. 42:24.

מָשַׁע an unused root, i. q. مشع (kindred to מָשַׁשׁ, Arab. مشّ to wash off), prop. *to cleanse*, e. g. cotton-wool; hence, to pour out altogether, so as to cleanse a vessel (rein ausgießen), to milk clean (rein ausmelken), to empty a plate (rein abessen); also to empty by plundering (compare נָקָה Isa. 3:26). Hence [perhaps] מִשְׁעִי.

מִשְׁעוֹל m. (from the root שָׁעַל), *a narrow way* (Hohlweg), Num. 22:24, מִשְׁעוֹל הַכְּרָמִים "a narrow way between (two) vineyards."

מִשְׁעִי ἅπ. λεγόμ. *a cleansing*, prob. for מִשְׁעִית in the Chaldee form, like אֶמְתָּנִי for אֶמְתָּנִית (which see), רֵאשִׁי i. q. רֵאשִׁית; Ezek. 16:4, of a new-born infant, לֹא רֻחַצְתְּ לְמִשְׁעִי "thou wast not washed to cleansing," i. e. not washed clean. [In Thes. referred to שָׁעָה.]

מִשְׁעָם ("their cleansing"), [*Misham*], pr. n. m. 1 Ch. 8:12.

מִשְׁעָן m. (from the root שָׁעַן), constr. מִשְׁעַן Isa. 3:1, *prop, stay, support*, Isa. loc. cit. Figuratively Ps. 18:19.

מַשְׁעֵן m. id. Isa. 3:1, מַשְׁעֵן וּמַשְׁעֵנָה "support of every kind," e. g. as it is said a little after, of food and drink (compare קֶצֶר), verse 1; also the chief persons of a nation, on whom they lean, verses 2, 3 (compare פִּנָּה). As to the use of the masculine and feminine form, joined together, see my Comment. on Isa. loc. cit.

מַשְׁעֵנָה f.; see the preceding word.

מִשְׁעֶנֶת f. absol. 2 Ki. 4:31; constr. ibid. 18:21; with suff. מִשְׁעַנְתִּי; *staff* on which any one leans, Jud. 6:21; Eze. 29:6.

מִשְׁפָּחָה constr. מִשְׁפַּחַת, with suff. מִשְׁפַּחְתִּי, pl. מִשְׁפָּחוֹת Ps. 107:41, constr. and with suff. מִשְׁפְּחוֹת f. (from the root שָׁפַח, which see),

(1) *genus, kind* (of animals), Gen. 8:19; also used of inanimate things, Jer. 15:3.

(2) *gens, tribe*, Gen. 10:18, 20, 31, 32; 12:3; also used of a whole people, Ezek. 20:32; Jer. 8:3; 25:9; Mic. 2:3. In the subdivisions of the people of Israel—

(3) in a narrower sense, it denotes specially *a family*, of which several were comprehended in *one tribe* (שֵׁבֶט), so on the other hand one family included several fathers' houses (בֵּית אָבוֹת see p. CXVI, B), Ex. 6:14, seq.; Nu. 1:2, 20, seq.; 26:5, seq.; Deu. 29:17; Josh. 7:14, seq.; 21:5, seq.; 1 Sam. 20:29, זֶבַח מִשְׁפָּחָה לָנוּ "we have a family sacrifice." It is sometimes less exactly put for שֵׁבֶט, as Joshua 7:17, מִשְׁפַּחַת יְהוּדָה for the preceding שֵׁבֶט יְהוּדָה.

מִשְׁפָּט (from שָׁפַט)—(1) *judgment*—(*a*) used of the act of judging, Levit. 19:15, "do no unrighteousness בַּמִּשְׁפָּט in judgment;" verse 35; Deu. 1:17, כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא "for the judgment (is) God's." Isa. 28:6, יוֹשֵׁב עַל הַמִּשְׁפָּט "he who sitteth in judgment." Eze. 21:32, עַד־בֹּא אֲשֶׁר לוֹ הַמִּשְׁפָּט "until he shall come whose the judgment is."—(*b*) of the place of judgment (מְקוֹם הַמִּשְׁפָּט Ecc. 3:16). בּוֹא בְמִשְׁפָּט עִם to bring any one into judgment, Job 9:32; 22:4; Psa. 143:2; compare Job 14:3; Ecc. 11:9.—(*c*) *a forensic cause*, Numb. 27:5. עָרַךְ מִשְׁפָּט to set forth a cause, Job 13:18; 23:4. שָׁפַט מִשְׁפָּט פ׳, עָשָׂה מִשְׁפָּט פ׳, to plead any one's cause, to be his patron, Deu. 10:18; Psa. 9:5 (compare דִּין and רִיב). דִּבֶּר מִשְׁפָּטִים אֶת to contend with any one, Jer. 12:1. בַּעַל מִשְׁפָּטִי my adversary, prop. he who has a cause with me, Isa. 50:8.—(*d*) *sentence of a judge*, 1 Ki. 3:28; 20:40; Ps. 17:2; pl. מִשְׁפְּטֵי יְהוָה judgments of the Lord, 19:10; 119:75, 137. Especially used of a sentence by which penalty is inflicted. מִשְׁפַּט מָוֶת sentence of death, Deuter. 21:22; Jer. 26:11

פ׳ דִּבֶּר מִשְׁפָּטִים אֶת to pass a hard sentence upon one, to impose punishment upon him, Jer. 1:16; 4:12; 39:5; 52:9; 2 Ki. 25:6 (see the same phrase, let. *c*.) Also used of *punishment* [?], Isa. 53:8.—(*e*) *fault, crime*, for which one is judged, Jer. 51:9. מִשְׁפַּט דָּמִים capital crime, Eze. 7:23.

(2) *right, that which is just, lawful, according to law.* הִטָּה מִשְׁפָּט to pervert right, Deut. 16:19; 27:19; 1 Sam. 8:3. עָשָׂה מִשְׁפָּט וּצְדָקָה to do judgment (right) and justice, Jer. 22:15; 23:5; 33:15; Deu. 32:4, כָּל־דְּרָכָיו מִשְׁפָּט "all his ways (are) right," i.e. just. מֹאזְנֵי מִשְׁפָּט just balances, Pro. 16:11. לְמִשְׁפָּט according to what is right, Jer. 46:28; and on the other hand, בְּלֹא מִשְׁפָּט without right, Prov. 16:8; Jer. 22:13. Specially—(*a*) *a law, a statute* (as a rule of judging), Ex. 21:1; 24:3; often מִשְׁפְּטֵי יְ׳, of the laws of God, Lev. 18:4, 5, 26; 19:37; 20:22, seqq.; Deut. 4:1; 7:11, 12; and collect. used of *the body of laws* (as we say, the law of Moses, the Justinian code), e.g. מִשְׁפַּט יְ׳ Isa. 51:4; and simply מִשְׁפָּט 42:1, 3, 4, the divine law (i.q. תּוֹרָה), divine religion.—(*b*) used of that which is lawfully due to any one, (privilege). מִשְׁפַּט הַגְּאֻלָּה right of redemption, Jer. 32:7; מ׳ הַבְּכֹרָה right of primogeniture, Deu. 21:17; and collect. מִשְׁפַּט הַמֶּלֶךְ regal right, or, regal rights and privileges, 1 Sam. 8:9, 11; 10:25; מִשְׁפַּט הַכֹּהֲנִים מֵאֵת הָעָם the things due to the priests from the people, Deu. 18:3; מִשְׁפַּט הַבָּנוֹת the privileges of daughters, Ex. 21:9. As laws have arisen not only from the will of a legislator, but also often from the manners and customs of nations, מ׳ is also —(*c*) *a manner, custom.* 2 Kings 11:14, "and behold the king stood upon a standing place כַּמִּשְׁפָּט according to the manner;" 17:33, 34, 40. Genesis 40:13, כַּמִּשְׁפָּט הָרִאשׁוֹן "in the former manner," Ex. 26:30; Jer. 30:18. (Comp. Arab. دين and Gr. δίκη.) Hence—(*d*) *fashion, kind, plan.* 2 Ki. 1:7, מֶה מִשְׁפַּט הָאִישׁ "what kind of a man was he?" Judges 13:12, מַה יִּהְיֶה מִשְׁפַּט הַנַּעַר וּמַעֲשֵׂהוּ "what kind of a boy shall he be? and what will he do?"

מִשְׁפְּתַיִם dual, Gen. 49:14; Jud. 5:16, i. q. שְׁפַתַּיִם Psalm 68:14; *folds, pens* (open above), in which, in summer, the flocks remained by night; from the root שָׁפַת to put, to place; like *stabula* (cf. Virg. Georg. iii. 228, c. not. Vossii), *a stando*, i. q. מִכְלָאוֹת, גְּדֵרוֹת. The dual apparently was used by the Hebrews from such pens being divided into two parts, for different kinds of cattle (comp. גְּדֵרֹתַיִם Josh. 15:36). *To lie down amongst the cattle pens*, l. l. c. c. a proverbial expression, used of shepherds and husbandmen indulging in ease and rest. Many have followed J. D. Michaëlis in rendering, *drinking troughs*, from the root سقى to drink; but this has been sufficiently refuted by N. G. Schrœder (in Muntingh on Psalm loc. cit.), who shews that that root is not used of drink in general, but only of what is unwholesome, which does not lessen thirst, but increases it. The true view of this root was long ago given by Job Ludolf, in Lex. Æth. p. 76.

מָשַׁק an unused root, prob. i. q. מָשַׁךְ *to hold*; hence *to possess* (compare מֶשֶׁךְ), כ and ק being interchanged; whence the noun מֶמְשָׁק possession, and ἁπ. λεγόμ.—

מֶשֶׁק Gen. 15:2, i. q. מֶשֶׁךְ *possession*. I thus take the interpretation of this difficult and much discussed passage, בֶּן־מֶשֶׁק בֵּיתִי הוּא דַּמֶּשֶׂק אֱלִיעֶזֶר "the son of possession, (i. e. possessor of my house, i. e. of my domestic property), will be the Damascene Eliezer." Before דַּמֶּשֶׂק we must supply בֶּן, from what has preceded: son of Damascus is a Damascene. I judge that the sacred writer used מֶשֶׁק, an uncommon word, in order to allude to the word דַּמֶּשֶׂק; such paronomasia are found even in the prose writers of the Old Test.; see under מִקְוֶה No. 2. Others take מֶשֶׁק from the root שָׁקַק to run (like מֶמֶר from מָרַר), and render it *filius discursitationis*, i. q. steward of the house; but in such a context, what, I ask, would be the meaning of the words, *I am childless, and the steward of my house* (the person who has charge of my servants) *is Eliezer of Damascus?*

מַשָּׁק m., *running about*, from the root שָׁקַק, in the Chaldee form, Isa. 33:4.

מַשְׁקֶה m. (from the root שָׁקָה).—(1) part. Hiph. *cup-bearer*; see the root.

(2) *drink*, Levit. 11:34. 1 Ki. 10:21, כְּלֵי מַשְׁקֵה "drinking vessels."

(3) *a well watered district*, Gen. 13:10; Eze. 45:15.

מִשְׁקוֹל m. (from the root שָׁקַל), *a weight*, Eze. 4:10.

מַשְׁקוֹף m. (from the root שָׁקַף), *lintel*, the upper part of a doorway, Exod. 12:7, 22, 23.

מִשְׁקָל m. (from the root שָׁקַל).—(1) *weight, act of weighing* (das Wägen). 2 Ki. 25:16, לֹא הָיָה מִשְׁקָל לִנְחֹשֶׁת "the brass could not be weighed," for abundance. 1 Ch. 22:3, אֵין מִשְׁקָל "so that it could not be weighed;" verse 14.

(2) *weight*, Lev. 19:35; 26:26.

מִשְׁקֹלֶת Isa. 28:17; and מִשְׁקֶלֶת 2 Ki. 21:13.f.; *a plummet, a plumb line*, used in making things true and level.

מִשְׁקָע m. (from the root שָׁקַע), *a place where* water *settles*, Eze. 34:18.

מִשְׁרָה f. (from the root שָׁרָה to loosen, to macerate) *maceration, steeping*, Nu. 6:3, מִשְׁרַת עֲנָבִים "drink made of steeped grapes."

מַשְׁרוֹקִיתָא m. (from the root שְׁרַק) Chald. *pipe* (as an instrument of music), Dan. 3:5, 7, 10, 15.

מִשְׁרָעִי [*Mishraites*], Gent. n. from מִשְׁרָע (a slippery place, compare the Chald. מַשְׁרוֹעָ) a town elsewhere unknown, 1 Chr. 2:53.

מָשַׁשׁ i. q. מוּשׁ No. II. TO FEEL, TO TOUCH, with an acc. (Arab. مسّ, Gr. μάσσω, Æthiop. by inserting ר, Φርሰሰ: id.) Gen. 27:12; compare מוּשׁ V. 21.

PIEL id. *to feel* (in the darkness), *to grope*, Deut. 28:29; Job 5:14; with an acc. *to feel out*, to explore with the hands, Gen. 31:34, 37; Job 12:25, יְמַשְׁשׁוּ חֹשֶׁךְ "they feel the darkness."

HIPHIL id. with acc. Ex. 10:21.

מִשְׁתֶּה m. (from the root שָׁתָה) with suff. מִשְׁתָּיו Dan. 1:5, 8; מִשְׁתֵּיהֶם verse 16 (both sing.); מִשְׁתֵּיכֶם verse 10.

(1) *a drinking* (das Trinken), Esther 5:4; 7:2; בֵּית מִשְׁתֵּה הַיַּיִן banqueting room, 7:8; יֵין מִשְׁתָּיו "wine of his drinking," i. e. which the king drank, Dan. 1:5.

(2) *drink* (Trank), Dan. 1:10; Ezr. 3:7.

(3) *banquet*, συμπόσιον, Esth. 1:3; 2:18; 8:17.

מִשְׁתֵּה emphat. st. מִשְׁתְּיָא, Chald. id. Dan. 5:10.

מֵת *dead;* part. of the root מוּת which see.

מַת or מֵת not used in sing. *a man* (Æth. ምት: a man, specially a husband). In the Hebrew language itself, traces of a singular number are found in the pr. n. מְתוּשֶׁלַח, מְתוּשָׁאֵל (מְתוּ is a construct form, like אָב Chald. constr. אֲבוּ; שֵׁם, שְׁמוּ, whence שְׁמוּאֵל; פָּנִים in sing. const. פְּנוּ, whence פְּנוּאֵל), and also in the Punic, as *Metuastartus* (מְתוּ עַשְׁתֹּרֶת) i. e. man or worshipper of Astarte, *Muthumballes*, i. e. מְתוּבַעַל man of Baal.

Pl. מְתִים, defect. מְתִם m. *men*, (not of the common gender); Deut. 2:34, מְתִים וְהַנָּשִׁים וְהַטָּף "men and women and children;" Deu. 3:6; Job 11:3; Isa. 3:25, מְתֵי מִסְפָּר a few men, Gen. 34:30; מְתֵי שָׁוְא "men of falsehood," Ps 26:4; מְתֵי אָהֳלִי "the men of my tabernacle," Job 31:31.—Isa. 41:14, the words מְתֵי יִשְׂרָאֵל are well rendered by Luther, du armer Haufe Israel, LXX. ὀλιγοστὸς Ἰσραήλ; but this notion of misery and fewness is not in the word מְתֵי, but is taken from the preceding תּוֹלַעַת.

מַתְבֵּן m. (from the noun תֶּבֶן) coll. *straw, a heap of straw*, Isa. 25:10.

מָתַג an unused root, which appears to have had the signification of *spreading out* (compare the cognate roots מָתַח, מָתָה). Whence—

מֶתֶג with suff. מִתְגִּי *a bridle*, Ps. 32:9; Prov. 26:3. As to the passage 2 Sa. 8:1, see אַמָּה No. 3.

מָתָה an unused root, prob. i. q. مَتَى and مَتَّ *to stretch out*, e. g. a cord (cogn. מָדַד), whence מְתַי [and perhaps מַת].

מָתוֹק adj. f. מְתוּקָה, pl. מְתוּקִים (from the root מָתַק) *sweet*, Jud. 14:14, 18; Ecc. 5:11; Ps. 19:11, neutr. *what is sweet, sweetness*, Eze. 3:3. Metaph. *pleasant*, Ecc. 11:7.

מְתוּשָׁאֵל ("man of God," compound of מְתוּ const. for מַת man, which see, שׁ = אֲשֶׁר the mark of the genit. and אֵל), [*Methusael*], pr. n. of a patriarch, one of the descendants of Cain, Gen. 4:18.

מְתוּשֶׁלַח ("man of a dart"), [*Methuselah*], pr. n. of a patriarch before the flood, the son of Enoch, and grandfather of Noah, who died in the 969th year of his age, Gen. 5:21.

מָתַח TO SPREAD OUT, Isa. 40:22. (Syr. and Ch. id. Æth. ተመጠሐ: for ሞጠሐ: to put on, to veil, whence the derivatives signifying cloak. Kindred roots are לָתַח, Sam. נָתַח to spread out, and מָתָה and נָטָה.)

Derivative, אַמְתַּחַת a sack.

מָתַי pr. *extension, space of time;* it becomes an interrogative adv. of time, *when?* (Arab. مَتَى, Syr. ܐܡܬܝ, Chald. אֵימְתַי). Gen. 30:30; Ps. 42:3; 94:8; 119:82. Without an interrogation (Syriac ܐܡܬܝ ܕ), Prov. 23:35, מָתַי אָקִיץ "when I awake." Ps. 101:2.—לְמָתַי Ex. 8:5, and עַד מָתַי *how long?* 1 Sa. 16:1 אַחֲרֵי מָתַי after how long a time? Jer. 13:27.

מַתְכֹּנֶת f. (from the root תָּכַן) *a measure*, Ezek. 45:11; used of a daily rate, Ex. 5:8; compare תֹּכֶן verse 18; Exod. 30:32, בְּמַתְכֻּנְתּוֹ "according to its measure," i. e. proportion of parts, of which it is

composed. 2 Ch. 24:13, "and they set the house of God עַל מַתְכֻּנְתּוֹ according to its (pristine) measure."

מַתְּלָאָה Mal. 1:13, for מַה־תְּלָאָה, see מָה note, letter *c*.

מְתַלְּעוֹת plur. f. i. q. מַלְתָּעוֹת which see, *biters, teeth*, Job 29:17 Joel 1:6 (in both places in const. state).

מְתֹם m. (from the root תָּמַם) *integrity, soundness, a whole* or *sound part* (of the body), Psalm 38:4, 8; Isa. 1:6.—Jud. 20:48 for מְתֹם we ought apparently to read מְתִם *men*, as found in many MSS.

מָתַן an unused root, Arab. متن *to be strong, firm* (compare the cogn. פָּתַן), whence the nouns מָתְנַיִם and אֶמְתָּנִי.

מַתָּן m. (from the root נָתַן, with Kametz impure) —(1) *a gift*, Genesis 34:12. אִישׁ מַתָּן a bountiful, liberal person, Prov. 19:6.

(2) [*Mattan*], pr. n.—(*a*) of a priest of Baal, 2 Ki. 11:18; 2 Ch. 23:17.—(*b*) Jer. 38:1.

מַתְּנָא Chald. f. i. q. Heb. מַתָּנָה *a gift*, pl. מַתְּנָן Dan. 2:6, 48; 5:17.

מַתָּנָה f.—(1) *a gift, present*, Gen 25:6; specially a bribe, i. q. שֹׁחַד Ecc. 7:7; a gift offered to God, i. q. מִנְחָה Ex. 28:38.

(2) [*Mattanah*], pr. n. of a place between the desert and the borders of Moab, Num. 21:18, 19.

מַתְּנַי (shortened from מַתַּנְיָה), [*Mattenai*], pr. n. m.—(1) Neh. 12:19.—(2) Ezra 10:33.—(3) Ezra 10:37.

מִתְנִי [*Mithnite*], Gent. n. elsewhere unknown, 1 Chron. 11:43.

מַתַּנְיָה and מַתַּנְיָהוּ ("the gift of Jehovah"), [*Mattaniah*], pr. n. of several men, 2 Kings 24:17; 1 Ch. 9:15; 25:4, 16; 2 Chron. 20:14; 29:13; Ezr. 10:26, 27, 30, 37; Neh. 11:17; 12:8, 25; 13:13.

מָתְנַיִם dual. *the loins*, the lower part of the back (so called from the idea of strength; see the root מָתַן), Greek ὀσφύς, which was bound round with the girdle, 2 Ki. 4:29; 9:1; Isa. 20:2; Jer. 1:17; Gen. 37:34, on which burdens were sustained, Ps. 66:11; the seat of pain in parturient women, Isa. 21:3; Nah 2:11; also the seat of strength (see the orig.; comp. Latin *elumbis, delumbare* for *debilitare*); hence מָחַץ מָתְנֵי פ׳ "to crush any one's loins," i. e. to crush him wholly, Deu. 33:11; compare Eze. 21:11; *tottering loins*, used of a man nearly falling, Psalm 69:24. Wherein it differs from the word יָרֵךְ thigh, see under that word.—(Arab. مَتْنان and Syr. ܡܰܬܢܳܐ id. more rarely there is also used the sing. مَتْن one side of the loins or lower back, protuberant with flesh and nerves).

מָתַק fut. יִמְתַּק.—(1) i. q. Syr. TO SUCK, to eat with pleasure (compare מָצַץ); Job 24:20, מְתָקוֹ רִמָּה "the worm shall feed sweetly upon him."

(2) *to be* or *become sweet*, sweet things being commonly sucked, Pro. 9:17; Ex. 15:25. Metaph. Job 21:33, מָתְקוּ לוֹ רִגְבֵי נָחַל "the clods of the valley are *sweet* to him," the earth is light upon him.

HIPHIL (1) *to render sweet* or *pleasant*. Metaph. Ps. 55:15, אֲשֶׁר יַחְדָּו נַמְתִּיק סוֹד "(we) who made sweet together familiar conversation," i. e. who, as being familiar friends, held sweet discourse.

(2) intrans. *to be sweet* (pr. to cause sweetness, see Gramm. § 52. 2), Job 20:12.

Deriv. מַמְתַּקִּים [and the following words].

מֶתֶק m. *sweetness*, metaph. *pleasantness*, Pr. 16:21; 27:9.

מֹתֶק m. *sweetness*, Jud. 9:11.

מִתְקָה ("sweetness," prob. "sweet fountain," opp. to מָרָה), [*Mithcah*] pr. n. of a station of the Israelites in Arabia Petræa, Num. 33:28.

מִתְרְדָת pr. n. Pers. *Mithredath* (i. e. "given by Mithras," the genius of the sun;) borne by—(1) the treasurer of king Cyrus, Ezr. 1:8.—(2) a governor of Samaria in the reign of Artaxerxes, ibid. 4:7.

מַתַּת f. (contr. from מַתֶּנֶת) *a gift*, Pr. 25:14; Ecc 3:13; Eze. 46:5, 11 (always in constr. state).

מַתַּתָּה (from מַתִּתְיָה), [*Mattathah*] pr. n. m. Ezr. 10:33.

מַתִּתְיָה and מַתִּתְיָהוּ ("the gift of Jehovah"), pr. n. *Mattathiah*.—(1) Ezr. 10:43.—(2) Neh 8:4.—(3) 1 Chr. 9:31; 15:18, 21; 16:5.

(נ (ן

Nun, the fourteenth Hebrew letter; when used as a numeral it stands for *fifty*.

The name of this letter נון in Syriac, Chaldee and Arabic, denotes *a fish*, the form of which appears to have been intended by its original figure. In the Phœnician alphabet its common form is this, ↳.

It is interchanged — (*a*) with the other liquids, as *Lamed*, p. CCCCXXI, A; Mem, p. CCCCXLIII, B; more rarely Resh, as נָדַר, Chaldee דְּנַח to be risen, as the sun; שְׁנַיִם, Aram. תְּרֵין two. Arab. فرفير and فرفين purple. —(*b*) with Yod, especially when it is the first radical, as יָאָה and נָאָה to be beautiful; יָצַב and נָצַב to stand, יָקַשׁ and נָקַשׁ to lay snares, compare Lehrg. § 112; and as to the affinity of roots פן with other biliterals, as עי, עו, לה ibid. No. 2, 3. The primary stock of roots פן (the same as of roots פי) is often in the last syllable; hence נָהַם i. q. הָמָה to roar, to growl, נָדַח i. q. דּוּחַ, דָּחָה; נָבַע, i. q. בּוּעַ, בָּעָה; נָאַר, i. q. אָרַר etc.

It is also worthy of remark, that the Chaldee, Arabic and Æthiopic, instead of doubling a letter, not unfrequently use a simple letter with Nun before it, e.g. אִנְבְּא for אִבָּא (see אֵב), מַנְדַּע for מַדַּע; also Arabic سنبلة שִׁבֹּלֶת an ear of corn, قنفذ קִפּוֹד a bittern, שַׁבָּת Æthiop. ሰንበት:

I. נָא particle, used in submissive and modest request, which in many phrases may be rendered in Latin, *quæso* (*amabo*), in others *age*, Germ. commonly doch; [in English by *now*, as a word of entreaty]. (Syriac ܢܐ id., although it is but rarely used, and sometimes is not understood by the Syrians themselves; see Pref. to Lex. Man. Heb. Germ. ed. 3, page xxii. Sam. ࠍࠀ, ࠍࠀ. In Æth. there answer to this ነዐ: *age, veni*, which is commonly inflected like an imperative (compare הָלֹם, هلم), f. ነዒ: plur. ነዑ: ነዓ:; compare ናሁ: ነዋ: ነየ: behold; Amhar. ናስ: *veni, age*; [See Thes.]). This particle is added—

(1) to imperatives when no command is expressed, but entreaty, admonition, *quæso, amabo, dum*, Gr. δή, Germ. doch, doch einmal, [*I pray thee*], Gen. 12:13, אִמְרִי נָא "say, I pray thee," Gen. 24:2, שִׂים נָא יָדְךָ "put, I pray thee, thy hand," (leg doch einmal); Gen. 24:45, הַשְׁקִינִי נָא "give me, I pray thee, to drink," (laß mich doch einmal trinken); Jud. 12:6; Num. 20:10, שִׁמְעוּ נָא הַמֹּרִים "hear, now, ye rebels!" Compare אָנָּא, אָנָּה page LXIII, A.

(2) It is added to futures—(*a*) 1 pers. especially with ה parag., (see Lehrg. p. 871, seq.), when leave is asked, Exod. 4:18, אֵלְכָה־נָּא "now do let me go," Germ. laß mich hinziehn; Isa. 5:1, אָשִׁירָה נָּא "let me now sing (O hearers)," laßt mich singen; 1 Ki. 1:12, אִיעָצֵךְ נָא עֵצָה "let me now give thee counsel;" Cant. 3:2; Num. 20:17, נַעְבְּרָה־נָּא "let us now pass by," allow us to pass; Ruth 2:2; Isa. 5:1, 5; 1 Sa. 20:29. The same expression is used by those who alone deliberate with themselves, and, as it were, ask their own leave („ich möchte doch wohl einmal hingehn," „ich will doch einmal hingehn"), Ex. 3:3, אָסֻרָה־נָּא וְאֶרְאֶה "now let me turn aside and see;" 2 Sam. 14:15, "and I thought with myself, אֲדַבְּרָה־נָּא אֶל הַמֶּלֶךְ now I will speak to the king;" Gen. 18:21; 1 Ch. 22:5. Used in expressing a wish, Job. 32:21, אַל־נָא אֶשָּׂא פְנֵי־אִישׁ "Oh! that I may not respect any man's person," (möge ich für niemanden parteyisch seyn!); in inciting, urging, Jer. 5:24, נִירָא נָא אֶת יְהוָה "Come! let us fear Jehovah."—(*b*) when joined to the second person with a particle of negation, it is deprecatory: Gen. 18:3, אַל־נָא תַעֲבֹר "pass not away I pray thee;" hence ellipt. אַל־נָא (do) *not I pray thee* (this); Germ. nicht doch! comp. אַל No. 2, a., Gen. 33:10; 19:18.—(*c*) to the third person, when it expresses—(*a*) wish and request, Psa. 124, יֹאמַר נָא יִשְׂרָאֵל "(so) let Israel say," Psa. 129:1; Cant. 7:9.—(*β*) a challenge, Jer. 17:15, "where is the word of the Lord?" יָבוֹא־נָא "let it now come."—(*γ*) asking leave, Gen. 18:4, יֻקַּח־נָא "let there now be brought," allow me to bring, Gen. 44:18.—(*δ*) with a negation, deprecation. Gen. 18:32, אַל־נָא יִחַר לַאדֹנָי "let not the Lord be angry."

(3) it is added to conjunctions and interjections—(*a*) אַל־נָא, No. 2, letter *b*.—(*b*) אִם־נָא *if indeed, if now* (εἴ ποτε, ἐάν ποτε), used in modestly, or almost timidly, assuming something. Genesis 18:3, אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ "if now I have found favour in thy sight," (which I desire to be the case rather than venture to assume); 24:42; 30:27; 33:10; 47:29; 50:4; Ex. 33:13; 34:9 —(*c*) הִנֵּה־נָא *behold now!* (siehe einmal!) Gen. 12:11; 16:2; 18:27, 31; 19:8, 19, 20.—(*d*) אוֹי־נָא Jer. 4:31; 45:3; Lam. 5:16. Ellipt. are the following, Ps. 116:14, 18, נֶגְדָה־נָּא לְכָל־עַמּוֹ "oh that (it may be) before all his people." Those who speak courteously to superiors, or who ask submissively, frequently use the particle נָא often repeated. See Gen. 18:3; 19:7, 8, 18, 19.

II. נָא adj. *raw, half cooked*, used of flesh, Ex

12:9; from the root נִיא Arab. نَيءٌ Med. Ye, to be raw, half cooked.

נֹא Ezek. 30:14, 15, 16; Jerem. 46:25; fully, נֹא־אָמוֹן Nah. 3:8; [*No*], pr. n. of the Egyptian *Thebes*, or *Diospolis*, the very ancient and celebrated metropolis of Upper Egypt; called by Homer, ἑκατόμπυλος (Il. ix. 383), 140 stadia in circuit, and standing on both sides of the Nile, remarkable for the multitude and the magnificence of its temples, obelisks, and statues (see Diod. Sic., xvii. 1), laid waste in the time of Nahum the prophet, (probably by the Assyrians), a little before Nineveh (see Nah. loc. cit.); afterwards partially restored by the Ptolemies, and even by the Romans. Its very splendid ruins, which are called by the names of the neighbouring villages, *Medinat Abu*, *Luxor*, *Kurna*, are figured in *Descr. de l'Egypte*, t. ii. iii. The LXX. in Eze. render it Διόσπολις, in Nah. μερὶς Ἀμμών; this latter seems to be a literal interpretation of the Egyptian name; נֹא, Egypt. ⲛⲟϩ, i. e. σχοῖνος, a measuring line; then a part, a share measured out; and אָמוֹן, ⲁⲙⲟⲩⲛ (Jupiter) Ammon, see אָמוֹן No. III, hence נֹא אָמוֹן *the portion*, possession of the god *Ammon*, who was there worshipped with much splendour. See Jablonskii Opuscula, ed. te Water, t. i. page 163—168; compare Champollion, l'Egypte sous les Pharaons, t. i. p. 199, seq.

נָאד an unused root. Arab. نَأَدَ to give forth water (as the earth), whence نَأْدٌ land yielding water. [In Thes. Gesenius prefers to take this root as being almost the same as נוּד to shake about.] Hence—

נֹאד m. (for נֹאד) plur. נֹאדוֹת (once נאוד Judges 4:19 כתיב), *a bottle*, as of milk, Jud. 4:19; of wine, 1 Sam. 16:20; Josh. 9:4, 13. Bottles for keeping wine were hung up in the smoke, as is shewn by Ps. 119:83. [This passage does not prove any such custom; it only shews that if so hung they would be spoiled.]

נָאָה not used in Kal, i. q. נָוָה TO SIT, TO DWELL. (Kindred is the Greek ναίω, ναός. The primitive meaning appears to me to be that of *quiescence*, see Hab. 2:5; Æth. ነፍሰ: to respire, to rest, and it even approaches in meaning to נוּחַ.) Hence נָאָה plural constr. נְאוֹת habitations.

Pilel נַאֲוָה (compare שָׁחָה Hithpa. הִשְׁתַּחֲוָה), Psa. 93:5; plur. contr. נָאווּ (for נַאֲווּ).—(1) followed by לְ *to be suitable for any one, to become any one*; (prop. *to sit well* on any one; compare Plin. Paneg. x. *quam bene humeris tuis sederet imperium*, a metaphor taken from garments. So the German jemandem gut sitzen was formerly used in the wider signification of *being suitable, becoming*, from which use is derived the noun Sitte; now it is said in German, es kleidet jemanden, steht ihm wohl an. Some have taken נָאוָה as the Niph. of the verb אָוָה: to be desired; hence, to be agreeable, becoming). Ps. 93:5; לְבֵיתְךָ נַאֲוָה קֹדֶשׁ "holiness becometh thine house;" comp. adj. נָאוֶה.

(2) absol. *to be becoming*, i. e. handsome, agreeable, Cant. 1:10 (2:14; 4:3). [In Thes. these two passages are removed to נָאוֶה], Isa. 52:7.

[Derivatives the two following words.]

נָאָה i. q. נָוֶה, נָוָה only in pl. constr. נְאוֹת.—(1) a word altogether poetic, *a seat, dwelling*—(*a*) of men, or God, as נְאוֹת יַעֲקֹב Lam. 2:2; נְאוֹת חָמָס Vulg. *domus iniquitatis*, Ps. 74:20; נְאוֹת אֱלֹהִים Ps. 83:13. —(*b*) of flocks, *pastures*, where the flocks lie down, remain, and rest (see the root), Jer. 25:37; Am. 1:2, נְאוֹת מִדְבָּר the pastures of the desert, Ps. 65:13; Jer. 9:9; נְאוֹת דֶּשֶׁא green pastures, Ps. 23:2.

נָאוֶה (for נַאֲוֶה, from the root נָאָה) adj., only in f. נָאוָה.—(1) *becoming, seemly*, followed by לְ Ps. 33:1, לַיְשָׁרִים נָאוָה תְהִלָּה "praise is becoming for the upright;" Prov. 17:7; 19:10; 26:1.

(2) *beautiful*, Cant. 1:5; 6:4. Compare נָוֶה, נָוָה.

נָאַם i. q. Arab. نَأَمَ to mutter, to murmur, to speak in a low voice; (compare הָמָה, נָהַם, Gr. μύω), specially used of *the voice of God*, by which oracles were revealed to the prophets. By far the most frequent use is of the part. pass. constr. in this phrase, נְאֻם יְיָ צְבָאוֹת, נְאֻם יְהוָה "the voice of Jehovah (is);" or (so) hath Jehovah revealed. This the prophets themselves were accustomed either to insert in the discourse, like the Lat. *ait, inquit Dominus*, Am. 6:8, 14; 9:12, 13, or to add at the end of a sentence, Am. 2:11, 16; 3:10, 13, 15; 4:3, 5, 8—11, and so very frequently in Ezek. (5:11; 12:25; 13:8, 16; 14:11, 14, 16, 18, 20; 15:8; 16:8, 14, 19), and in Jer., rather less frequently in Isaiah (3:15; 14:22; 17:3, 6; 19:4; 22:25; 31:9; 37:34); see as to this and similar expressions, Kleinert üb. die Echtheit der Jes. Weissagungen, vol. i. p. 246. Rarely is it used of mere mortals, Nu. 24:3, נְאֻם בִּלְעָם "the utterance of Balaam;" verse 15; and even of poets [but "who spake as they were moved by the Holy Ghost"], 2 Sam. 23:1; Prov. 30:1; Ps. 36:2, נְאֻם פֶּשַׁע "an utterance (song) concerning wickedness.

[Once used in **fut. Jer. 23:31**, וַיִּנְאֲמוּ "and they utter oracles."]

[נְאֻם given as a noun in Thes. (of the form גְּבוּל), found once in the absolute state, Jerem. 23:31, see above נְאֻם.]

נָאַף fut. יִנְאַף, and Piel נִאֵף, part. מְנָאֵף, TO COMMIT ADULTERY, used both of the male and female, Ex. 20:14, followed by an acc., to commit adultery with a woman, Prov. 6:32; Lev. 20:10; Jer. 29:23. In the same manner as זָנָה to commit fornication, it is applied to the turning aside of Israel from the true God to the worship of idols, Jer. 3:8, אֲשֶׁר נִאֲפָה מְשֻׁבָה יִשְׂרָאֵל "because rebellious Israel commits adultery;" Jer. 5:7; 9:1; 23:14. Followed by an acc. Jer. 3:9, וַתִּנְאַף אֶת־הָאֶבֶן וְאֶת־הָעֵץ "and she commits adultery with stone and wood;" Eze. 23:37. Hence—

נִאֻפִים m. pl. *adulteries*, Jer. 13:27; Ezek. 23:43; and—

נַאֲפוּפִים m. pl. id. Hos. 2:4, תָּסֵר...נַאֲפוּפֶיהָ מִבֵּין שָׁדֶיהָ "let her take her adulteries from between her breasts." Here the sacred writer speaks of immodestly uncovered breasts as the seat of lust, immodesty, and meretricious solicitation; just as elsewhere the stiff neck is spoken of as the seat of pride, Ps. 73:6; and the neck of strength, Job 41:14.

נָאַץ fut. יִנְאַץ, TO DERIDE, TO DESPISE, TO REJECT WITH CONTEMPT AND DERISION (apparently kindred to לוּץ), as instruction, admonition; with an acc. Jer. 33:24; Pro. 1:30; 5:12; 15:5; the counsel of God, Ps. 107:11. Often used of God as rejecting men, Deut. 32:19; Lam. 2:6; absol. Jer. 14:21, "reject not, for thy name's sake!" Comp. syn. מָאַס.

PIEL נִאֵץ, fut. יְנָאֵץ.—(1) i. q. Kal, *to reject, to contemn*, Isa. 60:14; especially God, Ps. 10:3, 13; 74:18; Isa. 1:4; 5:24; Num. 14:23; 16:30.

(2) causat. *to cause to speak evil*, to give occasion for evil speaking, 2 Sam. 12:14.

HIPHIL, fut. יָנֵאץ (in the Syriac manner for יָנֵץ), intrans. *to be despised, to be contemned*, Ecc. 12:5. —LXX., Vulg., Syr., *shall flourish* (as if from נוּץ), but this does not agree with the context.

HITHPOEL, part. מִנֹּאָץ for מִתְנֹאָץ Isa. 52:5, *contemned, rejected*, prop. exposed to contempt, (der sich verachten lassen muss). Hence—

נְאָצָה f. *contumely, reproach*, Isa. 37:3; and—

נֶאָצָה f. pl. נֶאָצוֹת id. Neh. 9:18, 26, and נָאֲצוֹתֶיךָ Eze. 35:12.

נָאַק onomatopoet. i. q. cogn. אָנַק (which see), TO GROAN, TO CRY OUT from anguish, or sorrow, Eze. 30:24; Job 24:12. Hence—

נְאָקָה f. const. st. נַאֲקַת *the crying out, the groaning* of the oppressed, Ex. 2:24; 6:5; Jud. 2:18, pl. const. נַאֲקוֹת Eze. 30:24.

נָאַר not used in Kal, cogn. to the root אָרַר to curse.

PIEL נֵאֵר TO ABHOR, TO REJECT, Lam. 2:7; Psalm 89:40. Arab. نار Med. Waw, to shun anything with abhorrence, to flee away, نعر to be opposed, to resist, to be unwilling.

נֹב (perhaps for נֹבָה "high place," from the root נָבָה), [*Nob*], pr. n. of a sacerdotal town in the tribe of Benjamin, near Jerusalem, 1 Sa. 22:11, 19; Neh. 11:32; Isa. 10:32. With ה parag. נֹבֶה for נֹבָה towards Nob, 1 Sa. 21:2; 22:9.

נָבָא not used in Kal, pr. as it seems to me, i. q. נָבַע (ע being softened into א) TO CAUSE TO BUBBLE UP, hence *to pour forth* words *abundantly*, as is done by those who speak with ardour or divine emotion of mind. Arab. نبأ I. II. to shew, to declare, i. q. اخبر, Conj. II. specially used of a prophet, who reveals or declares the words of God to men. (Kindred is the Æth. ነበበ: to speak.) It is incorrect to make *extolling, celebrating*, the primary idea in this word.

NIPHAL נִבָּא—(1) *to speak* (as a prophet) *by a divine power, to prophesy*, Gr. προφητεύω. In Hebrew, the passive forms, Niphal and Hithpael, are used in this verb, from the divine prophets having been supposed to be moved rather by another's powers than their own, [which is the simple truth, "holy men spake as they were moved by the Holy Ghost"]; ideas of this kind were in Latin often expressed by deponent verbs (see Ramshorn, De Verbis Deponentibus Latinorum, p. 24); compare verbs of speaking when passively expressed, as *loqui, fari, vociferari, concionari, vaticinari* (Ramshorn, loc. cit. p. 26).—This is the usual word for the utterance of the prophets, whether they are rebuking the wicked, or predicting future events. Const.—(*a*) absol. Jer. 23:21, לֹא דִבַּרְתִּי אֲלֵיהֶם וְהֵם נִבָּאוּ "I spake not unto them (i. e. I neither commanded nor inspired) but they prophesied." Am. 3:8, "(if) a lion roars, who does not fear? (if) the Lord speaks כִּי לֹא יִנָּבֵא who shall not prophesy?" Joel 3:1; Eze. 11:13;

:7:7; 1 Ki. 22:12; Jer. 19:14.—(*b*) with the addition of the name of a people or country to which the prediction refers; followed by לְ Jer. 14:16; 20:6; 23:16; 27:16; 37:19; followed by עַל, commonly so used in a bad sense (in threatening), Jer. 25:13; 26:20; Ezekiel 4:7; 11:4; 13:16; 25:2; 29:2; 34:2; 35:2; 39:1; in a good sense (when the prediction contains consolations and the hope of a happier age), Eze. 37:4; also followed by אֶל in a bad sense, Jer. 26:11, 12; 28:8; Ezek. 6:2; 13:2, 17; 21:2; in a good sense, Eze. 36:1; 37:9.—(*c*) with an accusative of what the prophet predicts, Jer. 20:1; 25:13; 28:6; e.g. נִבָּא שֶׁקֶר "he prophesied lies," Jer. 14:14; 23:25, 26; 27:10, 15; נִ׳ חֲלֹמוֹת שֶׁקֶר Jer. 23:32; and followed by בְּ, בַּשֶּׁקֶר pr. to prophesy with falsehood, as a lying prophet, Jer. 20:6; 29:9. The words of the prophet often follow with לֵאמֹר prefixed, Jerem. 32:3, or וְאָמַר Eze. 21:33; 30:2.—(*d*) followed by בְּ of him by whose inspiration the prophet prophesied, hence the prophets of God are said to prophesy בְּשֵׁם יְיָ Jeremiah 11:21; 14:15; 23:25; 26:9, 20; 27:15; 29:21; the prophets of Baal בַּבַּעַל Jer. 2:8.—(*e*) followed by לְ referring to the object of the prophecy (like letter *c*) Jer. 28:9, and to the time to which the prophecy belongs, Eze. 12:27.

(2) *to sing holy songs* as led by the Spirit of God, *to praise God*, 1 Sa. 10:11; 19:20; 1 Ch. 25:2, 3.—Pret. 2 pers. נִבֵּאתָ and once נִבֵּיתָ (like verbs לה) Jerem. 26:9; part. נִבָּא plur. נִבְּאִים and נִבָּאִים Jer. 14:14, 16, as if from the sing. נִבָּא according to the analogy of verbs לה, which is also found in the Inf. with suff. הִנָּבְאוֹ Zec. 13:4.

HITHPAEL—(1) i. q. Niph. No. 1. *to prophesy*, absol. Nu. 11:25—27; 1 Ki. 22:10; Ezek. 37:10; followed by לְ 1 Kings 22:8, 18, and עַל 2 Ch. 20:37 of him to whom the prophecy refers. הִתְנַבֵּא בַבַּעַל to prophesy by the authority of Baal, Jer. 23:13.

(2) *to sing* as seized with a divine impulse, *to praise God*, used of the sons of the prophets and Saul, 1 Sam. 10:6, 10; 1 Sam. 19:20—24; used of the excited raving of the prophets of Baal, 1 Kings 18:29. Hence—

(3) *to be mad*, *μαίνεσθαι*, or rather *to act as if mad*, 1 Sam. 18:10. As the prophets when moved by the Spirit of God were often like madmen vehemently agitated, and spasmodically distorted [this applies rather to false prophets than to true ones], hence in Greek and Latin words of raving (*μάντις* from *μαίνομαι*; *furor*, *furere*) were often applied to the divine [?] impulse of their prophets and oracular poets. In Jer. 29:26 there are found conjoined מְשֻׁגָּע וּמִתְנַבֵּא *mad and prophesying*, and a true prophet, 2 Kings 9:11, is called in derision *a madman*.

Hence נְבוּאָה, נָבִיא, נְבִיאָה, also נְבוֹ and its compounds.

נְבָא Chald. Ithpael הִתְנַבִּי *to prophesy*, Ezr. 5:1.

נָבַב TO BORE, TO HOLLOW OUT, i. q. חָלַל. Part. pass. נָבוּב *hollow*, Exod. 27:8; 38:7; Jer. 52:21; metaph. *empty*, *foolish*, Job 11:12; see as to this passage under the word לָבַב Niphal.

Hence בָּבָה for נְבָבָה gate, pupil of the eye. Others take בוב as the root of both these words.

נָבָה an unused root, prob. i. q. Arab. نبا to be prominent, to be high; hence pr. n. נֹב (for נֹבָה), נָבְיוֹת.

נֹבָה see נֹב

נְבוֹ—(1) [*Nebo*], pr. n. the planet *Mercury* (Syr. and Zab. ܢܒܘ), worshipped as the celestial scribe by the Chaldeans (Isa. 46:1) and the ancient Arabians; see Comment. on Isa. ii. p. 344, 366. The etymology of the name does not ill accord with the office of Mercury; namely נְבוֹ for נְבוֹא i. q. נָבִיא the interpreter of the Gods, the declarer of their will; from the root נָבָא. As to the worship of Mercury by the Chaldeans and Assyrians, we find it attested by the proper names which have this name at the beginning, as *Nebuchadnezzar*, *Nebushasban* (see them a little below), and also those mentioned by classic writers, *Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonabus*, etc.

(2) of a mountain in the borders of Moab (Deut. 32:49; 34:1), and of a town near it (Num. 32:3, 38; Isa. 15:2).

(3) of a town in the tribe of Judah (Ezr. 2:29; 10:43); more fully (to distinguish it from the former) נְבוֹ אַחֵר (Neh. 7:33). Both places seem to have been so called from the worship of Mercury. [In Thes. they are derived from נָבָה.]

נְבוּאָה f. (from the root נָבָא), *prophecy*, *prediction*, Neh. 6:12; 2 Chron. 15:8; also used of any book written by a prophet, 2 Chron. 9:29.

נְבוּאָה Chald. id., Ezr. 6:14.

נְבוּזַרְאֲדָן pr. n. Chald. ("*Mercury's leader*, *lord*;" i. e. the leader whom Mercury favours, as if Hermianax; compound of נְבוֹ, *sar*, a prince, and אֲדָן i. q. אָדוֹן lord; comp. *Sardanapalus*, i. e. the prince, the great lord), [*Nebuzaradan*], a military com-

mander in the army of Nebuchadnezzar, 2 Ki. 25:8; Jer. 39:9; 52:12.

נְבוּכַדְנֶאצַּר 2 Ki. 24:1; 25:1; Ezr. 2:1; 5:12; more rarely נְבוּכַדְרֶאצַּר Jer. 39:1, 11; 43:10; Eze. 29:18; pr. n. *Nebuchadnezzar*, king of Babylonia, who destroyed Jerusalem, and led the Jews into captivity. The LXX write the name Ναβουχοδονόσορ; Ναβουχοδονόσορος, Beros. ap. Jos. c. Ap. i. 20, 21; Strabon. xv. 1, § 6 (comp. נְבוּכַדְרֶאצַּר). In Arab. contractedly بخت‌نصر. The signification of the name appears to me to be, "the prince of the god Mercury;" compounded of נְבוֹ, which, though placed in the genit., stands first in these names, *chodna* (read *chodana*), God, properly Gods, in plur. majest.; like the Pers. خداوند, and *zar*, a prince. Compare the other names beginning with *Nebu*. Lorsbach explained this name نبو خدان سر "Nebo is the prince of gods" (Archiv für Morgenländ. Litteratur, ii. p. 247); Bohlen نبو خدا اذر "Nebo is the god of fire."

נְבוּשַׁזְבָּן pr. n. Pers. (نبو چشبان "worshipper of Mercury," as if Hermodulus); [*Nebushashban*], borne by the chief of the eunuchs of Nebuchadnezzar, Jer. 39:13.

נָבוֹת ("fruit," "produce," from the root נוּב), [*Naboth*], pr. name of a Jezreelite, put to death by the artifices of Ahab [rather of Jezebel]: 1 Kings 21:1, seq.

נְבִזְבָּה Dan. 2:6, plur. נְבִזְבְּיָן; 5:17, f.; Chald. *a gift;* compare Jer. 40:5; Deut. 33:24, in Targ. Jonath. If this word were of Chaldee origin, it might be derived from the root בְּזַבְּז to ask for, for נְבִזְבְּזָה one ז being omitted; comp. גָּלְגֹּלֶת Γολγοθᾶ; but such a word could only be formed from the Conj. Niphal, which does not exist in Chaldee.—[In confirmation of the opinion of those who refer this word to the Niph. of the Ch. verb בְּזַבְּז appeal may be made to a similar instance נִדְבָּךְ; nor is it absurd in Chaldee to regard nouns as being formed after the analogy of the conjugation Niphal, although this form is unused in the verb. Similar examples in Heb. are אֶשְׁתְּמַע, שַׁלְהֶבֶת. Ges. App.]—It is better therefore to consider it to be of Persic original; comp. نوازان *nuwazan*, and نوازا *nuwaza*, donation; from the verb نواختن *nuwachten*, to benefit, to load with gifts and praises, as a king an ambassador. [In Thes., Ges. rejects the Persic etymology, and regards the Chaldee one previously given as the true one; looking on the נ merely as formative.] Some have supposed that this word was formed from the Greek νόμισμα (*m* being changed to *b*), but the idea of money is altogether foreign from the passage.

נָבַח TO BARK, an onomatopoet. root; once found, Isa. 56:10 (Arab. نبح id.). Hence—

נֹבַח ("a barking"), [*Nobah*], pr. name of a man, Num. 32:42, from whom also the town of Kenath received the same name (see קְנָת) Jud. 8:11.

נִבְחַז [*Nibhaz*], pr. n. of an idol of the Avites, 2 Ki. 17:31, which, according to the Hebrew interpreters, had the figure of a dog; in this they probably make a conjecture, deriving it from the root נבח, although there are actually some traces of the worship of an idol in Syria in the figure of a dog, see Ikenii Dissert. de Idolo Nibchas in ejus Dissertt. Bremæ 1749, editis, p. 143, seqq. In the books of the Sabæans נבאז (the identity of which with נבחז, may be doubted), is the lord of Darkness, evil demon, see Norbergii Onomast. cod. Nasar. p. 100.

נָבַט not used in Kal.

PIEL, נִבַּט once (Isa. 5:30), and

HIPHIL הִבִּיט—(1) TO LOOK, TO BEHOLD. Constr. absol. Isa. 42:18; הַבִּיטוּ לִרְאוֹת "look that ye may see," etc. Isa. 63:5, אַבִּיט וְאֵין עֹזֵר "I looked (around) but there was no helper;" Isa. 18:4, followed by an acc. sometimes having ה local, *to look at*, Job 35:5, הַבֵּט שָׁמַיִם וּרְאֵה "look at the heaven and see;" Ps 142:5; Gen. 15:5, הַבֶּט נָא הַשָּׁמַיְמָה "look now towards heaven," also followed by אֶל Ex. 3:6; Num. 21:9; Isa. 51:2, 6; לְ Ps. 104:32; Isa. 5:30; עַל Hab. 2:15, of the place looked at; מִן of the place looked from, Ps. 33:13; 80:15; 102:20. Followed by בְּ, it is, to look at with pleasure, Ps. 92:12 (compare בְּ No. 4, *a*), followed by אַחֲרֵי to look at some one departing, to follow with one's eyes, Ex. 33:8, but אַחֲרָיו after oneself, i.e. to look back, 1 Sam. 24:9; Gen. 19:17.—Followed by מֵאַחֲרֵי Gen. 19:26, וַתַּבֵּט אִשְׁתּוֹ מֵאַחֲרָיו "and his (Lot's) wife looked from behind him" (her husband). In the same sense it might have been said אַחֲרֶיהָ *post se*, as the Vulg. has rendered it. For as the wife was commanded to follow her husband and not to look behind, she ought to have looked straight on, and to have followed her husband's back with her eyes. Figuratively—(*a*) *to regard* anything, *to have respect* to anything, with an acc. Am. 5:22; Ps. 84:10; 119:15; Lam. 4:16; followed by אֶל 1 Sa. 16:7; Isa. 22:11; 66:2; Ps. 119:6; followed by לְ Ps. 74:20.—(*b*) to *look* at anything but

without doing anything, e.g. as God looks at the wicked, i. e. *to bear patiently* (ruhig mit an sehn) Hab. 1:3, 13 (but compare Ps. 10:14).—(*c*) *to rest one's hope* in anything; followed by אֶל Ps. 34:6.

(2) *to see, to behold,* like רָאָה, Num. 12:8; 1 Sa. 2:32; Isa. 38:11.

Derived nouns מַבָּט, and

נְבָט ("aspect"), [*Nebat*] pr. n. of the father of Jeroboam, 1 Ki. 11:26.

נָבִיא m. Arab. نَبِيّ for نَبِيء Syr. ܢܒܺܝܳܐ *a prophet,* who as actuated by a divine afflatus, or spirit, either rebuked the conduct of kings and nations, or predicted future events (see the root נָבָא) Deu. 13:2; Jud. 6:8; 1 Sa. 9:9; 1 Ki. 22:7; 2 Ki. 3:11; 2 Chr. 28:9. With the idea of a prophet there was this necessarily attached, that he spoke not his own words, but those which he had divinely received (see Philo, t. iv. p. 116, ed. Pfeifferi, προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου· 2 Pet. 1:20, 21), and that he was the messenger of God, and the declarer of his will; this is clear from a passage of peculiar authority in this matter, Ex. 7:1, where God says to Moses, נְתַתִּיךָ אֱלֹהִים לְפַרְעֹה וְאַהֲרֹן אָחִיךָ יִהְיֶה נְבִיאֶךָ "I have constituted thee as God to Pharaoh, and Aaron thy brother shall be thy prophet," i. e. in intercourse with Pharaoh, thou, as being the wiser [and the one with whom God communicated directly], shalt act as it were the part of God, and suggest words to thy brother; and thy brother, who is more fluent of speech, shall declare as a prophet what he receives from thee. In the same sense there is said, Ex. 4:16, הוּא יִהְיֶה לְּךָ לְפֶה "he shall be to thee for a mouth," compare Jer. 15:19; Sing. collect. appears to be used of *prophets,* [such an allegation would contradict the New Test., Christ our prophet is here spoken of], Deu. 18:15, 18 (compare עֶבֶד יְיָ) see, however, Acts 3:22; 7:37, where those words are referred to Christ [and this ought to have hindered Gesenius from *daring* to apply them differently]. Those who were brought up for the prophetic office [rather, those who were taught by the prophets], are called בְּנֵי הַנְּבִאִים sons, i. e. disciples of the prophets, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1; compare Pers. sons, i. e. disciples of the Magi.—Farther, there were also among the people of Israel *false prophets,* who pretending to be divinely inspired, pleased the ears of the people with soft words, and were therefore severely rebuked by the true prophets (see Isa. 28:7—13; Jer. 14:13, seq. 27:9, seq. 28:10, seq.), and also there were soothsayers who prophesied in the name of Baal and Ashtaroth; נְבִיאֵי הַבַּעַל 1 Ki. 18:19, 40; 2 Ki. 10:19; and נְבִיאֵי הָאֲשֵׁרָה 1 Ki. 18:19, even these are called נָבִיא simply Hos. 4:5; 9:7, 8, compare Isa. 3:2. The idea of a prophet is sometimes more widely extended, and is applied to any one admitted to familiar intercourse with God, to whom God made known his will, e. g Gen. 20:7; to the patriarchs, Ps. 105:15.

נְבִיא Ch. id. Ezr. 5:1; 6:14.

נְבִיאָה f.—(1) *a prophetess,* 2 Ki. 22:14; 2 Ch. 34:22; Neh. 6:14; Jud. 4:4.

(2) *the wife of a prophet,* Isa. 8:3, as in Lat. *episcopa, presbytera,* used of the wife of a bishop or presbyter.

(3) *a poetess,* Ex. 15:20. [This meaning is uncalled for in this place, as well as in every other occurrence.]

נְבָיוֹת ("high places," see נָבָה), [*Nebaioth*], pr. n. *Nabathæa,* the *Nabathæans,* a people of northern Arabia, of the race of Ishmael (Gen. 25:13; 28:9), possessed of abundant flocks (Isa. 60:7); also living by merchandize and rapine (Diod. ii. 48; iii. 42). (Arab. نَبَط and نَبِيط in which ט has sprung from the ת servile of the Hebrew.) Relandi Palæstina, p. 90, seq.

נָבַךְ an unused root, i. q. נָבַע and نَبَجَ, Ch. נְבַג *to gush forth;* whence—

נֵבֶךְ only in pl. Job 38:16, נִבְכֵי־יָם "the fountains of the sea." LXX. πηγὴ θαλάσσης.

נָבֵל (Isaiah 40:7) fut. יִבֹּל.—(1) TO BE, or TO BECOME WITHERED, FADED, used of leaves and flowers falling off from being faded, Ps. 1:3; 37:2; Isa. 1:30; 28:1; 40:7, 8; Eze. 47:12.—Isa. 34:4, "their host (the host of heaven, i. e. the stars) shall fall as the leaves of the vine fall;" Ps. 37:2. (Kindred are אָבַל, בָּלָה, also נָפַל.)

(2) Figuratively applied to men, *to fall down, to faint, to lose one's strength,* Ps. 18:46; Ex. 18:18; Isa. 24:4; used of a mountain, Job 14:18, הַר־נוֹפֵל יִבּוֹל "the mountain that falls lies prostrate," it is like a dead man, it cannot get up. Compare the derived noun נְבֵלָה a corpse.

(3) *to be foolish, to act foolishly,* (withering and decay being applied to folly and impiety, just as on the contrary, strength is applied to virtue and piety, compare Arab. لَغِبَ, هَرِجَ, نَاجِد, al of

which have the signification of flaccidity and weakness, and are thence transferred to stupidity and dulness). Prov. 30:32. See the noun נָבָל.

PIEL נִבֵּל—(1) *to account vile, to despise*, Deu. 32:15; Mic. 7:6 (comp. Arab. حمق to be foolish, VII. to be vile, abject).

(2) *to disgrace, to treat with contempt*. Nah. 3:6; Jer. 14:21, אַל־תְּנַבֵּל כִּסֵּא כְבוֹדֶךָ "do not disgrace the throne of thy glory;" (compare נַבְלוּת). Hence the following words—

נָבָל fem. נְבָלָה adj.—(1) *stupid, foolish*, Prov. 17:7, 21; Jer. 17:11. More often—

(2) *impious, abandoned, wicked* (comp. אֱוִיל), 1 Sa. 25:25; 2 Sam. 3:33; specially *impious, ungodly*. Job 2:10; Ps. 14:1; 53:2, אָמַר נָבָל בְּלִבּוֹ אֵין אֱלֹהִים "the fool saith in his heart, there is no God." The Arabs use with the same extent of signification the word كافر.

(3) [*Nabal*], pr. n. m. 1 Sa. 25:3, seq.

נֵבֶל & נֶבֶל plur. נִבְלֵי, נְבָלִים m.

(1) *a skin bottle*, so called from its flaccidity (see נָבֵל). LXX. twice ἀσκός. Poet. Job 38:37, "the bottles of heaven," i.e. the clouds, a metaphor of common use in Arabic.

As it was anciently the custom to use skin bottles for carrying or keeping water, milk, wine, etc., hence this name—

(2) is applied to vessels for liquids of whatever kind, *vessels, pitchers, flasks*. Isa. 30:14, נֵבֶל נִבְלֵי חֶרֶשׂ יֹצְרִים "a potter's pitcher." Lam. 4:2, "earthen pitchers;" compare Jer. 13:12; 48:12.

More fully, plur. כְּלֵי נְבָלִים vessels of the kind of pitchers, Isa. 22:24; opp. to הָאַגָּנוֹת basons.

(3) an instrument of music. Gr. νάβλα, ναῦλα (נַבְלָא), Lat. *nablium*, see Strabo, x. p. 471; Casaub., Athen., iv. page 175; Casaub., Ovid., A. A. iii. 327; often connected with the harp (כִּנּוֹר), Ps. 57:9; 81:3; 92:4; 108:3; Isa. 5:12; Amos 5:23; 6:5; pleon. כְּלִי נֶבֶל Ps. 71:22; plur. כְּלֵי נְבָלִים 1 Ch. 16:5. Josephus (Antiqu., vii. 12, § 3) describes this instrument as a species of lyre, or harp, having *twelve* strings, and played on with the fingers (not with a plectrum), but the Hebrew words נֶבֶל עָשׂוֹר Ps. 33:2; 144:9, appear to indicate a *ten stringed nabel*. Jerome says that it was triangular in form like a Δ inverted (which was the form also of the *sambuca*, Vitruv. vi. 1); and perhaps it took its name from this circumstance: as water vessels, or *cadii* (see כַּד), had the figure of a pyramid or cone.

נְבָלָה f. ["adj. f. *foolish*, Job 2:10"]—(1) *folly*, and also its *punishment*. Job 42:8, לְבִלְתִּי עֲשׂוֹת עִמָּכֶם נְבָלָה "lest I inflict on you the punishment of your folly;" comp. עָשָׂה חֶסֶד עִם Gen. 24:49; 47:29.

(2) *wickedness*, 1 Sa. 25:25.

(3) *shameful act of wickedness*, as rape, incest, Jud. 19:23, 24; 2 Sam. 13:12. A common phrase is עָשָׂה נְבָלָה בְּיִשְׂרָאֵל, עָשְׂתָה Gen. 34:7; Deut. 22:21; Jud. 20:10; Jerem. 29:23; compare עָ זִמָּה וּנְבָלָה בְּיִשְׂרָאֵל Jud. 20:6.

נְבֵלָה f. const. נִבְלַת (Ps. 79:2); with suff. נִבְלָתִי Isa. 26:19; elsewhere נִבְלָתוֹ, נִבְלָתְךָ, *a corpse* (see the root No. 2; compare מַפֶּלֶת from the root נָפַל), of men, Deut. 21:23; of animals, Levit. 5:2; 7:24; figuratively of idols, Jer. 16:18; compare פֶּגֶר Lev. 26:30. Collect. corpses, Levit. 11:11; Isa. 26:19. (Arab. نبيلة id.)

נַבְלוּת f. *shame, disgrace;* hence *pars obscœna*, Hos. 2:12; see the root Piel No. 2, and Chald. נְבוּל obscenity, shamefulness.

נְבַלָּט (perhaps for נְבַל לָט "folly," or "wickedness in secret"), [*Neballat*], pr. n. of a town of the Benjamites, Neh. 11:34. [Perhaps the town now called Beit Nĕbâla بيت نبالا Rob. iii. 30.]

נָבַע TO BUBBLE FORTH, TO GUSH OUT (Ch. Syr. Arab. نبع and نبغ id. The primary syllable is בע, بغ like בק imitating the sound or murmur of boiling or bubbling; compare בָּעָה, בַּעְבַּע, בּוּעַ). Prov. 18:4; נַחַל נֹבֵעַ "a gushing stream."

HIPHIL הִבִּיעַ—(1) *to pour out, to gush forth with*. Prov. 1:23, אַבִּיעָה לָכֶם רוּחִי "I will pour out upon you my Spirit;" especially used of words Prov. 15:2, 28, פִּי רְשָׁעִים יַבִּיעַ רָעוֹת "the mouth of the wicked poureth out evil things;" whence absol. *to belch out wicked words*, Ps. 59:8; 94:4.

(2) *to publish, to tell* (compare נָבָא, which has sprung from this root by softening the letter א; also נָטַף), Psa. 19:3; 78:2; 145:7 (Syr. ܢܒܥ Aph. to publish [" Arab. نبغ "]).

(3) *to cause to boil up*, i. e. *to cause to ferment* and *putrify*. Eccles. 10:1, "dead flies יַבְאִישׁ יַבִּיעַ cause the ointment to stink and putrefy."

Derivative מַבּוּעַ.

נִבְרַשׁ unused quadril., Syr. and Chald. Ithp. *to give light, to shine;* from נבר=נור and אֵשׁ fire; whence—

נֶבְרְשְׁתָּא f. Chald. ***candlestick, chandelier,*** Dan. 5:5 (Arab. نبراس, Syr. ܢܒܪܫܬܐ id.).

נִבְשָׁן ("soft soil;" from the root בָּשַׁן), [*Nibshan*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:62.

נָגַב an unused root, Syr., Ch. and Sam. *to be dry* or *dried*, whence—

נֶגֶב m. *the south, the southern quarter,* Exod. 27:9; Isa. 21:1, etc. גְּבוּל נֶגֶב the southern boundary, Josh. 15:4. In acc. adv. נֶגֶב כִּנְּרוֹת to the south of the lake Cinneroth. Josh. 11:2. Hence אֶרֶץ הַנֶּגֶב Josh. 15:19, and simply נֶגֶב Psalm 126:4, south country; specially—(*a*) the southern district of Palestine, Gen. 13:3; 20:1; 24:62; Deu. 34:3; Josh. 10:40.—(*b*) Egypt, Isaiah 30:6; Dan. 11:5, seq.—With ־ָה parag. נֶגְבָּה southward, Ex. 40:24; followed by לְ Josh. 17:9, 10, נֶגְבָּה לְאֶפְרַיִם "southward (it was) Ephraim's;" and מִן Josh. 18:14, נֶגְבָּה מִן הָהָר "southward of the mountain." Also with pref. בַּנֶּגְבָּה Josh. 15:21, "in (the region lying) towards the south," and לַנֶּגְבָּה 1 Ch. 26:17. Compare צָפוֹן.

נָגַד unused in Kal, pr. apparently TO BE IN FRONT (see נָגִיד), TO BE IN SIGHT, hence *to be manifest,* Arab. نجد to be clear and manifest. Compare מֶגֶד.

HIPHIL הִגִּיד—(1) pr. to bring to the light, hence *to shew, to tell,* followed by dat. of pers. Gen. 3:11; 9:22; 29:12; 37:5; more rarely followed by an acc. Eze. 43:10; Job 26:4; absol. 2 Sa. 15:31, וְדָוִד הִגִּיד לֵאמֹר "and one shewed David, saying." Job 42:3. The accusative of the pronoun *it* is frequently omitted, just as it is after other verbs of saying (see אָמַר Gen. 4:8); as הַגִּידוּ לִי "tell (it) to me," Gen. 24:49; 9:22; 2 Ki. 7:11.—Specially—(*a*) *to betray*, Job 17:5, לְחֵלֶק יַגִּיד רֵעִים "(who) betrays his friends to plunder."—(*b*) *to declare*, i.e. *to solve*, to explain an enigma, Jud. 14:19; a dream, Gen. 41:24.—(*c*) *to declare, to confess,* Ps. 38:19; Isa. 48:5; *to profess openly,* Isa. 3:9.

(2) emphat. *to proclaim, to celebrate with praise,* with an acc. Ps. 9:12; 71:17; 92:3; absol. 75:10.—2 Ki. 9:15, כתיב לַגִּיד for לְהַגִּיד.

HOPHAL הֻגַּד, fut. יֻגַּד, inf. pleon. הֻגֵּד Josh. 9:24; Ruth 2:11, *to be shewn, told.*

Derivatives, נֶגֶד, נָגִיד.

נְגַד Ch. *to flow* Dan. 7:10.

נֶגֶד pr. subst. *the front part,* the front, the side of a thing which is next to the spectator. In acc. it becomes a prep. with suff. נֶגְדִּי, נֶגְדְּךָ, נֶגְדּוֹ.

(1) *before, in the presence of, in the sight of,* i. q. לִפְנֵי, as נֶגֶד כָּל־עַמְּךָ before all thy people, Exod. 34:10; נֶגֶד יְהוָֹה before Jehovah, 1 Sam. 12:3; נֶגֶד הַשָּׁמֶשׁ before the sun, while the sun is yet in the sky, Nu. 25:4 (compare לִפְנֵי שֶׁמֶשׁ Psalm 72:17 [in which however the sense is quite different]); Amos 4:3, "they shall go out אִשָּׁה נֶגְדָּהּ each one before herself," i.e. each her own way (vor sich hin, ihres Weges), compare Josh. 6:5, 20, and אִישׁ לְפָנָיו Jer. 49:5. As things which are before us, and in the sight of which we delight, are the objects of our care and affections, hence Isa. 49:16, "thy walls נֶגְדִּי (are) before me," they have a place in my care and affections, (compare לִפְנֵי יְיָ Ps. 19:15; Gen. 10:9).

(2) *over against, in front of,* Ex. 19:2, נֶגֶד הָהָר "over against the mountain." Josh. 3:16; 6:5, 20; *towards,* Dan. 6:11 [Chaldee]. As things which are to be compared are put opposite one another; Isa. 40:17, "all nations (are) as nothing נֶגְדּוֹ before him," in comparison with him (compare כְּנֶגֶד).

With prepositions—(1) כְּנֶגֶד pr. *as over against.* Opposite to each other are set things to be compared (Isa. 40:17), those which answer to each other, those which are alike (die Gegenstücke), hence Gen. 2:18, "I will make for him (man) a helper כְּנֶגְדּוֹ corresponding to him." Verse 20. Well rendered by the LXX. verse 18, κατ' αὐτόν; 20, ὅμοιος αὐτῷ. Compare לְנֶגֶד Neh. 12:9. In the Rabbinic כנגד is often used in speaking of things which are like one another (see Lud. de Dieu ad h. l.), compare Pers. برابر over against, like, suitable.

(2) לְנֶגֶד, with suff. לְנֶגְדִּי, לְנֶגְדְּךָ etc.—(*a*) *before, in the presence of,* i. q. נֶגֶד No. 1. 2 Kings 1:13; Hab. 1:3. לְנֶגֶד עֵינֵי פ׳ 2 Sa. 22:25; Job 4:16.—(*b*) *over against,* Josh. 5:13; 1 Ch. 5:11; hence *opposed to, against* (in a hostile sense), Daniel 10:13. There is a pregnant construction in Nehem. 3:37, "because they provoked (God) to anger לְנֶגֶד הַבֹּנִים opposing the builders."—(*c*) *like* (compare כְּנֶגֶד) Neh. 12:9, אֲחֵיהֶם לְנֶגְדָּם "their brethren like themselves."—(*d*) *pro, for* (comp. Germ. vor and für). Neh. 11:22, "the chief of the Levites for (לְנֶגֶד) the service of the house of God."

(3) מִנֶּגֶד—(*a*) pr. *from before* (vor etwas weg), after a verb of removing. Isaiah 1:16, "take away

your evil deeds מִנֶּגֶד עֵינָי from before my eyes;" Jon. 2:5 (also with a noun of removing, Psa. 10:5); of averting, Cant. 6:5; of casting away, Jud. 9:17; of hiding, Jer. 16:17; Am. 9:3; of going away, Pro. 14:7 (where it is מִנֶּגֶד לְ); also to be far away. Ps. 38:12, "my friends stood מִנֶּגֶד נִגְעִי far off from my wound" (compare מִן No. 3, letter *b*). There is a peculiarity in Jud. loc. cit., "he cast away his life מִנֶּגֶד (for the fuller מִנֶּגְדּוֹ) from himself," just like Germ. er warf es davon, for von sich, compare below, 2 Sam. 18:13.—(*b*) *in the presence of, before*, 1 Sa. 26:20; *over against, opposite*, adv. (comp. מִן No. 3, letter *c*). Gen. 21:16, "and she sat down מִנֶּגֶד over against;" Nu. 2:2; 2 Ki. 2:7, 15. For מִנֶּגֶד לְ over against any one, לְ is put first; Deu. 28:66, "and thy life shall hang לְךָ מִנֶּגֶד to thee over against" (Germ. dir gegenüber), for "over against thee;" i. e. thou shalt be in the greatest peril of thy life.—(*c*) *against*, absol. and adv. (dagegen); הִתְיַצֵּב מִנֶּגֶד *to set oneself in opposition* (sich dagegen setzen), 2 Sam. 18:13; followed by לְ: מִנֶּגֶד לְ *against* any thing, Jud. 20:34.

נֶגֶד Ch., Dan. 6:11. See the preceding art. (2).

נָגַהּ TO SHINE, TO BE BRIGHT, Job. 18:5; 22:28 (Syr. id.).

HIPHIL.—(1) *to make* (one's own light) *to shine*, Isa. 13:10.

(2) *to illuminate*, Psa. 18:29; 2 Sam. 22:29. Hence—

נֹגַהּ f. (Hab. 3:4)—(1) *shining splendour*, as of fire, Isa. 4:5; of the sun, 2 Sa. 23:4; when rising, Pro. 4:18; of the moon, Isa. 60:19; of a sword, Hab. 3:11; of the glory surrounding God (כְּבוֹד יְהוָה), Eze. 10:4; Hab. 3:4; Ps. 18:13.

(2) [*Nogah*], pr. n. of a son of David, 1 Ch. 3:7; 14:6.

נְגַהּ emphat. נָגְהָא Ch. *light*. Dan. 6:20, בִּנְגְהָא *by candle light*. [In Thes. the meaning given is *morning light*, which is a preferable sense. Syriac ܢܓܗܐ, ܢܓܗ etc., the first dawn of the morning.]

נְגֹהָה *brightness*, only in plur. Isa. 59:9.

נָגַח fut. יִגַּח TO PUSH, STRIKE with the horn, used of horned animals, Ex. 21:28, 31, 32. (This root is onomatopoetic. The idea of striking, or pushing, lies both in the syllable נג, נכ, compare נָגַע, נָגַף, נָגַן, נָגַל; and also in the other which ends in ח compare נָבַח to bark, properly to push, strike, as כָּלַב, נָגַח and نطح to push with the horn.)

PIEL id., Eze. 34:21; Dan. 8:4; used figuratively of a victor, who prostrates the nations before him, Deu. 33:17; 1 Ki. 22:11; Ps. 44:6. Hence—

HITHPAEL, to wage war with any one, Dan. 11:40. Compare Chald. אַגִּיחַ קְרָבָא; followed by עִם to wage war with any one; in Ithpael id. Hence—

נַגָּח m. *apt to push*, Ex. 21:29, 36.

נָגִיד m. *a prince, a leader, ruler*, so called from preceding (see the root, also Syr. ܢܓܕ to go before, Ephr. i. 114; compare Germ. Fürst, i. q. the Eng. *first*). It is used—(1) of any *prefect*, or *leader*, as of a treasury, 1 Ch. 26:24; 2 Ch. 31:12; of the temple, 1 Ch. 9:11; 2 Ch. 31:13; of the palace, 28:7; of military affairs, 1 Ch. 13:1; 2 Ch. 32:21.

(2) absol. it is *prince* of a people (Fürst), a general word, comprehending even the royal dignity, 1 Sa. 9:16; 10:1; 13:14; 2 Sa. 6:21; 7:8; 1 Ki. 1:35; 14:7. In appos. מָשִׁיחַ נָגִיד the anointed one, the prince, Dan. 9:25. Pl. *princes*, Job 29:10; Ps. 76:13. Hence—

(3) *noble, honourable*. Pl. neutr. *noble things, excellent things*, Prov. 8:6. (Arab. نَجُدَ to be energetic, magnanimous, نَجِيد a prince, a noble.)

נְגִינָה fem. (from the root נָגַן).—(1) *music of stringed instruments*, Lam. 5:14; Isa. 38:20.

(2) *a stringed instrument*, in the titles of Psalms 4, 6, 54, 55, 67, 76.

(3) *a song*, sung to the music of stringed instruments, *a psalm*, Ps. 77:7; specially a song of derision, *a satire*, Lam. 3:14; Job 30:9.

נָגַל an unused root, Arab. نجل prop. *to cut* (compare the kindred roots נָגַן, נָגַף), *to wound, to pierce*. Hence מַגָּל a reaping hook.

נָגַן once part. pl. נֹגְנִים Ps. 68:26. Elsewhere—

PIEL נִגֵּן TO STRIKE STRINGS, TO PLAY ON A STRINGED INSTRUMENT (cogn. נָכָה to pound), 1 Sa. 16:16, 17, 18, 23; 2 Ki. 3:15; Ps. 33:3; Isa. 23:16 (Ch. id.).

Derived nouns, מַנְגִּינָה, נְגִינָה [and in Thes. נֵת (for נְגֶנֶת)].

נָגַע fut. יִגַּע, inf. נְגֹעַ, with suff. נָגְעוֹ, also גַּעַת.

(1) TO TOUCH, TO REACH UNTO. Constr. frequently followed by בְּ Gen. 3:3; Lev. 5:3; 6:11; 11:24, seq.; Dan. 8:5; followed by עַל Isa. 6:7, and אֶל Num. 4:15; Hag. 2:12. Specially it is used—(*a*) *to touch* any thing, for to violate, to injure, Genesis 26:11 הַנֹּגֵעַ בָּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ "he who

touches (injures) this man or his wife;" verse 29; Josh. 9:19.—(*b*) *to touch* a woman, to lie with her; followed by בְּ Prov. 6:29; followed by אֶל Gen. 20:6 (compare ἅπτεσθαι, 1 Cor. 7:1).—(*c*) *to touch the heart*, i. e. to move the mind of any one, 1 Sam. 10:26.

(2) in a local sense, *to touch* any thing, i. e. to get or reach as far as any thing, followed by בְּ 1 Ki. 6:27; Hos. 4:2; עַד Mic. 1:9; Isa. 16:8; Jer. 4:10; אֶל Jer. 51:9; עַל Jud. 20:34, 41, compare Job 4:5; 5:19. Hence—

(3) *to come* to any person or thing, followed by בְּ 2 Sam. 5:8; אֶל Jon. 3:6; Dan. 9:21. Absol. *to arrive* (used of time), Ezr. 3:1; Neh. 7:73 (8:1), compare הִגִּיעַ.

(4) intensitive, i. q. Piel, to touch heavily, *to smite*, *to strike*, Gen. 32:26, 33; especially *to strike with a plague* (used of God), followed by בְּ 1 Sa. 6:9; Job 19:21. Part. נָגוּעַ stricken, smitten by the stroke of God, Ps. 73:14; Isa. 53:4. Also *to smite*, *to injure*, used of the wind (Arab. ضرب), Eze. 17:10. [This meaning is taken as primary in Thes.]

Niphal, pass. of Piel, *to be smitten*, *to be beaten*, as an army, or rather *to feign to be beaten*, Josh. 8:15, like הִתְחַלָּה, הִתְעַשֵּׁר, compare Maurer's note on the passage.

Piel, i. q. Kal No. 4, *to strike*, especially used of the punishments of God (compare נָגַף, נָכָה) Gen. 12:17; 2 Ki. 15:5.

Pual, pass. Ps. 73:5.

Hiphil—(1) causat. *to cause to touch*, especially in this phrase, הִגִּיעַ לָאָרֶץ, עַד עָפָר 'ה "*to cause to touch* the ground, the dust," i. e. to destroy (buildings) to the foundation; Isa. 25:12; 26:5; Lam. 2:2; in a local sense, Isa. 5:8, "woe to them who *join* house to house," i. e. who buy or erect long ranges of houses.

(2) i. q. Kal No. 1. *to touch* followed by לְ Ex. 4:25; אֶל Ex. 12:22; עַל Isa. 6:7.

(3) i. q. Kal No. 2, *to reach* to any thing, followed by לְ Gen. 28:12; עַד Isa. 8:8; used of calamities, Ecc. 8:14; Est. 9:26 (followed by אֶל).

(4) i. q. Kal No. 3, *to come to*, followed by עַד Ps. 107:18; אֶל 1 Sa. 14:9; hence *to attain to*, followed by לְ Est. 4:14. Absol. *to come*, used of persons, Est. 6:14; of time, Eze. 7:12; Ecc. 12:1. Hence—

נֶגַע m. with suff. נִגְעוֹ, pl. נְגָעִים, נִגְעֵי.

(1) *stroke*, *blow*, Deut. 17:8; 21:5; in sing. coll. Prov. 6:33. Specially of strokes or calamities which God inflicts upon men, Gen 12 7; Ex. 11:1; Ps. 38:12; 39:11; 91:10.

(2) *a mark*, or *spot* in the skin, whether a scab or eruption, or leprosy, Lev. 13:3 (compare verse 2), 5, 6, 29, 30, 42; whence נֶגַע הַנֶּתֶק a spot of scab, verse 31; נֶגַע הַצָּרַעַת a spot of leprosy, verses 3, 9, 20, 25, and without צָרַעַת verse 22, id.; also used of leprosy of garments, Lev. 13:47; and of works, Lev. 14:34, seq. Meton. used of a man affected with spots, verses 4, 12, 13, 17, 31; and even of leprosy in a garment, verse 50.

נָגַף fut. יִגֹּף.—(1) to smite, especially used of Jehovah striking men with some plague, Ex. 7:27; especially with a fatal plague, with sickness, or death, 1 Sa. 25:38; Ps. 89:24; 2 Chr. 21:18. In another sense God is said *to smite a people* before their enemies, i. e. to permit them to be smitten by their enemies, 1 Sa. 4:3, "why hath Jehovah *smitten us* to-day before the Philistines?" Jud. 20:35; 2 Chr. 13:15; 21:14; compare Niphal.

(2) *to push*, e. g. as horned cattle, Ex. 21:35; as man against man, Ex. 21:22.

(3) *to strike against* (with the foot), Pro. 3:23; Ps. 91:12.

Niphal נִגַּף *to be smitten*, *defeated* (as an army), Jud. 20:36; 1 Sa. 4:10; commonly followed by לִפְנֵי to be smitten (and flee) before an enemy, Lev. 26:17; Deu. 28:7; Jud. 20:36; 1 Sa. 4:2; 2 Sa. 18:7, etc.

Hithpael, i. q. Kal No. 3, *to strike against* (used of the foot), Jer. 13:16.

Hence מַגֵּפָה, and—

נֶגֶף m.—(1) *a plague* from God; especially used of a fatal disease sent from God, Ex. 12:13; 30:12; Num. 8:19; 17:11, 12.

(2) *striking against*, *stumbling* (of the foot), Isa. 8:14.

נָגַר unused in Kal, pr. to flow, see Chald. נְגַר to draw out, and to flow; compare Heb. מָגַר, and נָגַר No. 1.

Niphal—(1) *to be poured out*, *to flow*, used of water, 2 Sa. 14:14; used of the eye, Lam. 3:49.

(2) *to be stretched out* (used of the hand), Ps 77:3. As to נִגָּרוֹת, Job 20:28; see נָגַר Niph.

Hiphil הִגִּיר—(1) *to pour out*, Ps. 75:9.

(2) *to push down* (stones from a mountain), Mic. 1:6.

(3) figuratively *to deliver* (compare הֶעֱרָה to pour out, to deliver) in this phrase הִגִּיר פ׳ עַל־יְדֵי חֶרֶב to deliver any one into the hands, i. e. into the power of the sword (compare עַל יְדֵי after verbs of delivering p. ccxxxi, A); Eze. 35:5; Jer. 18:21; Ps. 63:11; commonly ill rendered, to pour out by the hands of the sword.

Hophal הֻגַּר *to be poured out, to be poured down*, used of water, Mic. 1:4.

נָגַשׂ fut. יִגֹּשׂ (once יִנְגּוֹשׂ Isa. 58:3), [“ Arabic نجش”] TO IMPEL, TO URGE, TO DRIVE—(1) a labourer to work, Isa. 58:3. Whence part. נוֹגֵשׂ a task-master, ἐργοδιώκτης, Ex. 3:7; Job 3:18; also followed by בְּ, hence נֹגֵשׂ בּוֹ Isa. 9:3; used of a driver of animals, Job 39:7.

(2) *to urge a debtor, to demand* a debt, with an acc. of pers. Deu. 15:2, 3; *to demand tribute*, followed by two acc. of the tribute and those on whom it is levied, 2 Ki. 23:35; part. נוֹגֵשׂ *an exactor* of tribute, Dan. 11:20.

(3) *to reign, to rule*, part. נוֹגֵשׂ *a ruler, a tyrant*, Isa. 3:12; 14:2; 60:17; Zec. 10:4. Æthiop. ነገሠ: id. whence ንጉሥ: and ነጋሢ: a king; ንጉሠ: ነገሥት: king of kings, a title of the king of Æthiopia.

Niphal נִגַּשׂ *to be pressed, harassed*, 1 Sa. 13:6; Isa. 53:7; *to press* or *harass one another*, Isa. 3:5; to be harassed with toil, to be wearied out (used of an army), 1 Sa. 14:24.

נָגַשׁ pret. Kal unused, the place of which is supplied by pret. Niph. נִגַּשׁ; fut. Kal יִגַּשׁ, imp. גַּשׁ, גְּשָׁה, also גֶּשׁ (Gen. 19:9), inf. גֶּשֶׁת.

(1) TO DRAW NEAR, TO APPROACH, absol. Gen. 27:21, 26; 29:10; followed by אֶל *to* any person or thing, Gen. 27:22; 44:18; Num. 8:19; בְּ Isa. 65:5 (compare below letter *c*); לְ Jud. 20:23; עַד Gen. 33:3; עַל Eze. 44:13; followed by an accus. Num. 4:19; בְּגִשְׁתָּם אֶת־קֹדֶשׁ הַקֳּדָשִׁים “when they approach unto the most holy things;” 1 Sa. 9:18. Specially—(*a*) *to come near* to a woman, honeste dictum de coitu (comp. קָרַב); followed by אֶל Ex. 19:15.—(*b*) *to come near* to Jehovah, used of the priests who approached the altar, Ex. 30:20; Eze. 44:13; used of the pious turning themselves to God, Isa. 29:13; Jer. 30:21.—(*c*) to come near to anything is sometimes i. q. *to reach it, to join oneself* to anything; followed by בְּ Job 41:8; used of the scales of the crocodile, אֶחָד בְּאֶחָד יִגַּשׁוּ “they are joined one to another.”

(2) *to recede, to draw back*. Gen. 19:9, גֶּשׁ־הָלְאָה, well rendered by the LXX. ἀπόστα ἐκεῖ. Vulg. *recede illuc*. Isa. 49:20, גְּשָׁה־לִּי “give place to me;” so the LXX. ποίησόν μοι τόπον, Jerome, *fac mihi spatium*. It must be remarked that the ancients, as well as ourselves, were not strictly accurate in the use of words which signify approaching and withdrawing; and thus they are sometimes used of the direct contrary motion; [the idea of going to or coming from *some other place*, may perhaps be the cause of this usage]; e. g. קְרַב used of going away; סור Arabic ضفي of drawing near; compare Germ. ḥerab, ḥerum, used even by the best writers for ḥinab, ḥinum (which latter several will hardly admit).

Hiphil הִגִּישׁ—(1) causat. *to cause to come near, to bring near*, Gen. 48:10, 13; Exod. 21:6; Isaiah 45:21; *to bring* something, Gen. 27:25; 2 Sam. 13:11; 17:29. Isa. 41:21, הַגִּישׁוּ עֲצֻמוֹתֵיכֶם “bring (set forth) your arguments;” (so also must be taken יַגִּישׁוּ verse 22, and 45:21; the object however being omitted); *to offer, to present*, Job 40:19; especially sacrifices to God, Amos 5:25; Mal. 2:12.

(2) i. q. Kal; *to draw near*, Amos 9:10.

Hophal הֻגַּשׁ pass. *to be brought*, 2 Sam. 3:34; *to be offered*, Mal. 1:11.

Hithpael, *to draw near*, Isa. 45:20.

נֵד m. *heap, pile* (Arab. نَدّ, from the root נדד ندّ, the significations of which are however rather remote from those of this word; [In Thes. from נוד]); poet. used of the waves of the sea rising up like a heap. Psalm 33:7, כֹּנֵס כַּנֵּד מֵי הַיָּם “piling up like a heap the waters of the sea;” similarly, Josh. 3:13, 16, “the waters stood up (which were flowing down from above) נֵד אֶחָד like one heap;” compare Exod. 15:8; Psa. 78:13; in the same connection there is חוֹמָה a wall, Exod. 14:22. Compare Virg. Georg. iv. 316.

נָדָא, an uncertain root; whence some derive וידא (וַיַּדַּא) 2 Ki. 17:21 כתיב; but see נָדָה.

נָדַב—(1) i. q. Arab. نَدَبَ TO IMPEL, TO URGE, TO INCITE to any thing (kindred to נָדַף). It only occurs in this expression, Exod. 25:2, כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ “whomsoever his heart impelled;” i. e. who did it willingly, spontaneously, Ex. 35:21, 29.

(2) intrans. like the Arab. نَدُبَ to impel oneself; hence to be willing, liberal, generous; see נָדִיב and Hithpael.

Hithpael—(1) *to impel oneself, to shew oneself willing, to offer oneself freely*; followed by a gerund, Neh. 11:2; specially of volunteer soldiers (compare as to the same usage in Arabic, Alb. Schult. ad Ham. p. 310, Epist. ad Menken. p. 40), Jud. 5:2, 9; compare Psalm 110:3; used of those who offered themselves willingly for sacred military service, 2 Ch. 17:16.

(2) *to give spontaneously*, or *willingly*, *to*

offer, e. g. a gift to Jehovah; with an acc., 1 Chron. 29:9, 14, 17; Ezr. 1:6; 2:68; 3:5.
Derivatives נְדָבָה, נָדִיב, and the pr. n. נוֹדָב, נָדָב.

נְדַב Chald. Ithpael i. q. Hebr.—(1) *to be willing, ready* for anything; followed by לְ Ezr. 7:13.

(2) *to give freely*, ibid. verse 15. Inf. (in the Syriac manner) הִתְנַדָּבוּת subst. *a free-will offering*, verse 16.

נָדָב ("spontaneous," "liberal"), [*Nadab*], pr. n.—(1) of the son of Jeroboam I. king of the Ten Tribes, 954—952, B. C., 1 Ki. 15:25, 31.—(2) a son of Aaron, Exod. 6:23; 24:1.—(3) 1 Ch. 2:28.—(4) ibid. 8:30; 9:36.

נְדָבָה f.—(1) *free-will, readiness of mind* (to give); whence בִּנְדָבָה Num. 15:3; Psalm 54:8; and acc. נְדָבָה Deut. 23:24; Hos. 14:5; *freely, with a willing mind*. Plur. Psa. 110:3, עַמְּךָ נְדָבֹת "thy people are willingnesses;" i. e. very prompt for military service [?], abstr. for concr.

(2) *a spontaneous offering*, Ezr. 1:4 (compare verse 7), especially *a freewill sacrifice*, opp. to one that has been vowed (נֶדֶר); Exod. 35:29; Lev. 22:23, נְדָבָה תַּעֲשֶׂה אֹתוֹ "as a voluntary sacrifice thou mayest offer it." One who offers spontaneously, and with a willing mind, is not sparing but gives with a *large* hand; hence—

(3) *largeness, abundance*, Ps. 68:10, גֶּשֶׁם נְדָבוֹת "abundant, copious rain."

נְדַבְיָה ("whom Jehovah impels"), [*Nedabiah*], pr. n. m. 1 Ch. 3:18.

נִדְבָּךְ ἅπαξ λεγόμ. Ezr. 6:4; Chald. *a series of stones*, or *a wall*, both of which significations are found in the Targums (Eze. 46:33; Zec. 4:10), and in the Mishnah (t. i. page 7, 8; v. page 361; vi. p. 107, Surenh.) It seems to be derived from the Heb. נִדְבָּק part. Niph. prop. *joined together, cleaving together*.

נָדַד plur. נָדְדוּ; inf. נְדֹד; fut. יִדֹּד Nah. 3:7, and יִדַּד Gen. 31:40.

(1) trans. TO MOVE, e. g. the wings of a bird, Isa. 10:14. (Cogn. נוּד, נוּט; compare also Sanscr. *nat*, to move, to be moved.)

(2) intrans. *to move oneself*, hence, *to wander about;* used of a bird, Prov. 27:8; Isa. 16:2; used of men, Job 15:23. Part. נוֹדֵד *a wanderer, a fugitive*, Isa. 16:3; 21:14; Jer. 49:5.

(3) *to flee, to flee away*, Psalm 31:12; 55:8; 68:13; *to fly away* (used of a bird) Jerem. 4:25; 9:9. (Arab. ند to wander, to flee away.) From the idea of *putting to flight* (causat. see Hiphil.), it is—

(4) *to remove, to put away;* hence (from the Syriac usage), *to abominate;* see נִדָּה.

Poal נוֹדַד *to flee away, to fly away*, Nahum 3:17.

Hiphil הֵנֵד *to put to flight, to cast out*, Job 18:18.

Hophal הֻנַד (in the Chaldee manner for הוּנַד), *to be cast out;* part. מֻנָד 2 Sam. 23:6; fut. יֻדַּד *to flee away*, Job 20:8.

Hithpoel, *to flee*, Ps. 64:9.

Derived nouns, נְדֻדִים, נִדָּה, and נִידָה, מָדַד; comp also נֵד.

נְדַד Ch. *to flee away*, Dan. 6:19.

נְדֻדִים m. plur. *unquiet motions, tossings* of a sleepless man upon his bed, Job 7:4.

I. **נָדָה** not used in Kal, i. q. נָדַד TO FLEE, TO GO AWAY (Syr. and Samar. id.).

Piel נִדָּה *to remove*, followed by לְ Amos 6:3; *to cast out, to exclude*, Isa. 66:5; compare נָדַד No. 4. (In the Rabbinic נִדּוּי is excommunication, separation from the congregation.)

II. **נָדָה** an unused root, i. q. נָדַב No. 2. to give freely, to be liberal (Arab. ندا to be moist, liberal), hence נָדָן and—

נֵדֶה masc. *a large gift*, given to a harlot, Eze. 16:33.

נִדָּה f. prop. *abomination* (see the root No. 4), *uncleanness, impurity*, Zec. 13:1; מֵי־הַנִּדָּה Num. 19:9, 13, 20, 21, water of impurity, i. e. water by which the unclean were purged, cleansing water. Specially—(1) *filth, menstrual uncleanness* of women, Levit. 12:2; 15:19, 20; hence used of the menstrual discharge, Lev. 15:24, 25, 33.

(2) *something unclean*, or *filthy*, i. q. תּוֹעֵבָה used of idols, 2 Ch. 29:5; Ezr. 9:11; Lam. 1:17; of incest, Lev. 20:21.

נָדַח fut. יִדַּח prop. TO THRUST (stoßen), TO IMPEL (see the cogn. דָּחָה and the observations made there); hence—

(1) *to thrust forth, to expel*, 2 Sam. 14:14; see Hiphil.

(2) *to thrust against*, (as an axe against a tree), followed by עַל Deu. 20:19.

Niphal נִדַּח.—(1) pass. of Kal No. 2. *to be thrust forth, to be impelled;* Deu. 19:5, "if he go with

his neighbour into a wood to cut timber וְנִדְּחָה יָדוֹ בַגַּרְזֶן לִכְרֹת הָעֵץ וְגוֹ and his hand is impelled with the axe," i. e. lifts up the axe to cut down a tree.

(2) pass. of Hiphil No. 2, *to be expelled, driven out* Jer. 40:12; whence part. נִדָּח *one expelled, an outcast,* Isa. 16:3, 4; 27:13. Collect. Deut. 30:4; Neh. 1:9, and fem. נִדָּחָה Mic. 4:6; Zeph. 3:19, outcasts. With suff. נִדָּחוֹ driven away by him, 2 Sam. 14:13.—Figuratively, Job 6:13, תּוּשִׁיָּה נִדְּחָה מִמֶּנִּי "health has fled away from me." Used of dispersed and wandering cattle, Deut. 22:1; Eze. 34:4, 16.

(3) pass. of Hiphil No. 3, *to be seduced,* to suffer oneself to be seduced, Deut. 4:19; 30:17.

Pual, *to be driven onward,* Isa. 8:22, אֲפֵלָה מְנֻדָּח "driven to darkness," compare Jer. 23:12.

Hiphil הִדִּיחַ—(1) *to thrust down, to cast down,* Ps. 5:11, followed by מִן Ps. 62:5.

(2) *to thrust out, to expel, to drive away,* 2 Ch. 13:9, e. g. the Israelites into other countries, Deut. 30:1; Jer. 8:3; 23:3, 8; 29:14, 18; 32:37; 46:28; *to scatter* a flock, Jer. 23:2; 50:17.

(3) *to seduce* any one, Deut. 13:14; Pro. 7:21; followed by מִן to draw away from any thing, Deut. 13:6; מֵעַל יְהוָה verse 11.

(4) *to bring, to draw down* (evil) on any one, followed by עַל 2 Sam. 15:14, compare Kal No. 2.

Hophal, part. מֻדָּח *driven up and down,* Isa. 13:14.

Derivative noun, מַדּוּחִים.

נָדִיב m. (from the root נָדַב).—(1) *voluntary, willing, spontaneous, ready,* 1 Ch. 28:21; more fully נְדִיב לִבּוֹ "willing of heart," Ex. 35:5, 22; 2 Ch. 29:31 (see נָדַב Kal and Hithp.); Ps. 51:14, רוּחַ נְדִיבָה "a ready spirit."

(2) *giving spontaneously,* i.e. *liberal,* Prov. 19:6; hence—

(3) *generous, noble* (which, indeed, amongst the Orientals is closely connected with liberality in giving), used of character, Isa. 32:5, 8; Prov. 17:7, 26. It is applied—

(4) to nobility of race, and is a subst., *a prince,* Job 34:18; Ps. 107:40; 113:8; 118:9; Pro. 25:7; 1 Sam. 2:8; used even in a bad sense, *a tyrant,* Job 21:28; Isa. 13:2, compare מֹשְׁלִים.—In many of the significations this word agrees with its synonym נָגִיד; but their order is exactly contrary. This word, from the idea of readiness and liberality of mind, which it originally means, has been applied to nobility of race; נָגִיד, from the original idea of a leader and ruler, is applied to those virtues which become a prince

נְדִיבָה f. *nobility, a noble* and happy *condition,* Job 30:15.

נָדָן an unused root [not inserted in Thes.] perhaps i. q. لدن to be soft, flexible. Hence—

I. **נָדָן** *the sheath* of a sword, 1 Chr. 21:27. See נְדָנֶה. [Derivation doubtful]. Of another origin is—

II. **נָדָן** i. q. נֵדֶה *a large gift,* given to a harlot, Eze. 16:33; from the root נָדָה, with the added syllable ן־ָ. De Rossi's Cod. 409 has נְדָיִךְ for נְדָנַיִךְ.

נְדָנֶה m. Chald. *the sheath* of a sword (so called from its flexibility, see the root. [In Thes. this word is not referred to any root, and the etymology which had been here suggested is spoken of slightingly]; there are also found in Ch. נְדָן, and נְדָנָה, and לְדָן, לְדָנָא, with He parag. of the form לְבֵנָה, אַרְיֵה). Used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7:15; "my spirit was grieved in the midst of my sheath," i. e. body, בְּגוֹ נִדְנֶה. The same metaphor is used by Plin. H. N. vii. 52 s. 53, "*donec cremato eo inimici remeanti animæ velut vaginam ademerint;*" and also by a certain philosopher, who was despised by Alexander the Great on account of the ugliness of his face; who is said to have answered, "the body of a man is nothing but the sheath of a sword, in which the soul is hidden as in a sheath;" see d'Herbelot, Biblioth. Orientale, p. 642. A similar use is made of the word σκεῦος by Ælian. Hist. Anim. xvii. 11.

נָדַף fut. יִנְדֹּף Ps. 68:3, and יִדֹּף Ps. 1:4; TO DISPEL, TO DRIVE AWAY, as the wind drives away chaff, stubble, smoke, Ps. 1:4; 68:3; *to put to flight* an enemy, i. e. to conquer, metaph. Job 32:13.

Niphal נִדַּף pass. *to be driven away,* Isa. 41:2; Ps. 68:3; עָלֶה נִדָּף a leaf driven by the wind, Levit. 26:36; Job 13:25; inf. constr. הִנָּדֵף Ps. 68:3.

נָדַר—(1) i. q. Arab. ندر TO FALL OUT, TO DROP DOWN, as the grain from the winnowing instrument upon the threshing floor, hence Arabic أَنْدَر, Chald. אִדַּר a threshing floor. This root is cognate to words of sowing and scattering, as זָרָה (which see) זָרַע, זָרַר.

(2) *to vow,* to promise voluntarily to do or to give any thing. (Arab. نذر, Syr. ܢܕܪ. Although in Arabic these two roots are differently spelled—see Heb. Gramm. p. 22—yet still they may be of the same origin, namely the notion of vowing from a willing and liberal mind; and this from the signifi-

cation of scattering. [In Thes. this is separated into two roots according to the Arabic distinction]). Lev. 27:8; Mal. 1:14. Fut. יִדֹּר Nu. 6:21, and יִדַּר Gen. 28:20. Const. with dat. of pers. Gen. 31:13; Deuter. 23:24. More fully נָדַר נֶדֶר to vow a vow, Jud. 11:39; 2 Sa. 15:8.—Opp. to אָסַר which is to vow to abstain from any thing, see that root. [Hence the following word.]

נֶדֶר and **נֵדֶר** with suff. נִדְרִי pl. נְדָרִים, נִדְרֵי m.

(1) *a vow*, Gen. 28:20, etc. (also in the Phœn. dial. see Inscr. Melit. 1). נָדַר נְדָרִים to vow vows, see the root שִׁלֵּם נְדָרִים Ps. 22:26, and עָשָׂה נְדָרִים to perform vows, Jud. 11:39.

(2) *any thing vowed, avowed sacrifice*, Levit. 7:16; 22:18, 21; Deut. 12:6. Opp. to נְדָבָה a voluntary gift.

נֹהַּ m. ἅπ. λεγόμ. Eze. 7:11, according to the Hebrews, *lamentation*, for נֹהָה (of the form קֹדֶשׁ), from the root נָהָה, but this is but little suited to the context, to which the LXX. gives a very suitable sense (Cod. Alex.) ὡραϊσμός, ornament, grace; in support of this compare the root נוּהַּ, Arab. نَاهَ to be conspicuous, to be magnificent.

נָהַג fut. יִנְהַג—(1) pr. TO PANT, especially used of those who are exhausted by running; like the Syr. ܢܗܓ, Arab. نَهَجَ (kindred roots are נָהַק, נָאַק, הָגָה, compare Æth. ነሀከ: to be anxious, solicitous). See Piel, No. 1.

(2) causat. *to urge on in a course, to drive* (beasts). 2 Ki. 9:20, כִּי בְשִׁגָּעוֹן יִנְהָג "for he drives (the horses) as if he were mad," comes on at a most rapid rate, 2 Ki. 4:24; hence נָהַג עֲגָלָה to drive a wagon. 2 Sam. 6:3; followed by בְּ 1 Chron. 13:7; *to lead* or *drive* a flock (as a shepherd), Gen. 31:18; Exod. 3:1; followed by בְּ Isa. 11:6; *to drive away* (cattle), Job 24:3; *to lead* any one, Cant. 8:2; *to lead away* captives, 1 Sam. 30:2; Isa. 20:4, comp. 60:11. (With this signification accord Gr. Lat. ἄγω, *ago*, ἡγέομαι; Pers. انگختن to lead, to bring).

(3) intransit. *to act* (etwas thun, treiben, handeln). Eccles. 2:3, וְלִבִּי נֹהֵג בַּחָכְמָה "and my heart acting with wisdom." I formerly explained this from the Ch. usage: "and my heart was accustomed to wisdom," clave to it; but that now given is more simple.

PIEL נִהַג, fut. יְנַהֵג—(1) *to pant, to sigh;* see Kal No. 1, Nah. 2:8.

(2) causat. of Kal No. 2. Ex. 14:25, וַיְנַהֲגֵהוּ בִּכְבֵדֻת "and caused to drive heavily."

(3) i. q. Kal No. 2; *to lead*, Deut. 4:27; 28:37; *to bring to*, Exod. 10:13; Ps. 78:26; *to lead away* Gen. 31:26.

Derivative מִנְהָג.

נָהַד an unused root; see under the word הוּד.

נָהָה TO WAIL, TO LAMENT (prop. to cry out הָהּ, אֲהָהּ), Ezek. 32:18. Mic. 2:4, נָהָה נְהִי נִהְיָה "they lament with a lamentation of lamenting;" i. e. they lament grievously.

(2) to cry out, to exclaim. Hence—

NIPHAL, *to gather selves together;* like the Chaldee אִתְנְהִי; prop. to be convoked, called together; comp. זָעַק Niph. to be congregated. 1 Sam. 7:2, "all the house of Israel was gathered together after Jehovah;" a pregnant construction for, all of them were united and followed Jehovah with one mind; compare מִלֵּא אַחֲרֵי יְיָ, הָלַךְ אַחֲרֵי יְיָ. So Targ. h. l.; compare the same phrase, Jerem. 30:21; Hos. 2:16; 3:3, 5, Targ. Others render, *lamented after Jehovah;* i. e. followed him mourning.

Derivatives נְהִי, נִהְיָה, נִי, הִי.

נְהוֹר Chald. *light*, Dan. 2:22 קרי and this form is usual in Chaldee. In כתיב it is נְהִירָא, like the Syr. ܢܘܗܪܐ light, shining. See נָהַר No. 2.

נְהִי in pause נֶהִי m. (from the root נָהָה) *lamentation, a song of wailing*, Jer. 9:17, seq.; 31:15; Am. 5:16; Mic. 2:4.

נִהְיָה f. i. q. the preceding. Mic. 2:4; Prov. 13:19. But נִהְיָה is part. Niph. [so taken also in these passages in Thes.], of the root הָיָה see p. CCXXII, A.

נְהִיר see נְהוֹר.

נַהִירוּ Chald. (from the root נָהַר No. II) *illumination, wisdom*, Dan. 5:11, 14. Syr. ܢܗܝܪܘܬܐ id.

נָהַל a root not used in Kal, which appears to have had the signification of flowing and going; like the cogn. נָהַר No. 1; compare נַחַל river. Hence—

PIEL, נִהֵל, fut. יְנַהֵל—(1) *to lead*, Exodus 15:13; 2 Chron. 28:15, וַיְנַהֲלוּם בַּחֲמֹרִים "and they led them borne upon asses." Specially *to lead to water*, Ps. 23:2, עַל־מֵי מְנֻחוֹת יְנַהֲלֵנִי "he leadeth me beside the still water," Psa. 31:4; Isa. 49:10. Hence with the notion of care and protection (Isa. 51:18)—

(2) *to guard*, 2 Ch. 32:22; (compare הֵנִיחַ 1 Ch. 22:18); *to provide for, to sustain*, Gen. 47:17 compare כִּלְכֵּל verse 12.

HITHPAEL, *to go on*, Gen. 33:14. Hence—

נַהֲלָל m.—(1) prob. *pasture* to which cattle are *led out* (like מִדְבָּר from דָּבַר), Isa. 7:19.

(2) [*Nahalol*], pr. n. of a town in the tribe of Zebulon, Judges 1:30; called in Josh. 19:15, נַהֲלָל [*Nahalal*].

נָהַם fut. יִנְהֹם—(1) TO GROWL (knurren, brummen); the word used to express the noise uttered by the young lion (כְּפִיר), (Prov. 19:12; 20:2); to be distinguished from roaring (שָׁאַג), although this word is also applied to a full-grown lion, Prov. 28:15 (This root is onomatop. Arab. and Syr. id.; see under הָמָה; and also compare נָאַם). It is applied to the roaring of the sea, Isa. 5:30; to the voices of persons groaning (compare הָמָה), Eze. 24:23; Prov. 5:11. Hence—

נַהַם m. *the growl* of a young lion, Prov. 19:12; 20:2; and—

נְהָמָה f. constr. st. נַהֲמַת *the roaring* of the sea, Isa. 5:30; the groaning of the afflicted, Ps. 38:9.

נָהַק fut. יִנְהַק TO BRAY; used of an ass when hungry, Job. 6:5; of wretched and famished persons, Job 30:7 (Chald. and Arab. id.; cognate are roots נָאַק, אָנַק, אָנַח).

I. **נָהַר** TO FLOW, TO FLOW TOGETHER (Arabic نهر id.); whence נָהָר a river; but in the verb it is only used of a conflux of peoples. Isa. 2:2, וְנָהֲרוּ אֵלָיו כָּל־הַגּוֹיִם "and all peoples shall flow together unto it" Jer. 31:12; 51:44; followed by אֶל Mic. 4:1. Hence נָהָר, מִנְהָרָה.

II. **נָהַר** from the Aramæan use, TO SHINE, TO GIVE LIGHT, i. q. נוּר ["Arab. نار"], (see the letter ה), whence *to be glad, rejoice*, from the light or brightness of a happy face (see אוֹר let. *g*). Ps. 34:6; Isa. 60:5.

Derivatives נְהָרָה, נְהוֹר, נַהִירוּ.

נָהָר m. constr. נְהַר, plur. נְהָרִים, נַהֲרֵי and נְהָרוֹת (m. Psa. 93:3); constr. נַהֲרוֹת, dual. נַהֲרַיִם (see below) *a stream*.—(1) *a flowing*, das Strömen, die Strömung. Jon. 2:4; וְנָהָר יְסֹבְבֵנִי "and the flowing (of the sea) surrounds me" (compare ὠκεανοῦ ῥέεθρα, Il. ξ', 245). Job 20:17, נַהֲרֵי נַחֲלֵי דְבַשׁ וְחֶמְאָה "streams of rivers of milk and honey," Isa. 44:27.

(2) *a river, stream*, Gen. 2:10, 14; Job 14:11; 22:16; 40:23, etc. Followed by a genit. of country, as נְהַר מִצְרַיִם the river of Egypt, i. e. the Nile, Gen. 15:18; נְהַר גּוֹזָן the river of Gozan, i. e. Chaboras 2 Ki. 17:6; נַהֲרֵי כוּשׁ the rivers of Æthiopia (the Nile and Astaboras), Isa. 18:1; Zeph. 3:10; נַהֲרוֹת בָּבֶל (the Euphrates, with its canals), Ps. 137:1; נַהֲרוֹת דַּמֶּשֶׂק 2 Ki. 5:12; also followed by the name of the river in the gen. instead of in apposition, as נְהַר פְּרָת the river of Euphrates, Gen. 15:18; נְהַר כְּבָר the river Chebar, Eze. 1:1, 3. With art. הַנָּהָר the river κατ' ἐξοχὴν is the *Euphrates*, Gen. 31:21; Exod. 23:31; more fully הַנָּהָר הַגָּדוֹל נְהַר פְּרָת Gen. 15:18; Deut. 1:7; 11:24; Josh. 1:4; poet. also without the art., Isa. 7:20; Jerem. 2:18; Mic. 7:12; Zech. 9:10; Psa. 72:8. Once, however, the context shews נָהָר to be the Nile, Isa. 19:5; and in Psalm 46:5 many interpreters understand Siloah [Kidron would be better]; and this is not unsuitable, since נָהָר is also used of smaller streamlets, as of the waters of Damascus, 2 Ki. 5:12. A river is used as an image of abundance, Isa. 48:18; 66:12.

Dual נַהֲרַיִם (prop. from the form נָהַר) the two rivers, the Tigris and Euphrates; whence אֲרַם נַהֲרַיִם Syria of the two rivers, i. e. Mesopotamia, see אֲרָם.

נְהַר emph. נַהֲרָא, נַהֲרָה Ch. m. *a river*, Dan. 7:10, emphat. κατ' ἐξοχὴν the Euphrates, Ezr. 4:10, 16, 17, 20.

נְהָרָה f. *light, the light of day*, i. q. Arabic نهار Job 3:4, see נָהַר No. II.

נוּא in Kal, of uncertain authority, Num. 32:7 כתיב (see Hiphil No. 2).

Hiphil הֵנִיא prop. verneinen, vernichten.—(1) TO REFUSE, TO DECLINE (prop. to deny, compare as to the negative power of the syllable نا, نى, νη, ne, under the word אַיִן p. xxi, A; also نَانَا and نَهَى to prohibit, to hinder). Fut. by the omission of א, יָנִי Ps. 141:5, where thirty-six codices read more fully יָנִיא.

(2) *to hinder, restrain*, Num. 30:6, אִם־הֵנִיא אָבִיהָ אֹתָהּ "if her father restrain her;" verses 9, 12. Followed by מִן *to turn* any one *aside* from, *to dissuade* from any thing, Num. 32:7, 9.

(3) *to bring to nothing* (vernichten), to make *void*, Ps. 33:10.

Derivative, תְּנוּאָה. There is also a different root נִיא; whence נָא raw.

נוּב—(1) TO SPROUT, TO GERMINATE. (The original idea lies in gushing forth, boiling up, a signification which lies in the syllable נב, which is found in the roots beginning with it, as נָבַע, نبع, نبج, نبط, نبغ, and this is frequently applied,

sometimes to the sense of sprouting, as نبت, نبا, sometimes to that of speaking, as נָבָא, Æth. ነበበ, Arab. نبس, نبس; also to the sense of rising above, as נָבָה, نبك Conj. VIII. to become high, نبر to raise up, to heap up). Figuratively applied to the mouth, as if sprouting out words, Prov. 10:31.

(2) *to increase, to receive increase,* Ps. 62:11, compare מַרְבִּית.

Piel נוֹבֵב *to cause to germinate, to produce,* Zec. 9:17.

Derivatives, נִיב, תְּנוּבָה, and the pr. n. נֵיבַי, נְבוֹת.

נוֹב or **נוּב** Isa. 57:19 כתיב, i. q. נִיב, which see.

נוּד (compare cogn. נָדַד)—(1) TO BE MOVED, TO BE AGITATED (Arab. ناد Med. Waw id.), used of a reed shaken by the wind, 1 Ki. 14:15; hence *to wander, to be a fugitive,* Jer. 4:1; Gen. 4:12, 14; Ps. 56:9; *to flee,* Ps. 11:1; Jer. 49:30. Figuratively, Isa. 17:11, נֵד קָצִיר "the harvest has fled" ["but see נֵד," which some in this place take as the subst.].

(2) Followed by a dat. *to pity, to commiserate* (as signified by a motion of the head, compare Job 16:4, 5); hence—(*a*) *to comfort* the afflicted, followed by לְ of pers. Job 2:1; 42:11; Isa. 51:19; Jer. 16:5.—(*b*) to grieve, *to lament, to deplore* the dead, Jer. 22:10.

Hiphil הֵנִיד—(1) causat. *to cause to wander, to expel,* 2 Ki. 21:8; Ps. 36:12.

(2) i. q. Kal, *to agitate, to nod, wag* with the head (בְּרֹאשׁ), Jer. 18:16.

Hophal, part. מֻנָד 2 Sam. 23:6, *shaken out, thrust out;* but R. b. Asher reads מֻנָּד, from the root נָדַד.

Hithpael הִתְנוֹדֵד—(1) *to be moved to and fro, to wag,* Isa. 24:20; *to move the head,* Jer. 48:27.

(2) *to lament,* Jer. 31:18.

Derived nouns, נוֹד, נִיד, מָנוֹד [and in Thes. נֵד].

נוּד Ch. *to flee,* Dan. 4:11.

נוֹד m. *flight, exile* (Ps. 56:9); hence [*Nod*], pr. n. of the country to which Cain fled, Gen. 4:16.

נוֹדָב ("nobility"), [*Nodab*], pr. n. of a son of Ishmael, 1 Ch. 5:19.

נוֹהַּ see נֹהַּ.

נָוָה i. q. נָאָה—(1) TO SIT DOWN, TO REST; Hab. 2:5, גֶּבֶר יָהִיר וְלֹא יִנְוֶה "he is a proud man and does not rest," but seeks disturbances and wars. Also *to dwell;* see נָוֶה, נָוָה.

(2) *to be decorous, becoming* (how this idea is connected with that of sitting down has been shown above under the root נָאָה Pilel).

Hiphil, *to adorn* (with praises), *to celebrate;* Ex. 15:2, אַנְוֵהוּ LXX. δοξάσω αὐτόν. Vulg. *glorificabo eum.* Hence—

נָוֶה const. נְוֵה; with suff. נָוֵךְ, נָוֵהוּ, נְוֵהֶם m.—(A) adj.—(1) *inhabiting.* Fem. const. נְוַת; Ps. 68:13, נְוַת בַּיִת "the inhabitress of the house," i. e. the matron as residing at home, οἰκουρός.

(2) *decorous, becoming,* f. נָוָה Jer. 6:2.

(B) subst. *a seat,* poetically—(1) *a habitation* of men, Isa. 32:18; Jer. 50:44; of God, Ex. 15:13; of animals, Isa. 35:7.

(2) *a pasture* where flocks *lie down and rest,* Hos. 9:13; Jerem. 23:3; 49:20; 50:19; Job 5:24; followed by a genit. נְוֵה צֹאן Isa. 65:10; נְוֵה גְמַלִּים Eze. 25:5; נְוֵה רֹעִים Jer. 33:12. For the plur. const. is used the form נְאוֹת which see.

נָוָה f.—(A) adj. f. *inhabiting, becoming;* see נָוֶה letter A.

(B) subst. i. q. נָוֶה letter B, *a seat, a habitation.* —(*a*) of men, Job 8:6.—(*b*) of herds and flocks, *a pasture,* Zeph. 2:6.

נוּחַ fut. יָנוּחַ—(1) TO REST, TO SIT DOWN, TO SET ONESELF DOWN any where to take rest.—The original idea lies in respiring, drawing breath, הֵשִׁיב רוּחַ; compare cogn. Arab. راح I., II., IV., X., to rest, to be quiet; prop. to draw breath, from which idea comes also Germ. ruhen (ruhen), of the same stock as riechen (lower German ruken, rûken, compare ruahen, to desire). Arab. ناخ specially is, to kneel down as a camel; Conj. IV. causat. مناخ a place where camels lie down. Syr. and Chald. i. q. Hebr. Æth. ነፍሐ to respire, to rest; compare under נָוֶה.—E. g. used of an army, Isa. 7:2; 2 Sa. 21:10; compare Josh. 3:13 (Arab. ناخ IV. to pitch a camp); used of a host of locusts, or bees, Ex. 10:14; Isa. 7:19; also used of inanimate things, as Noah's ark, Gen. 8:4; of the ark of the covenant, Nu. 10:36. Constr. absol. Nu. loc. cit.; and followed by בְּ Ex. loc. cit.; and עַל of place, Gen. 8:4; Isa. 7:2, 19. Metaph. of the Spirit of God coming down upon any one; followed by עַל Nu. 11:25, 26; compare Isa. 11:2.

(2) *to rest, to be at rest,* specially—(*a*) from labour, i. q. שָׁבַת Ex. 20:11; 23:12; Deut. 5:14.—(*b*) from troubles and calamities, followed by מִן Job 3:26; Esther 9:22. Impers. Job 3:13, אָז יָנוּחַ לִי "then I should have had rest." Isa. 23:12; Neh

9:28.—(*c*) i. q. ***to reside, to remain,*** Ecc. 7:9, "anger **remains** in the breast of a fool." Proverbs 14:33; Ps. 125:3, "the rod of the wicked shall not **remain** on the lot of the righteous;" compare Isa. 30:32.—(*d*) i. q. to be silent; 1 Sa. 25:9.

Hiphil, double both in form and in signification.

(A) הֵנִיחַ—(1) ***to set down, to deposit*** any one in any place, Eze. 37:1; 40:2; ***to let down*** one's hand, Ex. 17:11; ***to lay*** a scourge ***upon*** any one, Isa. 30:32. Metaph. הֵנִיחַ חֲמָתוֹ בְּ׳ to deposit one's wrath, i. e. to satisfy it, to accomplish it on any one, Ezek. 5:13; 16:42; 21:22; 24:13; Zec. 6:8.

(2) ***to cause to rest,*** Ezek. 44:30; Isaiah 30:32; commonly followed by a dat. ***to give rest*** to any one, Isa. 28:12; 14:3; often used of Jehovah, who after the conquest of the Canaanites gave to his people quiet possession of the promised land, Exodus 33:14; Josh. 1:13, 15; Deut. 3:20; 12:10, וְהֵנִיחַ לָכֶם מִכָּל־אֹיְבֵיכֶם מִסָּבִיב "and he will **give you rest** from all your enemies round about." Deut. 25:19; Josh. 21:44 (compare in the New Test. καταπαύω, κατάπαυσις).

Hophal הוּנַח ***rest to be given,*** followed by a dat. Lam. 5:5.

Hiphil (B) הִנִּיחַ (like הִסִּית from סוּת, יַלִּין from לִין; and the noun מִשּׁוֹט i. q. מָשׁוֹט from שׁוּט) fut. יַנִּיחַ part. מַנִּיחַ—(1) ***to set down, to lay down*** (niedersetzen, niederlegen) in any place, followed by אֶל, בְּ of place, 1 Ki. 13:29—31; specially to deposit for safe keeping, Ezek. 42:14; 44:19; before Jehovah, Exodus 16:33, 34; Nu. 17:22; Deut. 26:4, 10; 1 Ki. 8:9; also ***to place, to set,*** as a statue, 2 Kings 17:29; a people, or soldiers in any land (versetzen), Isa. 14:1; Eze. 37:14; 2 Ch. 1:14; הִנִּיחַ בְּמִשְׁמָר "to give any one into custody;" Levit. 24:12; Num. 15:34; and more strongly ***to cast down,*** Nu. 19:9. Isa. 28:2, הִנִּיחַ לָאָרֶץ בְּיָד "**to cast with force down to the ground.**" Am. 5:7.

(2) ***to cause to rest, to quiet.*** Ecc. 10:4, "meekness יַנִּיחַ חֲטָאִים גְּדֹלִים **quiets** (i. e. hinders) great offences." Hence—(*a*) ***to give rest*** to any one, with acc. Esth. 3:8; hence ***to let*** any one ***rest, not to disturb, to let alone*** (in Ruhe lassen), with acc. הַנִּיחָה אֹתִי let me alone that, ***allow me,*** Jud. 16:26; more often with dat. הַנִּיחָה לִּי Exod. 32:10; 2 Kings 23:18; Hosea 4:17; and followed by וְ with a fut. 2 Sa. 16:11, הַנִּחוּ לוֹ וִיקַלֵּל "**let him alone that he** may curse," suffer him to curse. Hence—(*b*) with an acc. of pers. and gerund of the thing, to allow any one to do anything (pr. to let him alone to do it), Ps. 105:14; with a dat. of pers. Eccl. 5:11; אֵינֶנּוּ מַנִּיחַ לוֹ לִישׁוֹן "**it will not suffer him to sleep**" (prop. does not give him quiet for sleeping), 1 Chr. 16:21. Compare the verbs נָטַשׁ and נָתַן in the signification of allowing and permitting, which are similarly construed. —(*c*) ***to leave,*** i. q. ***to cause*** any one ***to remain*** (zurücklassen) any where, Gen. 42:33; Deut. 14:28; e. g. a people in a country, Jud. 3:1; 2 Sam. 16:21; 20:3; Jer. 27:11; ***to leave remaining*** (übrig lassen), Ex. 16:23, 24; Lev. 7:15; ***to desert,*** Jer. 14:9. With an acc. of thing, and dat. of pers. ***to leave behind*** anything to any one, spoken of a person dying, Ps. 17:14; Eccl. 2:18.—(*d*) הִנִּיחַ יָד מִן ***to cause*** the hand ***to rest*** from anything, Eccl. 7:18; 11:6.

Hophal הֻנַּח ***to be set, placed,*** Zec. 5:11 (compare the Chald. form הֳקִים Dan. 7:4). Part. מֻנָּח what is ***left empty,*** a vacant place, Eze. 41:9, 11.

Derived nouns, נִיחֹחַ, נַחַת, מְנוּחָה, מָנוֹחַ, הֲנָחָה, and the pr. n. יָנוֹחַ, מָנוֹחַ, מְנַחַת, and—

נוֹחַ, נֹחַ—(1) ***rest,*** Est. 9:16, 17, 18, with suff. נוּחֶךָ 2 Ch. 6:41.

(2) pr. n. ***Noah,*** who was saved from the flood, Gen. 5:29; Ezek. 14:14, 20. מֵי נֹחַ the waters of Noah, used of the flood, Isa. 54:9.

נוֹחָה ("**rest**"), [***Nohah***], pr. n. of a son of Benjamin, 1 Ch. 8:2.

נוּט to be moved, to shake, i. q. מוּט, once Ps. 99:1. LXX. σαλευθήτω ἡ γῆ. Vulg. *moveatur terra.*

[נָיוֹת (כ׳), see נָיוֹת (ק׳)].

נְוָל Ch. Pael נַוֵּל i. q. נִבֵּל ***to pollute, to make filthy;*** whence—

נְוָלוּ Ch. f. Ezr. 6:11, and—

נְוָלִי Dan. 2:5, ***a dunghill;*** Dan. loc. cit. "and your houses shall be made a **dunghill,**" i. e. cloaca (2 Ki. 10:27).

נוּם to slumber, especially through indolence and sloth, Nah. 3:18; Isa. 56:10; Ps. 121:3; Isa. 5:27. It differs from יָשֵׁן to go to sleep. In Arabic, on the contrary, نام is to go to sleep, وسن to be asleep.

Derivatives, תְּנוּמָה, pr. n. יָנוּם, and—

נוּמָה ***slumber, light sleep,*** Prov. 23:21.

נוּן Niphal (according to קרי), or Hiphil (according to כתיב), to sprout, to put forth, Ps. 72:17, לִפְנֵי־שֶׁמֶשׁ יִנּוֹן שְׁמוֹ "as long as the sun remains, his **name shall flourish.**" Hence נִין progeny, and

probab. מָנוֹן; also נוּנָא Syr. and Ch., a fish, so called from its being so prolific; (compare דָּג).

נוּן ("fish," see the preceding) [*Nun*], pr. n. of the father of Joshua the leader of Israel, Ex. 33:11; Nu. 11:28, and very often in the book of Joshua. The LXX. write this name Ναυή, an evident error of very ancient copyists (ΝΑΥΗ for ΝΑΥΝ): as it is written in some copies Ναβή and Ναβί (see Holmes.) it may be gathered that more recent copyists took Ναυή to be put by itacism for the Hebrew נָבִיא. Once נוֹן [*Non*] 1 Ch. 7:27.

נוּס—(1) TO FLEE FROM any person or thing, followed by מִן Isai. 24:18; מִפְּנֵי 2 Sam. 23:11; followed by לִפְנֵי Deu. 28:25; Josh. 7:4.—Lev. 26:36, וְנָסוּ מְנֻסַת־חֶרֶב Vulg. *fugient* quasi *gladium.*—Used of inanimate things; e. g. the waves, Ps. 104:7; of grief, Isa. 35:10; 51:11; vigour, freshness, Deut. 34:7; Cant. 2:17; and 4:6, in describing the evening, נָסוּ הַצְּלָלִים "the shadows flee away," i. e. they are become long and stretched out, and as it were flee from us. Once נָס לוֹ, French, *il s'enfuit*, Isaiah 31:8; compare לְ No. 4, *a*.

(2) *to hasten, to be borne swiftly* (comp. נָחְפָּז, נִבְהַל, Lat. *fugio*, Virg. Georg. iii. 462), Isa. 30:16.

Pilel נוֹסֵס *to impel.* Isa. 59:19, "a confined stream רוּחַ יְהוָה נֹסְסָה בוֹ which the wind of Jehovah impels." [Qu. as to the rendering and connection of these words.]

Hiphil הֵנִיס—(1) *to put to flight, to make flee*, Deu. 32:30.

(2) *to take* any thing *away by flight, and to put it in safety* (etwas flüchten), Ex. 9:20; Jud. 6:11.

Hithpalel הִתְנוֹסֵס *to betake oneself to flight*, Ps. 60:6; comp. נָסַס No. II.

Derivatives, מָנוֹס, מְנוּסָה, נִיס.

נוּעַ—(1) TO MOVE TO AND FRO, TO VACILLATE; a word appropriated to this kind of motion. (Gr. Lat. νεύω, *nuo*, Germ. nicken, wanken, schwanken. Kindred is נוּם specially used of those who are slumbering, like νυστάζω, Pers. نو يدن). Hence—(*a*) used of the staggering of drunkards, Isa. 24:20; 29:9; Ps. 107:27; the blind, Lam. 4:14 (used figuratively of ways, Prov. 5:6);—(*b*) of a tremulous motion, tremor, as of leaves shaken by the wind, Isa. 7:2; hence of men and things seized with terror, Isa. 6:4; 7:2; 1:1; Ex. 20:18.—(*c*) used of the tremulous motion of things suspended in the air; *to vibrate, to swing to and fro*, used of miners suspended in the pits, Job 28:4, דַּלּוּ מֵאֱנוֹשׁ נָעוּ "they hang down from (the dwellings of) men, (and) swing to and fro." *To wave* over trees is used metaph for to rule trees Jud. 9:9, 11, 13.—(*d*) used of the motion of a person's lips when speaking softly, 1 Sa. 1:13.

(2) *to wander*, Am. 4:8; 8:12; Lam. 4:14, 15; Jer. 14:10; compare the verbs which convey a similar notion, נָדַד and נוּד.

Niphal, pass. of Hiph. *to be shaken*, used of a tree, to make the apples fall down, Nah. 3:12; of a sieve, Am. 9:9.

Hiphil—(1) act. *to move to and fro, to wag*, e. g. the head, as in derision; like the ἐπιχαιρέκακοι (compare κινεῖν τὴν κεφαλήν, Sir. 13:7. Matt. 27:39; and on this phrase see Lakemacher, Obss. Phill. t. ix. Obss. 4), Ps. 22:8; 109:25; Lam. 2:15; 2 Ki. 19:21; followed by בְּ as if to nod with the head, id. Job 16:4; comp. Jer. 18:16; also to wave the hand, Zeph. 2:15; likewise done in derision.

(2) *to shake*, e. g. a sieve, Amos 9:9; hence *to disturb*, 2 Ki. 23:18.

(3) causat. of Kal No. 1, *to cause to stagger*. Dan. 10:10, "lo! a hand touched me וַתְּנִיעֵנִי עַל־בִּרְכַּי וְכַפּוֹת יָדָי and set me to reel (so that, although reeling and trembling, I stood) on my knees and the palms of my hands."

(4) causat. of Kal No. 2, *to cause to wander about*; πλάζω, Num. 32:13; Ps. 59:12; 2 Sam. 15:20.

Derivative, מְנַעַנְעִים and pr. n. נֵעָה.

נוֹעַדְיָה ("with whom Jehovah meets"), [*Noadiah*], pr. n.—(1) m. Ezr. 8:33.—(2) f. Neh. 6:14.

נוּף—(1) pr. TO WAVE up and down, TO AGITATE, e. g. the hand (see Hiph.); hence—

(2) *to sprinkle* any thing with any thing (which is done by waving the hand), with two acc. Prov. 7:17.

Hiphil הֵנִיף—(1) *to wave, to shake*—(*a*) the hand, to give a signal, and to beckon to some one, Isaiah 13:2; to threaten, followed by עַל Isa. 11:15; 19:16; Zec. 2:13; Job 31:21; the hand over any member to heal it, followed by עַל 2 Ki. 5:11.—(*b*) a sieve, Isa. 30:28.—(*c*) a rod, a saw, Isa. 10:15, אִם־יִתְגַּדֵּל הַמַּשּׂוֹר עַל־מְנִיפוֹ "shall the saw boast itself against him who shaketh it? כְּהָנִיף שֵׁבֶט אֶת־מְרִימָיו as if the rod should shake him who lifts it up;" a sickle, Deu. 23:26. Followed by עַל Exod. 20:25; Joshua 8:31.—(*d*) specially used of a certain sacrificial rite, in which parts of the flesh to be offered to God were waved to and fro before they were placed upon the altar (compare *porricere* applied to a similar Roman rite), Lev. 7:30; 8:27, 29; 9:21; 10:15; 14:12, 24; 23:11, 12, 20; Nu. 5:25; 6:20; living victims, and the Levites in their initiation into office appear

to have been led up and down, Ex. 35:22; Numbers 8:11—21. In the examples of the former kind, Saad. renders حَرَّكَ to wave, to shake, in those of the latter زَفَّ to lead, to lead about. An offering thus presented was called תְּנוּפָה *wave offering*, Luth. Webeopfer. As to the opinions of the Jews about it, see Carpzov, in Apparatu Antiqu. S. Cod. p. 709, seq.

(2) *to scatter, shake forth* (used of God sending rain), Ps. 68:10.

Hophal הוּנַף pass. of No. 1, *d*. Ex. 29:27.

Pilel נוֹפֵף i. q. Hiph. No. 1, *to shake the hand* against anything, a gesture of threatening, Isa. 10:32.

Derivatives, נָפָה, [נָפֶת], נֹפֶת, תְּנוּפָה and—

נוֹף m. *elevation, height*, from the Arabic usage نَوْفٌ from the root, نَافَ to be high, conspicuous, Ps. 48:3; "beautiful in height is mount Zion," i. e. it rises up beautifully. The word נֹף Memphis (which see), is of Egyptian origin.

נוּץ—(1) pr. TO SHINE, TO BE BRIGHT, like Arabic نَاضَ Med. Waw, compare נָצַץ and נִיצוֹץ a spark. It is applied—

(2) to the signification of *flourishing* (compare זְהָה, זִו see Hiph.), and—

(3) to that of *fleeing*, Lam. 4:15; Arabic نَاصَ, compare נָדַד No. 1, 2, and Lat. *micare*.

Hiphil הֵנֵץ *to flourish*, Cant. 6:11; 7:13. (In Targg. אָנִיץ id.).

From the cognate verb נָצַץ (which see) are derived the nouns נֵץ, נִצָּה, נִצָּן.

נוֹצָה f. *a feather*, Eze. 17:3, 7; Job 39:13; from the root נָצָה which see. As to the form נֹצָה Lev. 1:16; see below.

נוּק i. q. יָנַק TO SUCK, whence fut. Hiphil וַתְּנִיקֵהוּ "and she suckled him," Ex. 2:9; although by a slight alteration of the vowels we should read וַתֵּינִקֵהוּ [from יָנַק].

נוּר an unused root, i. q. Arabic نَارَ *to give light*, cogn. to the verb נָהַר No. II.

Hence are the nouns נִיר, נֵר, מָנוֹר, מְנוֹרָה, pr. n. נֵרִיָּה [and the following words]—

נוּר f. Chald. *fire*, Dan. 3:6, 11, 15, 17; 7:9.

נוּשׁ Syr. ܢܳܫ (compare Gr. νόσος, νοῦσος) i. q. אָנַשׁ TO BE SICK, once used figuratively of the soul, Ps. 69:21.

נָזָה fut. apoc. יִז and יֵז, i. q. Arab. نَزَّ TO LEAP.

(1) *to exult* with joy, see Hiph.

(2) used of fluids, *to be sprinkled, to spatter* (spritzen), followed by אֶל, עַל upon, or at anything, Lev. 6:20; 2 Ki. 9:33; Isa. 63:3.

Hiphil הִזָּה, fut. apoc. יַז—(1) *to cause to exult*, i. e. *to fill any one with joy;* followed by עַל on account of something (comp. שָׂמַח עַל). Isa. 52:15, כֵּן יַזֶּה גּוֹיִם רַבִּים עָלָיו "so shall he fill many people with joy because of himself." Compare גִּיל בַּיהוָֹה. LXX. οὕτω θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ, prob. taking יזה for ישא = יִשָּׂא in the phrase נָשָׂא פָּנִים, which is commonly rendered in Greek by θαυμάζω. Syr., Vulg., Luth., *shall he besprinkle many nations* (see No. 2), i. e. he (my servant, the Messiah) shall purge them in his own blood; but this does not accord with the opposed verb שָׁמַם [Does not the passage simply say that Christ shall sprinkle many nations, as if they were the water, and were scattered in drops?]

(2) *to sprinkle* water, blood, followed by עַל Ex. 29:21; Lev. 5:9; 14:7; לִפְנֵי 4:17.

Derivative יִזִּיָּה (proper name).

נָזִיד m. *pottage, boiled food;* prop. something cooked, pr. part. Niphal of the root זִיד, with the radical י preserved, although these verbs elsewhere in Niph. adopt the form נָעוֹ. There are not any traces of a root נָזַד. Gen. 25:29; 2 Ki. 4:38—40; Hag. 2:12.

נָזִיר m. (from the root נָזַר) *consecrated*, specially,

(1) *a Nazarite*, a kind of ascetic among the Hebrews, who by vow abstained from certain things (see the law, Num. 6:13, seqq.), Am. 2:11, 12; more fully נְזִיר אֱלֹהִים consecrated to God, Jud. 13:5, 7; 16:17. The word has been applied from a Nazarite who did not shave his hair, to *a vine*, which in every seventh, and also in every fiftieth year was *not pruned*, Lev. 25:5, 11, compare Lat. *herba virgo*, and Talmud. בתולת שקמה virginity of a sycamore, used of a sycamore not yet pruned.

(2) *a prince*, as being consecrated to God, Gen. 49:26; Deut. 33:16; Lam. 4:7, compare מָשִׁיחַ.

נָזַל fut. יִזַּל.—(1) TO FLOW, TO RUN, Nu. 24:7; Ps. 147:18. Part. pl. נוֹזְלִים *fluids*, poet. used of streams, Ex. 15:8; Isa. 44:3; Jer. 18:14; Ps. 78:16; Prov. 5:15. Figuratively applied to speech, Deut. 32:2, "my speech shall flow like dew;" used of a sweet odour pervading the air, Cant. 4:16.—Like other verbs of flowing (see הָלַךְ No. 4, Heb. Gram. § 135, note 1)—

(2) it is construed with an acc. of whatever flows down plentifully, Jer. 9:17, וְעַפְעַפֵּינוּ יִזְּלוּ־מָיִם "and our eyelids flow down with water;" Isa. 45:8; Job 36:28.

(3) From the Arabic usage (نزل), *to descend;* also to turn aside to lodge, to dwell; whence מַזָּלוֹת.—Note נָזֹלּוּ Jud. 5:5, is for נָזֹלּוּ Niphal, from זָלַל, which see.

HIPHIL הִזִּיל causat. of No. 1, *to cause to flow,* Isa. 48:21. The same form is found under זָלַל.

נָזַם an unused root, i. q. Arab. نظم to bore, to string pearls on a thread; whence نظم a string of pearls, or, as I think preferable, i. q. Ch. זמם to muzzle; whence Syr. ܙܡܡܐ a nose-ring, and Æth. ዝማም: a ring, put through the nostrils of beasts which are to be tamed, i. q. חָח. Hence—

נֶזֶם with suff. נִזְמִי, pl. נְזָמִים, נִזְמֵי, m. *a ring*—(*a*) worn in the nose as an ornament (see Jerome on Eze. 16:12, and the remarks of travellers in Jahn, Archæol. 1, § 153; and A. Th. Hartmann, Hebräerin, ii. 166; iii. 205, seqq.), Gen. 24:47; Isa. 3:21; Prov. 11:22; Hos. 2:15.—(*b*) worn in the ears, *an earring,* Gen. 35:4. In other passages it is not defined of what kind it was, Jud. 8:24, 25; Job 42:11; Prov. 25:12.

נְזַק Ch. TO SUFFER DAMAGE, INJURY, Part. נָזִק Dan. 6:3.

APHEL הַנְזִק *to damage any one,* Ezr. 4:13, 15, 22. Hence—

נֵזֶק m. *damage, injury,* Est. 7:4.

נָזַר not used in Kal. ["Arab. نذر to consecrate, to vow, i. e. i. q. נָדַר and נָזַר."]

NIPHAL—(1) TO SEPARATE ONESELF from any thing, followed by מֵאַחֲרֵי יְהוָה to turn aside from the worship of Jehovah, Eze. 14:7.

(2) *to abstain* from any thing, followed by מִן Lev. 22:2; absol. used of abstinence from meat and drink, Zec. 7:3, compare verse 5. (Syr. Ethpe. id.)

(3) *to consecrate oneself* to any thing, followed by לְ Hos 9:10 (cogn. is נָדַר to vow, and the Arab. نذر to vow, to consecrate).

HIPHIL הִזִּיר.—(1) causat. *to cause any one to separate himself,* Lev. 15:31, וְהִזַּרְתֶּם אֶת־בְּנֵי־יִשְׂרָאֵל מִטֻּמְאָתָם "make the children of Israel to separate themselves from their uncleanness," where the ancient versions have *admonish* compare Arab, نذر IV., to admonish.

(2) transit. *to consecrate,* followed by לְ Num 6:12.

(3) intrans. i. q. Niphal No. 2, *to abstain,* followed by מִן Num. 6:3, and i. q. Niphal No. 3, *to consecrate oneself,* followed by לַיהוָה Num. 6:2, 5, 6.

Derived nouns, מִנְּזָרִים, נָזִיר, and—

נֵזֶר m.—(1) *a diadem* (prop. the token by which any one is separated from the people at large), specially that of a king, 2 Sam. 1:10; 2 Ki. 11:12; Ps. 89:40; 132:18; of the high priest, Ex. 29:6; 39:30; Lev. 8:9. אַבְנֵי נֵזֶר stones, or gems of a diadem, applied to any thing very precious, Zec. 9:16.

(2) *consecration* of a priest, Lev. 21:12; especially of a Nazarite (see נָזִיר), Num. 6:4, 5; verse 9, רֹאשׁ נִזְרוֹ "his consecrated head;" verse 12. Hence meton. *the consecrated head* (of a Nazarite), Nu. 6:19; and even (the primary idea being neglected), *the long, unshorn hair* (of a woman), Jer. 7:29 (compare נָזִיר No. 3).

נֹחַ see נוֹחַ.

נַחְבִּי ("hidden," part. Niphal), [*Nahbi*], pr. n. m. Num. 13:14.

נָחָה pret. and imp. Kal, fut. and inf. Hiphil, TO LEAD, Ex. 32:34; Num. 23:7; Job 38:32; 1 Sa. 22:4; often used of God as governing men, Ps. 5:9; 27:11; 31:4; 61:3; 73:24; 143:10.

(2) *to lead forth* (as troops), 1 Ki. 10:26; 2 Ki. 18:11.

(3) *to lead back,* Job 12:23, שֹׁטֵחַ לַגּוֹיִם וַיַּנְחֵם "he spreads out the nations, and leads them back," into their former limits, whence they had migrated.

נְחוּם see רְחוּם.

נַחוּם ("comfort," "consolation"), [*Nahum*], pr. n. of a prophet, Nah. 1:1.

נִחוּמִים m. pl. (from the root נָחַם).—(1) *consolations,* Isa. 57:18; Zec. 1:13 (where many MSS. and editions have [incorrectly] נְחֻמִים).

(2) *pity, mercy,* Hos. 11:8.

נָחוֹר ("breathing hard," "snorting"), [*Nahor*], pr. n.—(1) of a postdiluvian patriarch, Gen. 11:22.—(2) the brother of Abraham, ibid. 26, 27.

נָחוּשׁ masc. adj. (denom. from נְחֹשֶׁת) *brazen,* Job 6:12.

נְחוּשָׁה pr. fem. of the preceding, neutr. *made of brass,* hence i. q. נְחֹשֶׁת brass, Levit. 26:19; Job 41:19; Isa. 45:2, דַּלְתוֹת נְחוּשָׁה "brazen gates." Job 40:18, אֲפִיקֵי נְחוּשָׁה "brazen channels;" 28:2 אֶבֶן יָצוּק נְחוּשָׁה "the stone is molten into brass."

נְחִילָה f. Psa. 5:1, an instrument of music, prob. *tibia, a pipe* or *flute*, prop. perforated, i. q. חָלִיל; for חְלִילָה (see Lehrg. p. 145) from the root חָלַל to bore.

נְחִירַיִם dual. *nostrils*, so called from snorting (root נָחַר), Job 41:12. Syriac sing. ܢܚܝܪܐ nose; Arab. نُخْرَة aperture of the nose.

I. **נָחַל**—(1) TO RECEIVE ANY THING AS A POSSESSION, TO POSSESS, as wealth, glory, Pro. 3:35; 11:29; 28:10; very frequently used of the children of Israel, as acquiring the possession of Canaan, and as possessing it, Ex. 23:30; 32:13; also followed by בְּ (to acquire a settlement *in* a country, *in* the midst of brethren), Nu. 18:20, 23, 24; and אֵת (*with* any one) ibid., 32:19; absol. Josh. 16:4. In other places Jehovah is spoken of as taking Israel as his own, and as therefore guarding and defending them, Ex. 34:9; Zech. 2:16.

(2) specially *to receive as an inheritance*, Jud. 11:2; compare Num. 18:20. Metaphorically, Psa. 119:111.

(3) causat. i. q. Piel *to give* any thing *to be possessed, to distribute*, followed by an acc. of the thing, and לְ of pers. Nu. 34:17, אֲשֶׁר־יִנְחֲלוּ לָכֶם אֶת־הָאָרֶץ "who shall distribute the land to you;" verse 18; Joshua 19:49; with an acc. of pers. (apparently), Ex. 34:9, נְחַלְתָּנוּ "give us a possession."

PIEL נִחֵל *to give for a possession, to distribute*, Joshua 13:32; followed by two acc. of person and thing, Josh. 14:1; Num. 34:29; לְ of pers., Joshua 19:51.

HIPHIL הִנְחִיל—(1) *to give for a possession*, commonly followed by two acc. of person and thing, Pro. 8:21; 13:22; Zec. 8:12; without the acc. of the thing, Deut. 32:8, בְּהַנְחֵל עֶלְיוֹן גּוֹיִם "when the Most High distributed to the nations;" and without the acc. of pers., Isa. 49:8; often used of the distribution of the land of Canaan, Deut. 1:38; 3:28; 12:10; 19:3; 31:7; Jer. 3:18; 12:14; Josh. 1:6.

(2) *to cause to inherit*, i. e.—(*a*) to leave to be inherited, followed by a dative of pers., 1 Ch. 28:8.—(*b*) *to distribute* an inheritance, followed by two acc., Deu. 21:16.

HOPHAL, *to be made to inherit*, i. e. *to acquire*, although by compulsion, and *unwillingly;* hence with acc., Job 7:3, הָנְחַלְתִּי לִי יַרְחֵי־שָׁוְא "I acquire months of misery;" such are allotted to me.

HITHPAEL, i. q. Kal, *to receive as one's own possession, to possess*, followed by an acc., Num. 32:18; Isa. 14:2. Followed by a dat. of pers. to possess any thing to leave to one's heir. Levit. 25:46, וְהִתְנַחַלְתֶּם אֹתָם לִבְנֵיכֶם אַחֲרֵיכֶם "and ye shall possess them (slaves) to be left to your sons after you;" so rightly all the ancient versions.

In a similar manner, we must explain the passages, Nu. 33:54; 34:13; Eze. 47:13. Compare Ewald's Hebr. Gramm., p. 204.

II. **נָחַל** an unused root, i. q. נָהַר, נָהַל to flow, whence the following words. [This root is not divided in Thes. into two parts.]

נַחַל with ה parag. local (Num. 34:5), and poet. (Ps. 124:4) נַחְלָה, dual נַחֲלַיִם Eze. 47:9; plur. נְחָלִים, נַחֲלֵי masc.

(1) *a river, a stream*, whether one that constantly flows from a fountain, as נַחַל קִדְרוֹן, נ׳ אַרְנוֹן, or one which springs up from rain or snow water on the mountains, and then disappears in summer (see אֵיתָן, אַכְזָב), *a torrent*. Such a one is referred to in Job 6:15, "my brethren are perfidious like a torrent;" which, being dried up contrary to his expectation, disappoints the traveller. נַחַל מִצְרַיִם "the torrent of Egypt," on the borders of Palestine and Egypt, afterwards called Ῥινοκόρουρα [?], now العريش Nu. 34:5; Josh. 15:4, 47; 1 Ki. 8:65; 2 Ki. 24:7; Isa. 27:12 (but as to the *river* of Egypt, Gen. 15:18, see נָהָר). [Yet it can hardly be doubted that they are identical.] Trop. נַחַל גָּפְרִית a torrent of sulphur, Isaiah 30:33; נַחֲלֵי בְלִיַּעַל *torrents of destruction*, Ps. 18:5.

(2) *a valley* with a river or torrent, a low place watered by a stream, i. q. Arabic وَادٍ, Syriac ܢܚܠܐ, Gen. 26:19; Cant. 6:11; as נַחַל זֶרֶד, נַחַל אֶשְׁכֹּל, which see.

(3) prob. *a mine*, Job 28:4, פָּרַץ נַחַל "they cut out (i. e. they dig) a pit."

נַחְלָה Ps. 124:4, see the preceding word.

נַחֲלָה f.—(1) *taking possession, occupation* of any thing, Isa. 17:11, בְּיוֹם נַחֲלָה "in the day of occupation," of occupying the harvest, [" but on account of the following words, the reading נַחְלָה wound, is to be preferred; see חָלָה Niphal"]; also, *possession, domain*, Nu. 18:21. Often used of the territory in the Holy Land assigned to the respective tribes, e. g. Josh. 13:23, נַחֲלַת בְּנֵי רְאוּבֵן "the possession of the Reubenites;" Num. 18:23; 26:62; 27:7; also used of the whole of the Holy Land which was given to the Israelites, Deut. 4:21. נַחֲלַת יְהוָה is—(*a*) the especial possession of Jehovah, i. e

Israel, for whom Jehovah cared and watched as being his own, Deut. 4:20; 9:26, 29; Psal. 28:9.—(*b*) a possession granted by Jehovah, the gift of Jehovah, Ps. 127:3. As to the phrase יֵשׁ לִי חֵלֶק וְנַחֲלָה בְּ, see חֵלֶק No. 2, *d*.

(2) *inheritance*, 1 Ki. 21:3, 4. Prov. 19:14, נַחֲלַת אָבוֹת "an inheritance received from fathers."

(3) *a lot* assigned by God, i. q. חֵלֶק No. 2, Job 20:29; 27:13; 31:2.

נַחֲלִיאֵל ("valley of God"), [*Nehaliel*], pr. n. of a station of the Israelites in the desert, Nu. 21:19.

נֶחֱלָמִי [*Nehelamite*], patron. of a name otherwise unknown, Jer. 29:24, 31, 32.

נַחֲלָת f. i. q. נַחֲלָה with the uncommon feminine termination ־ָת, Ps. 16:6.

נָחַם unused in Kal, prop. onomatopoet. to draw the breath forcibly, TO PANT, TO GROAN; like the Arab. نحم; cogn. roots נָהַם (comp. לָהַם and לָחַם), and הָמָה, which see.

NIPHAL נִחַם—(1) *to lament, to grieve* (as to the use of passive and middle forms in verbs of emotion, compare נֶאֱנַח, ὀδύρομαι, *contristari*, etc.)—(*a*) because of the misery of others; whence, *to pity*. Constr. absol. Jer. 15:6, נִלְאֵיתִי הִנָּחֵם "I am weary of pitying;" followed by עַל Psal. 90:13; אֶל Jud. 21:6; לְ verse 15; מִן Jud. 2:18.—(*b*) because of one's own actions; whence, *to repent* (compare Germ. reuen, which formerly and still in Switzerland is *to grieve*, Engl. *to rue*), Exod. 13:17; Gen. 6:6, 7; const. followed by עַל Ex. 32:12, 14; Jer. 8:6; 18:8, 10; אֶל 2 Sa. 24:16; Jer. 26:3.

(2) reflex. of Piel *to comfort oneself*, [*to be comforted*], Gen. 38:12; followed by עַל on account of any thing, 2 Sa. 13:39; and אַחֲרֵי i. e. for any one's loss, Gen. 24:67. From the idea of being consoled it becomes—

(3) *to be revenged, to take vengeance*, as, to use the words of Aristotle (Rhet. ii. 2), τῇ ὀργῇ ἕπεται ἡδονή τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρήσασθαι. Followed by מִן Isa. 1:24 (compare Eze. 5:13; 31:16; 32:31); see HITHPAEL, No. 3.

PIEL נִחַם *to comfort* (prop. to signify, to declare grief or pity), followed by an acc. of pers., Genesis 50:21; Job 2:11; also מִן of the thing on account of which one is comforted, Gen. 5:29; and עַל Isaiah 22:4; 1 Ch. 19:2. It sometimes includes the notion of help put forth, especially when used of God, Isa. 12:1; 49:13; 51:3, 12; 52:9; Ps. 23:4; 71:21; 86:17.

PUAL נֻחַם *to be comforted*, Isa. 54:11. Part. נֻחָמָה for מְנֻחָמָה Isa. 54:11.

HITHPAEL הִתְנַחֵם, once הִנֶּחָם Eze. 5:13; i. q. Niph. but less frequently used.

(1) *to grieve*—(*a*) on account of any one, *to pity*, followed by עַל Deut. 32:36; Psalm 135:14.—(*b*) *to repent*, Nu. 23:19.

(2) *to comfort oneself, to be comforted*, Genesis 37:35; Ps. 119:52.

(3) *to take vengeance*, Gen. 27:42, הִנֵּה עֵשָׂו אָחִיךָ מִתְנַחֵם לְךָ לְהָרְגֶךָ "behold Esau thy brother will take vengeance by killing thee."

Derivative nouns, נִחוּמִים, תַּנְחוּם, pr. n. נַחוּם, מְנַחֵם, תַּנְחֻמֹת, and those which follow.

נַחַם ("consolation"), [*Naham*], pr. n. m. 1 Ch. 4:19.

נֹחַם m. *repentance*, Hos. 13:14.

נֶחָמָה f. (with Kametz impure), *consolation*, Job 6:10; Ps. 119:50.

נְחֶמְיָה ("whom Jehovah comforts," i.e. whom he aids), *Nehemiah*, pr. n.—(1) the son of Hachaliah, the governor of Judea, in the reign of Artaxerxes Longimanus, Neh. 1:1; 8:9; 10:2; compare תִּרְשָׁתָא. Others are—(2) Neh. 3:16.—(3) Ezra 2:2; Neh. 7:7.

נַחֲמָנִי ("repenting," ["merciful"]) [*Nahamani*], pr. n. m. Neh. 7:7.

נַחְנוּ i. q. אֲנַחְנוּ *we*, only found Gen. 42:11; Ex. 16:7, 8; Nu. 32:32; 2 Sa. 17:12; Lam. 3:42.

נָחַס an unused root, see פִּינְחָס.

נָחַץ i. q. לָחַץ TO URGE ON, TO PRESS (see the letter ל). Part. pass. *urgent, pressing, hasty*, 1 Sa. 21:9. (Arab. نحص id.).

נָחַר an onomatopoet. root, Arab. نخر, Syriac ܢܚܪ *to snort, to breathe hard through the nose*; compare Æth. ነኈረ: to snore (schnarchen), Gr. ῥέγχω, ῥόγχος. Hence נְחִירַיִם, pr. n. נָחוֹר, and—

נַחַר m. Job 39:20, and **נַחֲרָה** f. Jeremiah 8:16, *snorting, neighing* of a horse.

נַחְרַי 2 Samuel 23:27, and **נַחֲרַי** 1 Chron. 11:39 ("snorter"), [*Naharai*], pr. n. m.

נָחַשׁ unused in Kal, an onomatop. word, i. q. לָחַשׁ TO HISS, TO WHISPER (zischen, zischeln), specially used of the whispering of soothsayers (see לָחַשׁ Piel,

Psalm 58:6) compare Nasor ܢܚܫ to whisper (see Cod. Nas. III. p. 88, line 16, 18; II. p. 138, line 9).

Piel—(1) *to practise enchantment, to use sorcery*, i. q. Arab. تنحّش. Lev. 19:26; Deu. 18:10; 2 Ki. 17:17; 21:6. Some understand this of ὀφιμαντεία, divination by serpents; as if it were denom. from נָחָשׁ, see Bochart, Hieroz. t. i. p. 21. Hence—

(2) *to augur, to forebode, to divine*, Gr. οἰωνίζομαι, comp. Syr. ܢܚܫ Pe. and Pa. id. Gen. 30:27, נִחַשְׁתִּי וַיְבָרְכֵנִי יְהוָה בִּגְלָלֶךָ "I augur that Jehovah blesses me for thy sake." Gen. 44:15, "do ye not know כִּי נַחֵשׁ יְנַחֵשׁ אִישׁ אֲשֶׁר כָּמֹנִי that such a man as I can certainly divine?" Verse 5.

(3) 1 Ki. 20:33, וְהָאֲנָשִׁים יְנַחֲשׁוּ Vulg. *et acceperunt viri pro omine*, "and the men took as an omen," sc. Ahab's words (verse 32).

[II. נָחַשׁ a second root is given in Thes. probably signifying *to shine*, whence נְחֹשֶׁת *brass*, etc.]

[Derivatives of No. I the following words, also נָחוּשׁ and נְחוּשָׁה.]

נַחַשׁ m.—(1) *enchantment*, Nu. 23:23.

(2) *omen, augury*, which any one takes, Nu. 24:1; compare Nu. 23:3, 15.

נָחָשׁ m.—(1) *a serpent*, so called from its hissing (see the root) Gen. 3:1, seq.; Ex. 4:3; 7:15; 2 Ki. 18:4. Used of the constellation of the serpent or dragon in the northern part of the sky, Arab. حيّة Job 26:13.

(2) [*Nahash*], pr. n.—(*a*) of a town otherwise unknown, 1 Ch. 4:12.—(*b*) of a king of the Ammonites, 1 Sam. 11:1; 2 Sam. 10:2, and of various men.—(*c*) 2 Sa. 17:27.—(*d*) 2 Sa. 17:25.

נְחָשׁ m. Chald. *copper, brass*, Daniel 2:32, 45; 4:20, etc. Syr. ܢܚܳܫܳܐ, Heb. נְחֹשֶׁת.

נַחְשׁוֹן ("enchanter"), [*Naashon, Nahshon*], pr. n. m. of a son of Amminadab, Ex. 6:23; Nu. 1:7; Ruth 4:20.

נְחֹשֶׁת comm. (m. Eze. 1:7; Dan. 10:6; f. 1 Ch. 18:8); with suff. נְחֻשְׁתֵּךְ.

(1) *brass*, χαλκός, i. e. copper, especially as hardened and tempered, and, like steel, used for weapons and other cutting instruments, Gen. 4:22; Ex. 26:11, 37, and frequently. Metaph. Jer. 6:28, "they are all brass and iron," i. e. ignoble, impure, like base metal.

(2) *any thing made of brass*.—(*a*) *money*, Ezek. 16:36, יַעַן הִשָּׁפֵךְ נְחֻשְׁתֵּךְ Vulg. *quia effusum est æs tuum*.—(*b*) *a fetter*, or *bond* of brass, Lam. 3:7; especially dual נְחֻשְׁתַּיִם Jud. 16:21; 2 Sa. 3:34, double bonds.

נְחֻשְׁתָּא ("brass"), [*Nehushta*], pr. n. f. of the mother of king Jehoiachin, 2 Ki. 24:8.

נְחֻשְׁתָּן m. (from נְחֹשֶׁת and the formative syllable ן ָ), adj. the serpent of *brass*, made by Moses, broken up by Hezekiah, which the Israelites had made an object of worship, 2 Ki. 18:4.

נָחַת fut. יִנְחַת Ps. 38:3, and יֵחַת Pro. 17:10, TO DESCEND; a root of frequent use in the Aramæan, i. q. Hebr. יָרַד, in the Old Test. only found in poetry (perhaps a secondary root springing from the noun נַחַת); Jerem. 21:13, מִי־יֵחַת עָלֵינוּ "who shall come down against us?" who shall oppose us? Ps. 38:3, וַתִּנְחַת עָלַי יָדֶךָ "and thy hand came down upon me," chastising me; plur. יֵחַתּוּ Job. 21:13, for יֵחָתוּ with Dag. euphon.; compare Lehrg. p. 85. Trop. Prov. 17:10, תֵּחַת גְּעָרָה בְּמֵבִין "correction goes down into (the mind of) the prudent" comp. Pro. 18:8; 26:22); תֵּחַת is penacute; comp. Lehrg. § 51, 1, note 1.

Niphal נִחַת i. q. Kal Psalm 38:3, כִּי־חִצֶּיךָ נִחֲתוּ בִי "for thy arrows come down upon me," they pierce me.

Piel נִחַת *to press down*.—(*a*) a bow, i. e. to bend it, Psalm 18:35.—(*b*) furrows, i. e. to smooth down (spoken of rain), Ps. 65:11.

Hiphil, *to prostrate*. Imp. הַנְחַת Joel 4:11 [taken in Thes. as meaning *to lead down*].

[Derivative, נַחַת.]

נְחַת Chald. *to come down, to descend;* part נָחֵת Dan. 4:10, 20.

Aphel, fut. יַחֵת; imp. אַחֵת; part. מְהַחֵת.—(1) *to bring down*, Ezr. 5:15.

(2) *to deposit*, in order to be kept, Ezr. 6:1, 5.

Hophal (in the Hebrew form) הָנְחַת *to be cast down*, Dan. 5:20.

נַחַת (Milêl), from the root נוּחַ, f.—(1) *a letting down;* Job 36:16, נַחַת שֻׁלְחָנְךָ "food set down upon thy table;" Isa. 30:30, נַחַת זְרוֹעוֹ "the letting down of his arm," i. e. the punishment of his arm (compare Ps. 38:3).

(2) *rest*, Isa. 30:15; Ecc. 6:5. Acc. Eccles. 4:6, מְלֹא כַף נַחַת "a handful in quiet."

(3) [*Nahath*], pr. n.; see תּוֹחַ.

נָחֵת adj. *coming down, descending*, only in pl. (with Dag. euphon.) נְחִתִּים 2 Ki. 6:9, coming down.

נָטָה fut. יִטֶּה, apoc. יֵט, וַיֵּט, וַיֵּט.

(1) TO STRETCH OUT, TO EXTEND (Arab. نطا to

stretch out threads; cognate words are לָתַח, מָתַח, נָתַח which see).

(*a*) *to stretch out, to extend* (ausstrecken), e. g. the hand, Exod. 8:2, 13; 10:12, 21; often used of the hand of God in threatening, Jer. 51:25; Eze. 6:14; 14:9, 13; Isa. 5:25; or of a man assailing God, Job 15:25; also a spear, Josh. 8:18; a measuring line (followed by עַל, die Meßschnur an etwas legen), Job 38:5; Isa. 44:13; Lam. 2:8; an ambush, a metaphor taken from nets, Ps. 21:12; also, *to extend, to elongate* (ausdehnen), to draw out by extending; Isa. 3:16, נְטוּיוֹת גָּרוֹן "with a stretched out (or an erect) neck;" Psa. 102:12, צֵל נָטוּי "an elongated shadow;" i. e. having become longer at evening; comp. Ps. 109:23.

(*b*) *to stretch, to unfold* (ausbreiten, ausspannen), e. g. a tent, Gen. 12:8; 26:25, heaven; Isa. 40:22, הַנּוֹטֶה כַדֹּק שָׁמַיִם "who spreadeth out the heaven as a curtain;" 1 Ch. 21:10, שָׁלוֹשׁ אֲנִי נֹטֶה עָלֶיךָ "I spread out to thee three things," i. e. I propose them to thee, choose one; compare 2 Sam. 24:12 (where for נוֹטֶה there is נוֹטֵל).

(*c*) intrans. *to spread selves out* (e. g. flocks of any one in a land), Job 15:29.

(2) *to incline, to bow*, e. g. the shoulder, Genesis 49:15; the heart, Ps. 119:112; the heaven (spoken of God), Ps. 18:10; *to cast down* (enemies), Ps. 17:11. Part. pass., Psa. 62:4, קִיר נָטוּי "a wall inclined," ready to fall; intrans. used of feet inclining, ready to fall, Ps. 73:2; of the day as declining, Jud. 19:8; of the shadow of a dial moving downwards, 2 Ki. 20:10.

(3) *to turn, to turn away, to turn* to one side, Isa. 66:12, "behold I will turn peace upon her as a river." Gen. 39:21, וַיֵּט אֵלָיו חָסֶד "and he turned mercy upon him," i. e. conciliated favour to him; more often intrans. Nu. 20:17; 22:23, 26, 33; followed by אֶל (to some one), Genesis 38:16; followed by מִן and מֵעִם from any thing (as from a way), Psalm 44:19; 119:51, 157; Job 31:7; 1 Ki. 11:9; followed by אַחֲרֵי to turn on any one's side or part, Ex. 23:2; Jud. 9:3; 1 Ki. 2:28; comp. 1 Sa. 8:3. Hence—

(4) *to go away*, 1 Sa. 14:7.

Niphal, pass. of Kal No. 1, *to be stretched out* (as a measuring line), Zech. 1:16; *to spread itself* (a river), Nu. 24:6; *to elongate itself* (the shadow of the evening), Jer. 6:4; compare Virg. Ecl., i. 84.

Hiphil, הִטָּה fut. יַטֶּה, apoc. יַט, יֵט, וַיֵּט 2 Sa. 19:15; imp. apoc. הַט Ps. 17:6—(1) i. q. Kal No. 1 (though not so much used)—(*a*) *to extend, to stretch out*, e. g. the hand, Isaiah 31:3; Jer. 6:12; 15:6; one's members on a couch Am. 2:8.—(*b*) *to expand*, as a curtain, Isa. 54:2; 2 Sam. 21:10; a tent, 2 Sam 16:22.

(2) *to incline* (downwards), Gen. 24:14; Psalm 144:5 (God bowing the heavens); specially, the ear, Jer. 7:24, 26; 11:8; followed by לְ to some one, Ps. 17:6; 31:3; 71:2; 78:1; 116:2; Pro. 4:20; 5:1.

(3) *to turn, to turn away, to turn* (to one side), i. q. Kal No. 3, Nu. 22:23; 2 Sa. 3:27; as—

(*a*) any one's heart, 2 Sam. 19:15; followed by אֶל, לְ to any one, to wisdom, 1 Ki. 8:58; Prov. 2:2; 21:1; Ps. 119:36; 141:4; followed by אַחֲרֵי 1 Ki. 11:2; in a bad sense, *to seduce*, Pro. 7:21; Isaiah 44:20.—(*b*) הִטָּה חֶסֶד עַל פ׳ to turn favour to some one, i. e. to conciliate favour for him, Ezr. 7:28; 9:9; compare Kal, Gen. 39:21.—(*c*) *to turn aside*, i. e. to *avert* evil, Jer. 5:25.—(*d*) intens. *to push out* of the way, Job 24:4; comp. Am. 2:7.—(*e*) *to repel*, (to give refusal to a petitioner), Ps. 27:9.—(*f*) intrans. *to deflect, to decline*, Job 23:11; Isa. 30:11; Ps. 125:5.—(*g*) הִטָּה מִשְׁפָּט 1 Sa. 8:3; and followed by gen., Exod. 23:6; Deu. 27:19; Lam. 3:35, *to turn aside any one's right* in judgment; without the noun, Ex. 23:2, לִנְטֹת אַחֲרֵי רַבִּים לְהַטֹּת "to follow many to turn aside," i. e. wrest (judgment); also followed by an acc. of pers., *to turn* any one *aside*, i. e. to turn aside his right; Pro. 18:5; Isa. 10:2; 29:21; Am. 5:12.

Derivatives מַטֶּה, מִטָּה, מֻטֶּה, מֻטָּה and the pr. n. יֻטָּה.

נְטִיל (from the root נָטַל) m. *laden*, Zeph. 1:11.

נְטִיפוֹת f. plur. *earrings*, especially when made of pearls; prop. drops (from the root נָטַף), so called from their being like drops, Jud. 8:26; Isaiah 3:19. (Arab. نطفة id., compare Gr. σταλάγμιον, a kind of earrings, from σταλάζω, to drop).

נְטִישׁוֹת f. plur. *tendrils*, Isa. 18:5; Jer. 5:10; 48:32; from the root נָטַשׁ see Niphal, Isa. 16:8.

נָטַל fut. יִטֹּל—(1) TO TAKE UP, TO LIFT. (Syr. ܢܛܠ to be heavy, from the idea of carrying. Cogn. roots are תָּלָה, תָּלַל, τλάω, τλῆμι, *tollo*, and those which are formed from them, as *tolero*.) Isa. 40:15, כַּדַּק יִטּוֹל "as a particle of dust (which any one) takes up." [" *He takes up* the isles as dust." Thes.]

(2) Followed by עַל *to lay upon* some one. 2 Sam. 24:12, שָׁלשׁ אָנֹכִי נוֹטֵל עָלֶיךָ "I lay upon thee three things;" (in the parallel place, 1 Chron. 21:10, there is נוֹטֶה. In the same sense is said נָתַן לִפְנֵי Jerem. 21:8). Lam. 3:28, כִּי נָטַל עָלָיו "because (God) has laid upon him the load of calamity."

Piel, i. q. Kal No. 1, Isa. 63:9.
Derivatives נֵטֶל, נְטִיל.

נְטַל Ch. *to lift up*, Dan. 4:31; pret. pass. Dan. 7:4.

נֵטֶל m. *weight, burden*, Prov. 27:3.

נָטַע fut. יִטַּע, inf. נְטוֹעַ and טַעַת [to set any thing upright, so that it is fixed in the ground; cognate roots are יָצַע, وضع to place, יָצַג Hiph. הִצִּיג id.; compare also נָצַב and יָצַב, and in the Indo-Germanic languages Sanscr. *dhâ*, Greek τίθημι. Thes.] to plant, prop. a tree, a garden, a vineyard, Gen. 2:8; 9:20; Lev. 19:23; Num. 24:6; followed by two acc. *to set* a garden with anything, Isa. 5:2; also with acc. of the place filled with plants (bepflanzen), Eze. 36:36. Figuratively it is said, *to plant a people*, i. e. to assign them a settled residence (compare the Germ. ein Volk verpflanzen, die Pflanzstadt). Amos 9:15; Jer. 24:6, "I will plant them, and will not pluck them up," Jer. 32:41; 42:10; 45:4; Psalm 44:3; 80:9; Ex. 15:17; 2 Sam. 7:10; compare the opp. נָתַשׁ, also מַטָּע and יָתֵד Ezr. 9:8.

(2) *to fix, to fasten in*, as a nail, Eccles. 12:11.

(3) *to pitch a tent*, Dan. 11:45; hence the tent of heaven, Isa. 51:16; *to set up* an image, Deu. 16:21.

Niphal, *to be planted*, metaph. Isa. 40:24.

Hence מַטָּע and the two nouns which follow.

נֶטַע m. constr. נְטַע Isaiah 5:7; with suff. נִטְעֵךְ; plur. נְטָעִים, נִטְעֵי—(1) *a plant*, newly planted, Job 14:9. Well rendered by the LXX. νεόφυτον.

(2) *a planting*, Isa. 17:11.

(3) *a plantation, place set*, Isaiah 5:7; 17:10; 1 Chron. 4:23.

נְטִעִים m. plur. *plants*, Ps. 144:12.

נָטַף fut. יִטֹּף to drop, to fall in drops, Aram. and Arab. id.; Æth. ነጠበ: to drop; ነጠፈ: itself is to trickle through, which takes place in dropping. The primary syllable טף is onomatopoetic, like the Germ. and English, by insertion of *r*, *to drop*, tropfen). Metaph. used of speech, Job 29:22, "my speech dropped on them," was pleasant to them, like rain; commonly with an acc. of the thing, *to let anything fall in drops* (compare נָזַל No. 1, הָלַךְ No. 4). Joel 4:18, יִטְּפוּ הֶהָרִים עָסִיס "the mountains shall drop down new wine." Cant. 5:5, 13; Jud. 5:4. Figuratively, Cant. 4:11, נֹפֶת תִּטֹּפְנָה שִׂפְתוֹתַיִךְ "thy lips drop honey," Prov. 5:3. In like manner in Arabic the idea of irrigating is applied to flowing and pleasant discourse; see روى and other synonymous verbs.

Hiphil, *to cause to drop down, to drop* (act.), with acc., Amos 9:13; specially speech, whence, the acc. being omitted, *to speak, to prophesy*, Mic. 2:6, 11; Eze. 21:2, 7; Am. 7:16; compare נָבָא, נָבַע.

Derivatives נְטִיפוֹת [and pr. n. טֹפֶת] and the two following.

נָטָף m.—(1) *a drop*, Job 36:27.

(2) a kind of odoriferous gum, so called from its *dropping*, Exod. 30:34. LXX. στακτή, i. e. myrrh flowing forth spontaneously, from στάζω to drop.

נְטֹפָה ("a dropping"), [*Netophah*], pr. n. of a town near Bethlehem, in Judæa, Ezr. 2:22; Neh. 7:26; whence the Gentile noun נְטוֹפָתִי 2 Sa. 23:28, 29; 2 Ki. 25:23.

נָטַר fut. יִטֹּר and יִנְטוֹר Jer. 3:5; to guard, i. q. שָׁמַר; but mostly poet. (Syr. Chald. and Arab. نطر id. Kindred is נָצַר.) e. g. to guard a vineyard, Cant. 1:6; 8:11, 12.

(2) Specially *to keep*, sc. anger, which is understood, Psal. 103:9, לֹא לְעוֹלָם יִטּוֹר "he will not keep (his anger) for ever," Jerem. 3:5, 12; followed by לְ of pers., Nah. 1:2; אֶת Lev. 19:18; compare שָׁמַר Jer. 3:5; Job 10:14.

(3) i. q. Arab. نظر *to keep watch* (an idea derived from guarding); hence מַטָּרָה.

נְטַר Chald. *to keep*, בְּלִבָּא in the heart, Dan. 7:28; compare Luke 2:19.

נָטַשׁ fut. יִטּוֹשׁ to send away, to let go (lassen).—(1) *to leave*, i. e. to forsake, *to desert* (verlassen), i. q. עָזַב; e. g. used of God as to a people, Jud. 6:13; 1 Sam. 12:22; 1 Ki. 8:57; 2 Ki. 21:14; and on the other hand used of a people as to God, Deut. 32:15; also to leave a thing, i. e. *to let go* (fahren lassen, aufgeben), 1 Sam. 10:2.

(2) *to let go*, i. q. *to disperse, to spread abroad*, compare נָשַׁם; 1 Sam. 30:16, נְטֻשִׁים "spread abroad;" Intrans. *to spread oneself*. 1 Sam. 4:2, וַתִּטֹּשׁ הַמִּלְחָמָה "and the battle spread itself;" compare Niph. No. 1.

(3) *to commit* to the care of any one; followed by עַל 1 Sam. 17:20, 22, 28.

(4) *to let alone* (liegen lassen), e. g. a field in the sabbatical year, Exod. 23:11; *to let rest* (used of strife), Prov. 17:14.

(5) *to remit* a debt, Neh. 10:32.

(6) Followed by an acc. of pers. and לְ of thing, *to admit* some one to something, *to permit* it to him, Gen. 31:28.

(7) *to let go*, and more strongly *to cast out*. Eze.

29:5; וּנְטַשְׁתִּיךָ הַמִּדְבָּרָה "I will cast thee out into a desert country," Eze. 32:4.

(8) *to let out*, i. e. to draw out (a sword), Isaiah 21:15; compare שָׁמַט. [In Thes. the idea given, as the primary meaning of this word, is that of *striking*; hence *breaking*, and thus *casting off, letting go*. The passage 1 Sa. 4:2, is referred to the idea of *striking*].

NIPHAL—(1) *to spread self abroad*, used of the tendrils of the vine, Isaiah 16:8; of an army, Jud. 15:9; 2 Sam. 5:18, 22; compare Kal No. 2.

(2) *to be let go*, i.e. *loosened* (as a rope), Isaiah 33:23.

(3) *to be cast down*, Am. 5:2; comp. Kal No. 7.

PUAL, *to be forsaken*, Isa. 32:14.

Derivative, נְטִישׁוֹת.

נִי a word of uncertain authority, Eze. 27:32; according to the Masorah בְּנִיהֶם *in their lament*. But eleven MSS. and several early editions, LXX. (with the Arabic) Theod. and Syr. have בָּנֵיהֶם, which is more suitable (compare Eze. 32:16; 2 Sam. 1:18).

ניא an unused root; see נָא No. II.

נִיב m. (from the root נוּב) *produce, fruit*, Mal. 1:12. Metaph. נִיב שְׂפָתַיִם "fruit of the lips," i. e. offerings rendered to God by the lips, thanksgivings, compare καρπὸς χειλέων, Hebr. 13:15. Isa. 57:19, "I create the fruit of the lips;" I cause that they give praise to God. In כתיב there is נוב, comp. Ch. נוֹב fruit.

נֵיבַי (perhaps "fruit-bearing"), [*Nebai*], pr. n. m. Neh. 10:20.

נִיד m. (from the root נוּד) *solace, comfort*, once found Job 16:5, נִיד שְׂפָתַי "the solace of my lips," i. e. empty solace. See שָׂפָה.

נִידָה f. Lam. 1:8; i. q. נִדָּה verse 17, *uncleanness, abomination*, see Lehrg. page 145. Others (from the root נוּד) take it as a fugitive, an exile.

נָיוֹת כתיב נְוָיוֹת ("habitations"), [*Naioth*], pr. n. of a place near Ramah, 1 Sa. 19:18, 19, 22, 23; 20:1.

נִיחֹחַ m. prop. *acquiescence* (from the root נוּחַ, like the Arab. دِيمومة from the root دام, بينونة from the root بان, De Sacy Gramm. Arab., i. p. 561), i. e. satisfaction, delight (as in Lat. *acquiescere in aliqua re* used for *delectari*. Syriac ܢܝܚ to be delighted with any thing, Barhebr., page 221; ܢܝܚܐ delight, ibid. page 38; Talmud. ניחא לך does it please thee?) Always in this phrase, רֵיחַ נִיחֹחַ an odour of satisfaction, i. e. sweet, agreeable. Gen. 8:21, וַיָּרַח יְהוָֹה אֶת־רֵיחַ הַנִּיחֹחַ "and the Lord smelled a sweet savour;" as if τὴν κνίσσην. Levit. 2:12; 26:31; Nu. 15:3; Eze. 6:13; 20:28, 41. In the Mosaic precepts concerning sacrifice, there is very frequently added רֵיחַ נִיחֹחַ לַיהוָֹה a sweet odour to Jehovah; Lev. 1:9, 13, 17; 2:2, 9; 3:5; 6:14; Nu. 15:7, seq.; 28:8; and לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָֹה Nu. 28:6, 13; 29:6, etc. Hence has sprung the Chaldee word—

נִיחֹחִין plur. used also without רֵיחַ *sweet odours, incense*, Dan. 2:46; Ezr. 6:10.

נִין m. (from the root נוּן), *offspring, progeny*, always joined with נֶכֶד Genesis 21:23; Job 18:19; Isa. 14:22.

נִינְוֵה pr. n. *Nineveh*, the ancient metropolis of Assyria, situated on the eastern bank of the Tigris, at the same place where Mosul now stands on the western bank, Gen. 10:11, 12; Isa. 37:37; Nah. 2:9; Jon. 1:2; 3:3. By the Greeks and Romans it was commonly called *Ninus* after the builder (Herod. i. 193; ii. 101; Diod. 2:3); in Ammianus, however (xviii. 16), *Nineve*. As to its site see the remarks of Bochart, Phaleg. lib. iv. cap. 20; also the travels of Niebuhr, vol. ii. p. 353 (who found in that place a village called *Nunia*), and d'Anville, l'Euphrate, p. 80; compare Rosenm. Bibl. Alterthumsk. i. 2, p. 94, 114.

נִים Jer. 48:44 כתיב, i. q. נָס *fleeing*; prop. pass. put to flight, fugitive.

נִיסָן masc. *Nisan, the first month* of the Hebrews, called in the Pentateuch חֹדֶשׁ הָאָבִיב which see; Neh. 2:1; Esth. 3:7; Syr., Chald., and Arab. id. Apparently נִיסָן is for נִיצָן, or נִצָּן and denotes *the month of flowers*, from נֵץ, נִצָּן a flower.

נִיצוֹץ m. *a spark*, once Isa. 1:31. Talmud. id. The root is either נוץ (of the form נִיחֹחַ), or נָצַץ (of the form קִימוֹר).

נִיר i. q. נֵר m. (from the root נוּר), *a lamp*, 2 Sam 22:29.

נִיר TO BREAK UP the ground (with a plough), Hosea 10:12; Jer. 4:3. I consider this root to be sprung from the Hiph. of the verb נוּר (comp. Ewald's Gramm., § 235), so that prop. it is *to make a field shine*. Hence מָנוֹר a yoke for plowing, [also נִיר No. 2.]

נִיר m. (from the root נוּר)—(1) i. q. נֵר *a lamp* always used figuratively of progeny. 1 Ki. 11:36, לְמַעַן הֱיוֹת־נִיר לְדָוִיד־עַבְדִּי כָּל־הַיָּמִים "that David my servant might always have a lamp," i. e. that his race might continue for ever compare 15:4; 2 Ki. 8:19; 2 Ch. 21:7.

(2) *novale, a field newly cultivated*, Pro. 13:23; Jer. 4:3; Hos. 10:12; see the root ניר.

נָכָא a root of uncertain authority as a verb (as to the passage Job 30:8, see כָּאָה Niph.) i. q. נָכָה to strike; hence—

נָכָא pl. נְכָאִים *stricken*, trop. *afflicted*, Isaiah 16:7, and—

נָכֵא adj. id. *afflicted*, fem. רוּחַ נְכֵאָה an afflicted, sad spirit, Prov. 15:13; 17:22; 18:14; comp. נָכֶה.

נְכֹאת f. Gen. 37:25; 43:11 (for נְכֹאֶת) pr. inf. of the form מְלֹאת, קְרֹאת, שְׂנֹאת (not to be taken as in Ewald's Gr. p. 327, as plur. for נְכָאוֹת) a pounding, breaking in pieces, hence *aromatic powder*, which from being a general name, became applied to some *particular kind of aromatic*. LXX. θυμίαμα, Saad. *siliqua*, Aqu. στύραξ. (Arab. نكاة is i. q. نكعة gum, gum tragacanth.)

Here also appears to belong בֵּית נְכֹתֹה 2 Ki. 20:13; Isa. 39:2, which may perhaps mean *house of his spices* (so Aqu. Symm. Vulg.), although as to sense it is rightly rendered by the Ch., Syr., Saad. and Arab. Polygl. (also Isa. loc. cit. for the Gr. νεχωθᾶ): *treasury*. For it appears that in this house were laid up the things which are mentioned directly after, "silver and gold and spices and precious ointments," its name however being taken not from the former but the latter. The opinion of Lorsbach now seems to me a little too remote, who considered (Jen. Lit. Zeit. 1815, No. 59), נְכֹת to be a Persic word from نگاهیدن to deposit, نگاه keeping, custody.

נָכַד an unused root, whence—

נֶכֶד m. *progeny*, as well rendered by the Vulg., always joined with the syn. נִין which see. With this accords Æth. ነገድ: race, kindred, tribe (כ and נ being interchanged, compare נגר for נכר Genesis 21:23, in the Samaritan copy.—As to Job 31:3, where in some MSS. and editions there is נֶכֶד (for the common נֵכָר), it may be i. q. Arab. نكد wretched life; but the common reading is to be preferred.

נָכָה a root not used in Kal, TO SMITE, TO STRIKE. (Arab. and Æth. نكى, نكا, ነከየ: id., but rarely used, mostly in the sense of hurting. Cognate are נָכָא, נָגַע, נָגַח, and in the Indo-Germanic languages, *ico—ere*.)

NIPHAL, pass. of Hiphil, *to be smitten, slain*; once found 2 Sa. 11:15.

PIEL, unused; for as to the word which some have referred as the inf. Piel, נַכֶּה Nu. 22:6, it is (as elsewhere, Josh. 10:4) 1 pl. fut. Hiphil, and the whole passage is to be thus explained, אוּלַי אוּכַל נַכֶּה־בּוֹ וַאֲגָרְשֶׁנּוּ "perhaps I shall be able to effect, that we may smite them (Israel), and I may drive them out." The verb יָכֹל, like the Arab. قدر, استطاع is in this place construed with a finite verb, like Esth. 8:6. The plural נַכֶּה was well explained by Sal. b. Melech, "I and my people; or I (Balak) in war, thou (Balaam) by curses."

PUAL, pass. to be smitten, Exod. 9:31, 32; of far more frequent use is Hophal, which see.

HIPHIL הִכָּה, imp. הַכֵּה and הַךְ, fut. יַכֶּה, וַיַּכֶּה and וַיַּךְ—(1) *to smite, to strike* (Gr. πλήσσω), e.g. any one with a rod, Exod. 2:11, 13; Deu. 25:3; for the sake of correction, Jer. 2:30; Neh. 13:25; water, Exod. 8:13; a rock, Ps. 78:20; any one's cheek, (to buffet), Job 16:10; also with a stone (mit dem Steine treffen), 1 Sa. 17:49, 50; with an arrow, 1 Ki. 22:34; 2 Ki. 9:24; with a horn, Dan. 8:7 (stoßen). A singular use is הִכָּה שָׁרָשִׁים to strike roots, Germ. Wurzeln schlagen, schießen; pr. to send forth into the ground. Followed by מִן of pers. *to strike out* any thing from any one, Eze. 39:3; an eye, Ex. 21:26.

Specially—(*a*) הִכָּה כַף to strike the hand, 2 Ki. 11:12; Eze. 22:13; and הִכָּה בְכַף to strike with the hand, Eze. 6:11; fully הִכָּה כַף אֶל כַּף Eze. 21:19, 22; to clap the hands, sometimes as a sign of rejoicing, 2 Ki. loc. cit.; sometimes of indignation, Eze. 22:13, and of lamentation, Eze. 6:11; 21:19.

(*b*) 1 Sam. 24:6, וַיַּךְ לֵב־דָּוִד אֹתוֹ "and the heart of David smote him," i. e. palpitated most vehemently and struck his internal breast; compare Æsch. Prom. 887; κραδία φόβῳ φρένα λακτίζει.

(*c*) God, or a messenger from him, is often said *to smite* a person, or a people, or a country with a disease or plague, i. e. to inflict a plague upon it (compare נָגַף, נָגַע); e.g. הִכָּה בַּסַּנְוֵרִים to smite with blindness, Genesis 19:11; a pestilence, Num. 14:12; hæmorrhoids, 1 Sam. 5:6; compare 2 Kings 6:18; Zech. 12:4; and in like manner, to smite a land with destruction, Mal. 3:24; also absol. Ex. 7:25, "after Jehovah had smitten the river," i.e. had turned it to blood; compare verse 20; Zech. 10:11; Isa. 11:15.

(*d*) *to smite* enemies, i. e. to conquer, to put to flight, Gen. 14:5; Deuter. 4:46; Josh. 12:7; 1 Sam. 13:4; 17:9.

(*e*) *to smite* a **besieged city**, i. e. to take it, 1 Ch. 10:1; 2 Ki. 3:19.

(2) In a stronger sense.—(*a*) *to smite in pieces, to break in pieces* (zerschlagen); e.g. a house, Amos 3:15; 6:11. Ps. 3:8, "thou hast broken in pieces the jaw bone of all my enemies," an image taken from beasts of prey.

(*b*) *to pierce through, to pierce into, to transfix*, e.g. with a spear, 1 Sam. 18:11; 19:10; 26:8; 2 Sam. 2:23; 3:27; 4:6; 20:10; with a flesh-hook, 1 Sam. 2:14; with a sword (הִכָּה לְפִי חָרֶב, see חֶרֶב); hence—

(*c*) *to kill, to slay*, Gen. 4:15; Ex. 2:12; sometimes with the addition of the word נֶפֶשׁ as to life. Gen. 37:21, לֹא נַכֶּנּוּ נָפֶשׁ prop. "let us not smite him as to life," so that he may lose his life; i. e. "let us not kill him," Deut. 19:6, 11. Levit. 24:18. Followed by בְּ partitive, *to kill, to slay* some of them. 2 Sam. 23:10, וַיַּךְ בַּפְּלִשְׁתִּים "and he slew (some) of the Philistines," 2 Sam. 21:17; Eze. 9:7; 2 Chr. 28:5, 17; especially 1 Sam. 6:19. Different is the passage, 1 Sam. 18:7, הִכָּה שָׁאוּל בַּאֲלָפָיו "Saul has slain his thousands," 1 Sam. 21:12; 29:5. It is even used of wild beasts ravening, 1 Ki. 20:36; Jer. 5:6.

(3) in a lighter sense, *to touch, to blast* (compare Arab. ضرب) e.g. a plant with worms, Jonah 4:7; used of the sun and moon smiting persons, Jon. 4:8; Ps. 121:6 (where the cold of the night appears to be attributed to the moon, as the heat of the day is to the sun; compare Gen. 31:40; Hos. 9:16).

Hophal הֻכָּה, once הוּכָּה Ps. 102:5.

(1) pass. of Hiph. No. 1, *to be smitten*—(*a*) *to be beaten*, Nu. 25:14; Ex. 5:16.—(*b*) to be smitten by God, *smitten with a plague*, 1 Sa. 5:12; Isa. 1:5; 53:4.—(*c*) *to be taken* as a city, Eze. 33:21; 40:1.

(2) *to be slain, killed*, Jer. 18:21.

(3) *to be touched, hurt* by the sun or wind, Ps. 102:5; Hos. 9:16.

Hence מַכָּה, and the two following nouns.

נָכֶה adj. *smitten*, every where const. נְכֵה רַגְלַיִם smitten in the feet, lame, 2 Sa. 4:4; 9:3. נְכֵה רוּחַ smitten in spirit, afflicted, Isa. 66:2; comp. נָכָא.

נֵכֶה only in pl. נֵכִים Psalm 35:15, *smiting* (with the tongue), i. e. a railer, slanderer; compare Jer. 18:18.

נְכוֹ & נְכֹה pr. n. *Necho*, king of Egypt, son of Psammetichus. According to Manetho in the book of dynasties, he was the fifth of the second Saitic dynasty; and in order to distinguish him from his grandfather of the same name he is called Necho the second. See Jul. Afric. in Routh's in Reliquiæ Sacræ ii. p. 147; 2 Kings 23:29, 33; 2 Ch. 35:20; 36:4; Jer. 46:2; compare Herod. ii. 158, 159; iv. 42 (by whom he is called Νεκώς). LXX. Νεχαώ.

נָכוֹן ("prepared"), [*Nachon*], pr. n. of a threshing floor, 2 Sa. 6:6; called in the parallel place, 1 Ch 13:9 כִּידוֹן.

נָכַח an unused root, pr. i. q. יָכַח *to be before, in the sight of, over against* (see נֹכַח), *to go straight*. Hence—

נָכֹחַ adj. *straight, right*, pr. used of a way going straight on (Germ. gerade aus). Isa. 57:2, הֹלֵךְ נְכֹחוֹ "he who walks in a straight way" (der gerade aus geht), i. e. an upright man; hence metaph. *upright, just*, Prov. 8:9. Fem. נְכֹחָה "that which is just and proper." Am. 3:10; Isa. 59:14; plur. נְכֹחוֹת id. Isa. 26:10; 30:10.

נֹכַח pr. subst. *what is over against, in sight*, used as a prep.

(1) *over against, opposite*, Ex. 26:35; 40:24; Josh. 15:7; 18:17; 1 Ki. 20:29.

(2) *before*. נֹכַח יְהוָה i. q. לִפְנֵי יְהוָה before Jehovah, i. e. acceptable to him, Jud. 18:6. נֹכַח פְּנֵי יְהוָה before Jehovah, Lam. 2:19; metaph. known to him, Jer. 17:16; compare Prov. 5:21. שׂוּם נֹכַח פָּנִים to put (any thing) before one's own face, i.e. regard it with favour, to delight in it, Eze. 14:7 (verse 3 for שׂוּם there is נָתַן).

With prefixes—(1) אֶל נֹכַח pr. towards the face or front of any thing; *towards*, Nu. 19:4.

(2) לְנֹכַח—(*a*) adv. towards what is opposite, i.e *straight before oneself* (gerade vor sich, Luth. strads) Prov. 4:25.—(*b*) *before*, Gen. 30:38; hence—(*c*) *for* (comp. Germ. vor and für, the latter of which has properly a local signification), used after a verb of interceding, Gen. 25:21.

(3) עַד נֹכַח *unto, even to* (the place which is) *over against*, Jud. 19:10; Eze. 47:20.

נֶכַח with suff. נִכְחוֹ id. *opposite, over against*, Ex. 14:2; Eze. 46:9.

נָכַל to act fraudulently, Mal. 1:14. (Syr. Ch. and Sam. id.)

Piel, id. followed by לְ of pers. Nu. 25:18.

Hithpael, id. followed by בְּ Ps. 105:25; and even with an acc. (to treat or deal with some one fraudulently), Gen. 37:18.

Derived nouns כֵּילַי and כִּלַי (for נְכִילַי ,נִכְלַי), and—

נֶכֶל m. pl. נִכְלֵי, נְכָלִים *machination, wile*, Num. 25:18.

נכס an unused root, i. q. כָּנַס (which see), *to gather, to heap up;* whence—

נֶכֶס m. pl. נְכָסִים *riches, wealth*, a word belonging to the later Hebrew; [found however in Joshua!]; Syr. ܢܶܟ݂ܣܶܐ id.; 2 Chr. 1:11, 12; Ecc. 5:18; 6:2; Josh. 22:8.

נְכַס Ch. plur. נִכְסִין id. Ezr. 6:8; 7:26, עֲנָשׁ־נִכְסִין fines.

נָכַר not used in Kal; prop. TO BE FOREIGN, STRANGE (נֵכָר, נָכְרִי).

PIEL נִכֵּר—(1) *to estrange, to alienate*. Jer. 19:4, "and they have estranged this place," i.e. consecrated it to other gods. Chald. and Syr. "have polluted." (Arab. نكر IV. to repudiate, to contemn.) 1 Sam. 23:7, according to the common reading, נִכַּר אֹתוֹ אֱלֹהִים בְּיָדִי "God has repudiated him, (and delivered him) into my hand;" but I scarcely doubt but that we ought to read מכר; (LXX. πέπρακεν).

(2) *not to know, to be ignorant of*, Deu. 32:27. Job 21:29, "ask now those that go by the way, and ye will not be ignorant of their signs;" you will readily know who it is they point out as if with the finger.

(3) i. q. Hiphil, *to contemplate*, to look at any thing, as strange or little known (Engl. to strange at some thing, [this is Gesenius's English]), Job 34:19.

HIPHIL הִכִּיר i. q. Piel No. 3, *to contemplate, to behold*, Gen. 31:32; Neh. 6:12. הִכִּיר פָּנִים i. q. נָשָׂא פָּנִים to have respect of persons (as a judge), to be partial, Deut. 1:17; 16:19; Pro. 24:23; 28:21; comp. Isa. 3:9. Hence—

(2) *to recognise, to acknowledge*, Gen. 27:23; 37:33; 38:25, 26; Deu. 21:17; Isa. 61:9.

(3) *to be acquainted with* (poet.), Job 24:13; 34:25; Isa. 63:16.

(4) *to know, to know how*, i. q. יָדַע, in the later Hebrew. Neh. 13:24, אֵינָם מַכִּירִים לְדַבֵּר יְהוּדִית "they know not how to speak the Jews' language." הִכִּיר לְ i. q. יָדַע בֵּין *to know the difference between*, Ezr. 3:13.

(5) *to care for*, Ps. 142:5; Ru. 2:10, 19.

NIPHAL נִכַּר—(1) to make one's self strange, to make one's self unknown, i.e. *to dissimulate, to feign*, like Hithpael No. 2. Pro. 26:24.

(2) pass. of Hiphil No. 3, *to be known*, Lam. 4:8.

HITHPAEL—(1) pass. of Hiphil No. 2, *to be known, recognised*, Pro. 20:11.

(2) i. q. Niphal, No. 1, *to dissimulate, to feign*, Gen. 42:7; 1 Ki. 14:5, 6.

Hence הַכָּרָה, מַכָּר, and the three nouns which follow. [On the connection of the significations of this root, see Thes. p. 887.]

נֵכָר const. נֵכַר Deut. 31:16, *something strange*—(*a*) *a strange or foreign country*. Hence בֶּן־נֵכָר, pl. בְּנֵי נֵכָר *a stranger, strangers*, Gen. 17:12, 27; Ex. 12:43; sometimes with the additional notion of hostility, Ps. 18:45, 46. אֱלֹהֵי הַנֵּכָר strange gods, Gen. 35:2; Jer. 5:19.—(*b*) *a strange or unknown thing*, specially used of a strange god, Neh. 13:30; 2 Ch. 14:2.

נֶכֶר m. Job 31:3, and **נֹכֶר** Obad. 12, *a strange* (i.e. an unhappy) *lot, fate*, or *fortune, a misfortune* (Arab. نُكْر id.).

נָכְרִי f. נָכְרִיָּה, pl. נָכְרִים, adj. (from נֵכָר=נֹכֶר with the addition of the termination ־ִי).—(1) *strange*—(*a*) of another country and people, *foreign*, e.g. עַם נָכְרִי Exod. 21:8; אִישׁ נָכְרִי a foreigner, Deu. 17:15; אֶרֶץ נָכְרִיָּה Exod. 2:22.—(*b*) of another family, אִישׁ נָכְרִי a stranger, opp. to the son and lawful heir. Ecc. 6:2, fem. נָכְרִיָּה a strange woman, opp. to one's own wife, especially used with regard to illicit intercourse; hence *an adulteress*, comp. זָרָה. Pro. 5:20; 6:24; 7:5; 23:27.

(2) metaph. *new, unheard of*, Isa. 28:21.

נְכֹת see נְכֹאת.

נָלָה a root of uncertain authority, which is supposed to signify the same as the Arab. نال Med. Ye, TO FINISH, to procure (see Schult. Opp. Min. page 276, 277). Hence then is deduced—

HIPHIL, Isa. 33:1, כַּנְּלֹתְךָ (Dag. f. euphon.) for כְּהַנְלֹתְךָ (which Cod. Kenn. 4. gives as a gloss), *when thou shalt finish* or *make an end*, i.e. leave off. Another trace of this root is supposed to be found in the form מִנְלָם Job 15:29; which, however, is not less uncertain (see מִנְלָה); especially as in the Phœnicio-Shemitic languages there exists no root beginning with the letters נל (which, in Arabic, are incompatible. My own opinion is, that we ought to read with Lud. Capellus ככלתך = כְּכַלּוֹתְךָ *when thou shalt make an end* [let it be remembered that this is only a conjecture]; compare the synonyms הָתֵם and כַּלֵּה standing in near connection, Dan. 9:24.

נְמִבְזָה 1 Sa. 15:9, *refuse, vile* (used of cattle); LXX. ἠτιμωμένον, Vulg. *vile*, i.q. נִבְזָה. There is

no similar instance of a word so irregularly and monstrously formed, and it seems to have arisen from a blending of two, מִבְנֶה (abstr. for concr.) and תַּבְנִית which appears like a gloss. See Lehrg. 462, 63.

נְמוּאֵל (perhaps for יְמוּאֵל "day of God"), [*Nemuel*], pr. n. m.—(1) see יְמוּאֵל.—(2) Num. 26:9. Patron. ־ִי ibid. verse 12.

נָמַךְ a spurious root, whence usually the forms הֻמְּכוּ, יִמַּךְ, are derived, which really belong to the root מָכַךְ.

נָמַל a root of doubtful authority as a verb; of which, all the forms that occur, may be referred (I might almost say ought to be referred) to the roots מָלַל and מוּל. From the root מָלַל No. II, to cut off, to be cut off, is the fut. יִמַּל, יִמָּלוּ, see this root, p. CCCCLXXIX, A; and to the Niph. of the same, perhaps we should refer נְמַלְתֶּם (for נְמַלֹּתֶם) "ye shall be cut off," i. e. circumcised, Genesis 17:11 (which is commonly taken for Pret. Kal. of the root נָמַל to be circumcised). To the root מוּל undoubtedly belongs pret. Niph. נִמּוֹל i. q. נָמוֹל to be circumcised, Genesis 17:26, 27; part. נִמֹּלִים 34:22. Compare מְשׁוֹשׂ and מָשׂוֹשׂ, מַשְּׂאוֹת for מַשְׂאוֹת and the observations on that word. From this root, however, there is the noun—

נְמָלָה f. Prov. 6:6; plur. נְמָלִים 30:25, *the ant*, Arab. نملة, perhaps so called from its cutting off, i. e. consuming (נָמַל i. q. מָלַל).

נָמֵר an unused root—(I) i. q. Arabic نمر to be spotted, covered over with specks ["Syriac ܢܡܰܪ to variegate"]; compare نمر VIII, to have a speckled skin. Hence נָמֵר leopard.

(II) i. q. Arab. نمر IV, to find limpid and sweet water (see נִמְרָה).

נָמֵר m. *leopard*, so called from its spots ["prob. also including the *tiger*"], Jer. 5:6; Hab. 1:8. Syr. ܢܶܡܪܳܐ, Arab. نَمِر, نِمْر. Æth. ነምር: Amhar. ነብር: (see the root) id.

נְמַר Chald. id. Dan. 7:6.

נִמְרֹד ("rebel"), pr. n. *Nimrod*, the son of Cush, and founder of the kingdom of Babylon, Gen. 10:8, 9. אֶרֶץ נִמְרֹד i. e. Babylonia, Mic. 5:5.

נִמְרָה & **נִמְרִים** [*Nimrah, Nimrim*], pr. n., see בֵּית נִמְרָה p. CXVIII, A

נִמְשִׁי ("drawn out" = נִמְשָׁה), [*Nimshi*], pr. n. of the grandfather of Jehu, 2 Ki. 9:2; compare 1 Ki 19:16.

נֵס with suff. נִסִּי (from the root נָסַס No. II) *something lifted up, a token to be seen far off*, specially—

(1) *a banner*, such as was set up on high mountains, especially in case of an invasion, when it shewed the people where to assemble, Isaiah 5:26; 11:12; 18:3; 62:10; Jerem. 4:6, 21; Psa. 60:6. Compare מַשְׂאֵת No. 2.

(2) *a standard*, or *flag*, as of a ship, Eze. 27:7; Isa. 33:23.

(3) *a column* or lofty *pole*, Nu. 21:8, 9.

(4) metaphorically, *a sign, by which any one is warned*, Nu. 26:10. (Syr. ܢܶܣܳܐ a sign, a banner).

נְסִבָּה prop. part. Niph. f. (from the root סָבַב) *the bringing about, guidance* of God, 2 Chr. 10:15.

נָסַג i. q. סוּג TO DRAW BACK, TO DEPART, only in Kal in the inf. absol. נָסוֹג Isa. 59:13; and fut. יִסַּג Mic. 2:6.

HIPHIL הִסִּיג—(1) *to remove, to take away*. Mic. 6:14, "thou shalt take away but shalt not save."

(2) *to displace* (a landmark) Deu. 19:14; 27:17, Hos. 5:10; once יַשִּׂיגוּ Job 24:2.

HOPHAL הֻסַּג *to be removed, to depart*, Isa. 59:14. [In Thes. this is merely spoken of as "an uncertain root, see סוּג."]

נָסָה not used in Kal pr. i. q. Arab. نسا to smell, to try by the smell, to try. The primary idea differs from that of בָּחַן, which is to try by the touch, as if to prove by a touch-stone.

PIEL נִסָּה—(1) TO TRY, TO PROVE any one. 1 Kings 10:1, "the queen of Sheba came, לְנַסֹּתוֹ בְּחִידוֹת to prove him with hard questions;" to examine the wisdom of Solomon, 2 Chr. 9:1; Dan. 1:12, 14. Specially—(*a*) *God* is said *to try* or *prove* men by adversity, in order to prove their faith, Gen. 22:1; Ex. 16:4; Deu. 8:2, 16; 13:4; Jud. 2:22; compare πειράζειν in New Test.—(*b*) *men* on the other hand are said *to prove* or *tempt God*, when they doubt as to his power and aid, Ex. 17:2, 7; Deut. 6:16; Ps. 78:18, 41, 56; Isa. 7:12, "I will not ask, neither will I tempt Jehovah."

(2) *to try, to attempt, make a trial, to venture*—(*a*) absol. 1 Sa. 17:39, כִּי־לֹא נִסִּיתִי "for I have made no trial." Jud. 6:39.—(*b*) followed by an inf. Deu. 4:34; 28:56.—(*c*) followed by an acc. of the

thing, Job. 4:2, הֲנִסָּה דָבָר אֵלֶיךָ תִּלְאֶה "can one attempt a word with thee? wilt thou take it ill?"
Derivative מַסָּה.

נָסַח fut. יִסַּח TO PLUCK OUT,—(*a*) any one from his house, Ps. 52:7; from the land, i. e. to drive into exile, Prov. 2:22.—(*b*) used of a house, i. e. to destroy, Prov. 15:25; men and houses, like plants, are said both to be planted and plucked up; compare נָסַע and נָתַשׁ.

NIPHAL *to be plucked up*, i. e. expelled (from a land), Deu. 28:63.
Derivative מַסָּח.

נְסַח Chald. i. q. Hebr. ITHPEAL pass. Ezr. 6:11.

נָסִיךְ m. (from the root נָסַךְ)—(1) *a libation, a drink offering*, Deu. 32:38.
(2) *a molten image*, i. q. מַסֵּכָה Dan. 11:8.
(3) *one anointed*, i. e. *a prince* consecrated by anointing, i. q. מָשִׁיחַ, but more poetic in its use, Jos. 13:21; Ps. 83:12; Eze. 32:30; Mic. 5:4.

I. נָסַךְ i. q. סוּךְ (compare No. 3) TO POUR, TO POUR OUT, Isa. 29:10, specially—
(1) in honour of a god, *to make a libation*, σπένδειν, Ex. 30:9; Hos. 9:4. Whence Isa. 30:1, נָסַךְ מַסֵּכָה σπένδεσθαι σπονδήν, to make a covenant, because the ancients in making covenants were accustomed to offer libations, (compare Lat. *spondere*, from σπονδή).
(2) *to cast* out of metal, Isa. 40:19; 44:10.
(3) *to anoint* a king, Psalm 2:6. Compare נָסִיךְ No. 3.
NIPHAL pass. of No. 3, *to be anointed*, Prov. 8:23.
PIEL i. q. Kal No. 1, *to make a libation*, 1 Chr. 11:18; Syr. Pa. id. In the parallel place, 2 Sam. 23:16; there is Hiph. which is more used in the older Hebrew.
HIPHIL id. *to pour out* (libations), *to make a libation*, Gen. 35:14; Num. 28:7; Jer. 7:18; Psalm 16:4.
HOPHAL pass. Ex. 25:29; 37:16.
Derived nouns, מַסֵּכָה No. I. נָסִיךְ, נֶסֶךְ.

II. נָסַךְ i. q. cogn. סָכַךְ.—(1) TO INTERTWINE, TO WEAVE, TO HEDGE, i. q. Arab. نسج, hence מַסֶּכֶת the warp. From the idea of hedging, fencing, comes—
(2) *to cover, to protect*, Isa. 25:7. Comp. מַסֵּכָה No. II.

נְסַךְ Chald. *to pour out, to make a libation*, especially in PAEL, Dan 2:46; where by zeugma it is applied also to the מִנְחָה, compare Arab. نسك to sacrifice to God.

נֶסֶךְ and נֵסֶךְ m. with suff. נִסְכִּי, pl. נְסָכִים, נִסְכֵי.
(1) *a libation, a drink-offering*, Gen. 35:14; Jer. 7:18; מִנְחָה וָנֶסֶךְ the offering (without blood), and the drink-offering, Joel 1:9.
(2) *a molten image*, i. q. מַסֵּכָה, Isaiah 41:29; 48:5.

נְסַךְ emphat. st. נִסְכָּא Chald. *a libation, a drink-offering*, Ezr. 7:17 [plur. with suff. נִסְכֵּיהוֹן].

נִסְמָן see סָמַן.

I. נָסַס i. q. מָסַס TO PINE AWAY, TO BE SICK (Syr. ܢܣ Ethpa. id. ܢܣܝܣܐ sick. Compare Hebr. אָנַשׁ, נוּשׁ). Isa. 10:18, כִּמְסֹס נֹסֵס "as a sick man pines away" [But a very good sense is given in English version, in which it is taken as from the following].

II. נָסַס not used in Kal, i. q. נָשָׂא ["Arabic نص"] prop. TO LIFT UP, TO EXALT; whence נֵס.
HITHPAEL, Zech. 9:16, "they shall be (as) אַבְנֵי נֵזֶר מִתְנוֹסְסוֹת עַל־אַדְמָתוֹ the stones of a diadem lifting themselves up in his land." But הִתְנוֹסֵס Ps. 60:6, is from the root נוּס.

נָסַע—(1) prop. i. q. Arab نزع TO PULL UP, TO PLUCK OUT (compare נָסַח); e. g. door posts, Jud. 16:3, 14; especially the stakes of a tent when a camp moves, Isa. 33:20. Hence—
(2) *to remove a camp, to break up* from an encampment (as a nomadic band), Gen. 35:16; 37:17; Num. 10:18; 33:3, seqq; an army of soldiers, Exod. 14:10; 2 Ki. 19:8; and also—
(3) *to remove, to depart* (aufbrechen); e. g. used of the angel of God, Exod. 14:19; also used of the ark of the covenant, Num. 10:33; of a wind springing up, Num. 11:31; *to migrate, to journey*, often used of nomadic tribes, Gen. 12:9; 33:17.
(4) *to bend a bow*; Arab. نزع; see מַסָּע.
NIPHAL, *to be plucked out*, used of the cords of a tent, Job 4:21 (see under the word יֶתֶר); of a tent itself, Isa. 38:12.
HIPHIL הִסִּיעַ—(1) causat. of Kal No. 2; *to cause a camp to remove*, Exod. 15:22; Ps. 78:26.
(2) causat. of Kal No. 3, *to cause to go, to lead*, Ps. 78:52; also *to take away*, 2 Ki. 4:4.
(3) *to pluck up* as a tree, Job 19:10; a vine,

Ps. 80:9; *to cut out* (to quarry) stones, Eccles. 10:9; 1 Ki. 5:31.
Derivatives, מַסָּע, מִסָּע.

נָסַק fut. יִסַּק, once found Ps. 139:8, TO ASCEND. This root, if it can be so called, is of frequent use in Syriac and Chald., but only in the fut. imp. and inf. Kal (ܢܣܩ, ܢܣܩ, ܡܣܩ), and in Conj. Aph. (ܐܣܩ); in the other forms, pret. and part. Pe., and Conj. Ethp. they use the verb ܣܠܩ, so that the first radical Nun never appears. And, indeed, such a root seems never to have existed; and it may have been rightly remarked by Castell (who has been undeservedly blamed for it by J. D. Michaëlis, Lex. Syr. p. 600), that יִסַּק, ܢܣܩ, and אַסֵּק, ܐܣܩ are contracted from יִסְלַק, אַסְלֵק. Other instances of words so contracted that the former of two consonants is doubled, are מַתָּנָה, מַתַּתְיָה; تدر commonly تد see Caussin, p. 12, etc. Properly, therefore, this root נסק should be excluded from Lexicons.

נְסַק Chald. id. (see Hebr.) APHEL הַסֵּיק, inf. הַנְסָקָה *to cause to ascend, to take up*, Dan. 3:22; 6:24.
HOPHAL (in the Hebrew manner) הֻסַּק Dan. 6:24.

נִסְרֹךְ [*Nisroch*], pr.n. of an idol of the Ninevites, 2 Ki. 19:37; Isaiah 37:38; perhaps *eagle, great eagle;* from the Phœnicio-Shemitic נֶשֶׁר, نسر, and the syllable اك, which, in Persian, is intensive; like تابناك most splendid; فرناك (Φαρνάκης) most magnificent. As to Phœnicio-Shemitic roots inflected in the Persian manner, see Bohlenii Symb. § 4. As to the worship of the eagle, see Jauh. ap. Gol. v. نسر.

נָסַת a spurious root; for the forms מַסִּית, יַסִּית, which might seem as if they belonged here, see under סוּת.

נֵעָה ("shaking," perhaps, of the earth), [*Neah*], pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

נֹעָה ("motion"), [*Noah*], pr. n. f., Num. 26:33.

נְעוּרִים m. plur. (from the noun נַעַר.)—(1) *childhood*, Gen. 46:34.
(2) *youth, adolescence*, Ps. 71:5, 17; אֵשֶׁת נְעוּרֶיךָ "the wife of thy youth," whom thou marriedst when young, Pro. 5:18; בְּנֵי הַנְּעוּרִים children of youth, begotten in youth, Ps. 127:4. Metaph. of the youth of the people of Israel, Jer. 2:2; 3:4; Eze. 16:22, 60; compare זְקֻנִים.

נְעוּרוֹת pl. f id. Jer. 32:30.

נְעִיאֵל (perhaps, i. q. יְעוּאֵל, יְעִיאֵל), [*Neiel*], pr. n of a town in the tribe of Naphtali, Josh. 19:27.

נָעִים m. adj. (from the root נָעֵם).—(1) *pleasant agreeable*, Ps. 133:1; used of a song, Ps. 147:1; the harp, Psal. 81:3; of one beloved, Cant. 1:16. Plur. נְעִימִים *pleasant things*, i. e. *pleasures*, Job 36:11, and נְעִימוֹת Psalm 16:11.
(2) *pleasant* (as to place); plur. נְעִימִים *pleasant places*, Ps. 16:6.
(3) *benign, generous* to any one, Ps. 135:3; comp. נֹעַם Ps. 90:17.

נָעַל—(1) TO BOLT a door, TO FASTEN WITH A BOLT; with an acc. 2 Sa. 13:17, 18; Jud. 3:23, 24.
(2) *to shoe, to put on sandals*, Arab. نعل (which is done by binding round the foot with straps, and as it were bolting it). Followed by two acc. Eze. 16:10 וָאֶנְעָלֵךְ תָּחַשׁ "I shod thee with seal skin."
HIPHIL, id., 2 Ch. 28:15.
Derivatives, מַנְעָל, מִנְעוּל, and—

נַעַל f. (Deut. 29:4), *a shoe, a sandal*, Arabic نعل Gen. 14:23; Josh. 5:15, etc. In transferring a domain it was customary symbolically *to deliver a shoe* (as in the middle ages a glove); hence the casting down a shoe upon any country was a symbol of taking possession. Psa. 60:10, "upon Edom will I cast down my shoe," i. e. I will take possession of it, I will claim it as my own (see Rosenm. Altes und Neues Morgenland, No. 483), Ps. 108:10. Elsewhere *a shoe thong, shoe latchet, and a pair of shoes* (Am. 2:6; 8:6), is used for any thing of very little value.
Dual נַעֲלַיִם Am. loc. cit., and pl. נְעָלִים, once נְעָלוֹת Josh. 9:5.

נָעֵם fut. יִנְעַם TO BE PLEASANT, LOVELY, used of one beloved, Cant. 7:7; a friend, 2 Sam. 1:26; TO BE PLEASANT, used of a country, Gen. 49:15; impers. Pro. 24:25, לַמּוֹכִיחִים יִנְעָם "to those who punish (i. e. judges), there shall be delight," i. e. it shall be well with them; comp. יִיטַב לִי, טוֹב לִי it is well with me. (Arab. نعم and نعم i. q. Hebr., نعم to delight in any thing.)
Derivatives, the seven following nouns, and נָעִים, מַנְעַמִּים.

נַעַם ("pleasantness"), [*Naam*], pr.n. m. 1 Ch. 4:15.

נֹעַם m.—(1) *pleasantness*, Pro. 3:17; אִמְרֵי נֹעַם pleasant, i. e. suitable, becoming words, Pro. 15:26; 16:24.

(2) *beauty, brightness;* נֹעַם יְהוָה glory of Jehovah, Ps. 27:4; comp. טוּב יְהוָה verse 13; Ex. 33:19.

(3) *grace, favour*, Ps. 90:17; Zech. 11:7 (compare χάρις, *gratia;* Germ. Huld, from the word hold).

נַעֲמָה ("pleasant"), [*Naamah*], pr. n.—(1) of two women,—(*a*) the daughter of Lamech, Gen. 4:22.—(*b*) the mother of Rehoboam, 1 Kings 14:21, 31; 2 Chron. 12:13.

(2) of a town in the tribe of Judah, Josh. 15:41; compare נַעֲמָתִי.

נַעֲמִי [*Naamites*], patron. of the pr. n. נַעֲמָן No. 2, *b*, for נַעֲמָנִי (which is found in the Samaritan copy), Num. 26:40.

נָעֳמִי ("my pleasantness"), [*Naomi*], pr. n. of the mother-in-law of Ruth, Ru. 1:2, sqq.

נַעֲמָן—(1) *pleasantness;* Isaiah 17:10, נִטְעֵי נַעֲמָנִים "pleasant plants."

(2) [*Naaman*], pr. n.—(*a*) of a son of Benjamin, Gen. 46:21,—(*b*) Num. 26:40.—(*c*) of a Syrian general, 2 Ki. 5:1.

נַעֲמָתִי [*Naamathite*], Gent. n. from נַעֲמָה a town otherwise unknown, different from that mentioned above (נַעֲמָה No. 2), Job 2:11; 11:1.

נָעַץ an unused root, Chald. נְעַץ to pierce, to prick, to stick into; whence نَغْض (נַעַץ) a kind of thorn, perhaps the *lotus spinosa* (see Celsii Hierob. ii. p. 191, and my remarks on Isa. 7:19). Hence denom.—

נַעֲצוּץ m. *a thorn hedge, a place of thorns*, Isa. 7:19; 55:13.

I. **נָעַר** TO ROAR (as a young lion), Jerem. 51:38. Syr. ܢܥܰܪ id. This word seems to be onomatop. like the kindred word נָחַר, uttering a hoarse roaring sound from the throat.

II. **נָעַר** TO SHAKE, specially—(1) *to shake out*, Neh. 5:13; Isa. 33:15.

(2) *to shake off.* Isaiah 33:9, נֹעֵר בָּשָׁן וְכַרְמֶל "Bashan and Carmel shake off (the leaves)," i. e. cast them down.

NIPHAL—(1) pass. *to be shaken out*, i. e. cast out from a land, Job 38:13; Psa. 109:23. (Compare Arabic نَفَضَ to shake, to shake out, VIII. to be expelled, نَفْض expulsion).

(2) *to shake oneself out* (from bonds), to cast them off, Jud. 16:20.

PIEL, *to shake out*, Neh. 5:13. Pregn., Exodus 14:27, וַיְנַעֵר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם "and the Lord shook out the Egyptians into the midst of the sea," i. e. he shook them from the land and cast them into the sea. Ps. 136:15.

HITHPAEL, *to shake oneself out* of any thing, followed by מִן Isa. 52:2.

Hence נֹעַר No. II, נְעֹרֶת.

I. **נַעַר**—(1) m. A BOY. (A primitive word, Sanscr. *nara* man, fem. *narî*, *nârî*, woman, Zend. *naere*, Pers. نر، نار, Greek ἀνήρ). It is used both of a new-born child, Exod. 2:6; Jud. 13:5, 7; 1 Sam. 4:21; as well as of a young man of about twenty, Gen. 34:19; 41:12 (compare 37:2; 44:22); 1 Ki. 3:7; Jer. 1:6, 7. It is sometimes used emphat. to express tenderness of age (as in Lat. *admodum puer*), in various ways. 1 Sam. 1:24, וְהַנַּעַר נָעַר. Vulg. *et puer erat adhuc infantulus.* 1 Sam. 30:17, אַרְבַּע מֵאוֹת אִישׁ־נַעַר "four hundred men, young men." In other places *boy* is rather the name of function, and denotes *servant* (like Gr. παῖς; Germ. Bursche, Junge, Knappe). Gen. 37:2, הוּא נַעַר "he (was) servant with the sons of Bilhah," etc. (er war Hirtenknabe, Hirtenknecht), 2 Kings 5:20; 8:4; Exod. 33:11; 2 Ki. 4:12; used also of common soldiers (Germ. die Burschen; compare אִישׁ No. 1, let. h), 1 Kings 20:15, 17, 19; 2 Kings 19:5. Used of the Israelites, when young as a people, Hos. 11:1; compare נְעוּרִים.

(2) By a singular idiom of some books, or rather by an archaism, like the Gr. ἡ παῖς, comm. it is used for נַעֲרָה *a girl*, and is construed with a fem. verb, Gen. 24:14, 16, 28, 55; 34:3, 12; Deu. 22:15, seq. (The epicene gender has been incorrectly ascribed to this word by Simonis and Winer.) In all these cases the reading of the margin [קרי] is נַעֲרָה (compare הוא page CCXVIII, A). In the Pentateuch this occurs twenty-two times; and also to this I refer pl. נְעָרִים used of *girls*, Ruth 2:21, comp. 8, 22, 23 (LXX. κοράσια), also used of boys and girls, Job 1:19. In like manner the Arabs, in the more elegant language, use masculine nouns also in speaking of the other sex, and leave out the feminine termination which is used in common language, as عَرُوس a bridegroom and bride, which latter is in common language عَرُوسَة, عَجُوز old woman, comm. عَجُوزَة; comp. بَعْل for the comm. بَعْلَة mistress, زَوْج for زَوْجَة a wife, like the Germ. Gemahl for Gemahlin.

Derivatives, נְעוּרִים, נֹעַר, נַעֲרָה, נַעֲרָן.

II. **נַעַר** (from the root נָעַר), m. *a casting out*,

driving out, concr. *what is driven out* (used of cattle). Zec. 11:16.

נֹעַר m. (from the radical נָעַר), *boyhood, youth*, i. q. נְעוּרִים. Job 33:25; 36:14; Psa. 88:16; Prov. 29:21.—In Job 36:14, and Psa. loc. cit. some have given it the signification of *driving out* (from the root נָעַר), but this is needless.

נַעֲרָה f.—(1) *a girl*, Jud. 19:4, seqq.; Est. 2:9, 13; also used of one νεόγαμος, Ruth 2:6 (compare בְּתוּלָה).

(2) *handmaid, a servant*, Prov. 9:3; 31:15; Ruth 2:8, 22; 3:2.

(3) [*Naarah, Naarath*], pr. n.—(*a*) of a town on the confines of the tribe of Ephraim (Josh. 16:7), called, 1 Ch. 7:28, נַעֲרָן.—(*b*) f. 1 Ch. 4:5.

נַעֲרַי see פַּעֲרַי.

נְעַרְיָה ("boy," i.e. "servant of Jehovah," for נַעַרְיָה), [*Neariah*], pr. n.—(1) 1 Chron. 3:22, 23.—(2) 1 Chron. 4:42.

נַעֲרָן ("juvenile," "puerile"), [*Naaran*], pr. n., see נַעֲרָה No. 3, *a*.

נְעֹרֶת fem. *tow*, which is *shaken out* from flax (from the root נָעַר), Jud. 16:9; Isa. 1:31.

נָעַשׁ an unused root. Arab. نعش to bear up, hence עַשׁ No. II. for נֶעֶשׁ.

נֹף *Memphis*, pr. n. see מֹף.

נָפַג an unused root. Arab نفج to go forth, kindred to the verbs נָפַק to go out, and נָבַג to sprout; whence—

נֶפֶג ("sprout") [*Nepheg*] pr. n. m.—(1) Ex. 6:21.—(2) 2 Sam. 5:15; 1 Chr. 3:7; 14:6.

נָפָה f. (from the root נוּף)—(1) *a lofty place* (compare נוֹף), hence נָפַת דּוֹר, נָפוֹת דּוֹר Jos. 11:2; 12:23; 1 Ki. 4:11; and ellipt. דֹּאר Jos. 17:11; pr. n. of a maritime town near mount Carmel.

(2) *a sieve*, Isa. 30:28; compare הֵנִיף.

נְפוּסִים ("expansions," from the root נָפַס Syr. and Chald. to stretch out) [*Nephusim*] pr. n. m. Ezr. 2:50; קרי, for which there is in כתיב נְפִיסִים, and Neh. 7:52; נְפִישְׁסִים (a reading which is undoubtedly false, blended from נפישים and נפיסים).

נָפַח i. q. פּוּחַ to blow, to breathe (an onomatop. root. Compare Germ. fachen, anfachen. Arabic نفح and نفخ to blow; نخ and نخ express a harsher snorting sound). Specially—

(1) *to blow upon* any one, followed by בְּ, Eze. 37:9.

(2) נָפַח בָּאֵשׁ *to blow* the fire, Eze. 22:21; without בְּ, Eze. 22:20, and Isa. 54:16; דּוּד נָפוּחַ a pot blown upon, i. e. boiling upon a blown fire, Job 41:12; Jer. 1:13.

(3) *to disperse*, or *cast away by blowing*, followed by בְּ Hag. 1:9.

(4) *to breathe out* (the soul, the life), Jer. 15:9

Pual *to be blown*, used of a fire, Job 20:26.

Hiphil—(1) with the addition of נֶפֶשׁ *to cause to breathe out the soul*, Job 31:39; a hyperbolical expression for to extort sighs, to torment miserably.

(2) *to blow away*, metaph. i. q. *to value lightly, to despise*, Mal. 1:13.

Derived nouns, מַפָּח, מַפּוּחַ, תַּפּוּחַ, and—

נֹפַח ("blast," perhaps a place through which the wind blows), [*Nophah*], pr. n. of a town of the Moabites, Nu. 21:30; supposed to be the same as נֹבַח, which see.

נְפִיל only in pl. נְפִילִים m. *giants*, Gen. 6:4; Nu. 13:33. So all the ancient versions (Chald. נְפִלָא the giant in the sky, i. e. the constellation Orion, plur. the greater constellations). The etymology of this word is uncertain. Some have compared نبيل, نبيلة, which Gigg. and Cast. render, great, large in body; but this is incorrect; for it means, excellent, noble, skilful. I prefer with the Hebrew interpreters and Aqu. (ἐπιπίπτοντες) falling on, attacking, so that נְפִיל is of intransitive signification. Those who used to interpret the passage in Genesis of the fall of the angels, were accustomed to render נפילים *fallers, rebels, apostates.*

נְפִיסִים see נְפוּסִים.

נָפִישׁ (according to the Syriac usage, "refreshment"), [*Naphish*], pr. n. of a son of Ishmael. Gen. 25:15; and of his posterity, 1 Ch. 5:19.

נְפִישְׁסִים see נְפוּסִים.

נָפַךְ an unused root, of uncertain signification; whence—

נֹפֶךְ m. a kind of gem, but what, it is uncertain (comp. the kindred פּוּךְ) Ex. 28:18; 39:11; Ezek. 27:16; 28:13. The LXX. render it three times by ἄνθραξ, i. e. carbuncle. I define nothing as to what it is.

נָפַל fut. יִפֹּל, inf. נְפֹל with suff. נָפְלוֹ 2 Sa. 1:10, and נָפְלוֹ 1 Sa. 29:3.

(1) TO FALL. (Syr. Ch. ܢܦܰܠ, נְפַל id. The primary syllable *fal* which is found in this sense in the Germ. fallen, Engl. *to fall*; Gr. and Lat. *fallo*, σφάλλω, pr. is to cause to fall, to supplant; transp. it is *labi*). It is used of a man falling on the ground, Ps. 37:24; or falling from a horse or a seat, Gen. 49:17; 1 Sa. 4:18; into a ditch (בְּשַׁחַת) Ps. 7:16; falling into a snare, Am. 3:5, etc.; falling in battle, 2 Sam. 1:4; Isa. 10:4; Psalm 82:7 (fully נָפַל בֶּחָרֶב to fall by the sword, Ps. 78:64; Eze. 11:10, and so frequently); used of one fallen sick (נָפַל לְמִשְׁכָּב compare the Fr. *tomber malade* [so the English expression]), Exodus 21:18; also used of buildings falling into decay, Jud. 7:13; Eze. 13:12; Am. 9:11. Part. נֹפֵל falling; in a past sense, fallen, lying down, Jud. 3:25; 1 Sam. 5:3; 31:8; Deut. 21:1; in a future sense, about to fall, becoming a ruin, Isa. 30:13. Used of a prophet who sees visions, divinely brought before him in his sleep; thus are the words to be understood, Num. 24:4, "who saw the visions of God נֹפֵל וּגְלוּי עֵינָיִם lying (in sleep) and with open eyes" (sc. of the mind); an incorrect interpretation was lately given of this passage by a learned man (Lit. Zeit. Jen. 1830, iv. p. 381), who interpreted נֹפֵל in this passage of the falling sickness. Specially *to fall* is used of—(*a*) a fetus which is born, Isa. 26:18; comp. Il. xix. 110, ὅς κεν ἐπ' ἤματι τῷδε πέσῃ μετὰ ποσσὶ γυναικός; where the Schol. πέσῃ, γεννήθῃ; also, καταπίπτω, Sap. vii. 3; *cadere de matre*, Stat. Theb. i. 60; Arab. سقط (not وقع). In Chaldee, נְפַל specially is used of an abortion; whence Heb. נֵפֶל, which see.—(*b*) used of members of the body which *fall away*, become emaciated (einfallen), Nu. 5:21, 27.—(*c*) of the face cast down through sorrow, Gen. 4:5, 6. Comp. Hiphil No. 1, *e*.—(*d*) of men who are fallen into calamities, 2 Sam. 1:10; Prov. 24:16.—(*e*) of kingdoms or states, which are overthrown, Isa. 21:9; Jer. 51:8; Amos 5:2.—(*f*) of lots which are cast, Eze. 24:6; Jon. 1:7; and even of any thing obtained by lot, followed by לְ Nu. 34:2; Jud. 18:1.—Also, in various ways it is figuratively applied (to express ideas for which in Latin compound verbs would be used) —(*g*) *to fall down* (from heaven), used of divinely revealed oracles, Isa. 9:7; comp. Chald. Dan. 4:28, and Arab. نزل to fall down (from heaven), to be revealed. Hence the *Spirit of God*, or *the hand of God*, is said *to descend upon* any one, Eze. 8:1; 11:5. —(*h*) *to fall upon* any one as deep sleep (to oppress), followed by עַל Gen. 15:12; terror, Ex. 15:16; Josh. 2:9; Est. 8:17; 9:2; Ps. 55:5, 105:38; Dan. 10:7; Job 13:11; calamity, Isa. 47:11.—(*i*) *to fall* from one's purpose or counsel, followed by מִן Ps. 5:11, יִפְּלוּ מִמֹּעֲצוֹתֵיהֶם "let them fall from their counsels;" compare Ovid. Met. ii. 328.—(*k*) *to fall to the ground*, to fail, Nu. 6:12; especially used of vain promises, Josh. 21:45; 23:14. More fully נָפַל אַרְצָה, Gr. πίπτειν εἰς γῆν, ἔραζε, 2 Ki. 10:10 (comp. χαμαιπετὲς ἔπος, Pind. Pyth. vi. 37; Nem. iv. 65; Ol. ix. 19; Platonis Eutyphr. 17).—(*l*) *to fall out, to happen*. Ru. 3:18, אֵיךְ יִפֹּל דָּבָר "how the thing will fall out" (Cic. Brut. 40), i.e. will happen; comp. Chald. Ezr. 7:20.—(*m*) followed by מִן comparative, to fall in comparison with any one, i.e. to be inferior to him, *to yield* to him, Job 12:3; 13:2; also, followed by לִפְנֵי Est. 6:13.

(2) It is also used of those who purposely *cast themselves, throw themselves*, or *rush* upon any place (compare Syr. ܢܦܰܠ, which is put in the New Test. for πίπτειν and βάλλεσθαι), specially—(*a*) *to fall prostrate, to prostrate oneself*, 2 Sam. 1:2; וַיִּפֹּל אַרְצָה, "and he fell (prostrated himself) on the ground," Job 1:20; often with the addition of עַל פָּנָיו עַל אַפָּיו Gen. 17:3, 17; Num. 16:4; Jos. 7:6; לְאַפָּיו אַרְצָה 2 Sam. 14:4; לִפְנֵי פ׳ 1 Sam. 20:41; also לִפְנֵי רַגְלֵי פ׳ Gen. 44:14; נָפַל עַל Esth. 8:3.—(*b*) צַוְּארֵי פ׳ to fall on some one's neck, to rush into his embrace, Genesis 33:4; 45:14; 46:29; compare 50:1.—(*c*) נָפַל עַל חַרְבּוֹ to fall, (throw oneself) on one's own sword, 1 Sam. 31:4, 5; 1 Chr. 10:4.—(*d*) *to fall upon* as an enemy, *to attack*, Job 1:15; followed by בְּ Jos. 11:7.—(*e*) *to alight* from a beast or chariot; followed by מֵעַל Gen. 24:64; 2 Ki. 5:21.—(*f*) *to let oneself down, to encamp* as an army, Jud. 7:12; of a people, Gen. 25:18; (compare 16:12). LXX. κατῴκησε.—(*g*) נָפְלָה תְחִנָּתִי לִפְנֵי my prayer (petition) falls before any one, a phrase which has a twofold meaning.—(α) to ask as a suppliant, Jer. 36:7.—(β) to be heard and attended to, answered; Jer. 37:20; 42:2, (pr. to be allowed to lay one's petition down; to accept it; which, when it is done, intimates a disposition to answer it).—(*h*) *to fall away, to desert*, (abfallen), Gr. πίπτειν, διαπίπτειν, 1 Sa. 29:3; followed by עַל 1 Chr. 12:19, 20; 2 Chr. 15:9; Jer. 21:9; 37:14; 39:9; Isa. 54:15; אֶל Jer. 37:13; 38:19; 52:15; *to* any one.

HIPHIL—(1) causat. of Kal No. 1 *to cause to fall*, i.e.—(*a*) *to cast, to throw* (werfen) e. g. wood on the fire, Jer. 22:7; *to throw down, to prostrate* any one (niederwerfen), Deu. 25:2; *to throw down*, a wall, 2 Sa. 20:15.—(*b*) *to cause* any one *to fall*

by the sword, Jer. 19:7; Dan. 11:12; *to fell* trees, 2 Ki. 3:19, 25; 6:5.—(*c*) *to bear, to bring forth*, Germ. werfen (see Kal No. 1, a), Isa. 26:19; "the earth shall bring forth the dead," i.e. cast them forth from herself.—(*d*) *to cause to fall away* (as a limb—the thigh), to emaciate, Num. 5:22; see Kal No. 1, b.—(*e*) *to cause to fall*, used of the countenance, for sorrow or anger, Jer. 3:12; followed by בְּ of pers. (to be angry with any one); also הִפִּיל פְּנֵי פ׳ to let any one's countenance fall, i. e. to make sad, Job 29:24; see Kal No. 1, c.—(*f*) *to cast* a lot, Psalm 22:19; Pro. 1:14; also without גּוֹרָל 1 Sam. 14:42; hence to distribute by lot, to appropriate to any one followed by an acc. of the thing, and לְ of pers. Jos. 13:6; 23:4; Eze. 45:1; 47:22; without the dat. Ps. 78:55; see Kal No. 1, f.—(*g*) *to lay down one's request* (petition) before any one, i. e. to ask as a suppliant, Jerem. 38:26; 42:9; Dan. 9:18, 20; see Kal 2, g.

(2) *to let fall*, e. g. a stone, Nu. 35:23; hence—(*a*) הִפִּיל אַרְצָה to let fall to the ground (used of a promise), not to fulfil, 1 Sa. 3:19; without אַרְצָה Esth. 6:10; see Kal 1, *k*.—(*b*) *to drop, to desist* from anything (Germ. eine Sache fallen lassen); followed by מִן Jud. 2:19.

Hithpael—(1) *to prostrate oneself*, Deuteron. 9:18, 25; Ezr. 10:1.

(2) followed by עַל *to rush upon, to attack* any one, Gen. 43:18.

Pilel נִפְלֵל once in Ezekiel (a book abounding in uncommon forms) 28:23, i. q. נָפַל, which is found in a similar connection, Eze. 30:4; 32:20.

Derivative nouns, נֵפֶל, נְפִיל, מַפָּל, מַפֵּלָה, מַפֶּלֶת.

נְפַל Ch. fut. יִפֵּל (compare Syr. ܢܦܠ, in Targ. freq. יִפַּל), i. q. Heb.—(1) *to fall*—(*a*) *to fall down*, Dan. 7:20; 4:28, קָל מִן־שְׁמַיָּא נְפַל "a voice fell from heaven," (compare Isaiah 9:7).—(*b*) *to fall out, to happen*, Ezr. 7:20.

(2) *to be cast down*, Dan. 3:23 (Syr. ܢܦܠ, to be cast into prison); *to prostrate oneself*, Daniel 3:6, 7, 10, 11; עַל אַנְפּוֹהִי Dan. 2:46.

נֵפֶל m. *a premature birth*, which falls from the womb, *an abortion*, Job 3:16; Ps. 58:9; Ecc. 6:3. Compare the root as used of a birth, Kal No. 1, *a*. Hiph. No. 1, *c*. In the Talmud נפל is used of a premature birth, and the Arab. سقط to fall IV. to miscarry, Arab. سِقْط abortion.

נִפְלַל see נָפַל Pilel.

נָפַס an unused root; see נְפוּסִים.

נָפַץ i. q. פּוּץ—(1) to break, to dash in pieces, e. g. an earthen vessel, Jud. 7:19; Jerem. 22:28. Hence—

(2) *to scatter* a flock, or a people, Isa. 11:12.

(3) reflex. *to disperse selves, to be dispersed* (of a people), 1 Sam. 13:11; Isai. 33:3; Gen. 9:19, מֵאֵלֶּה נָפְצָה כָל־הָאָרֶץ "from these was all the earth dispersed," i. e. the nations of all the earth dispersed themselves (comp. Gen. 10:5).—Besides the pret. it only occurs in the inf. absol. נָפוֹץ Jud. 7:19, and part. pass. נָפוּץ Jer. 22:28. In imp. and fut. the verb פּוּץ is used (see Heb. Gramm. § 77).

Piel—(1) i. q. Kal No. 1, *to break*, or *dash in pieces*, an earthen vessel, Ps. 2:9; children against a rock, Ps. 137:9.

(2) *to disperse, to scatter* a people, Jer. 13:14; 51:23. Inf. נַפֵּץ subst. the dispersion of the Israelites amongst the countries of the Gentiles, διασπορά, Dan. 12:7.

Pual, part. *broken in pieces, thrown down*, Isa. 27:9.

Derivatives מַפֵּץ, מַפָּץ, and—

נֶפֶץ m. *inundation, shower*, Isa. 30:30; from the root נְפַץ Aram. to pour out; kindred to this is فَاضَ Med. Ye, to overflow; compare amongst others the word זָרַם to scatter, to pour.

נְפַק Chald. to go out, Dan. 2:14; 3:26; 5:5: *to be promulgated* (as an edict). Dan. 2:13, דָּתָא נָפְקַת; compare Luke 2:1, ἐξῆλθε δόγμα. Imp. plur. פֻּקוּ Dan. 3:26.

Aphel הַנְפֵּק, הַנְפִּיק *to bring out*, Dan. 5:2, 3; Ezr. 5:14; 6:5. Hence—

נִפְקָא f. emphat. נִפְקְתָא Chald. *cost, expenditure*, that which is laid out and spent; compare יָצָא let. *k.*, Ezr. 6:4, 8; Syr. ܢܦܩܬܐ id.; Arab. نفق IV. to lay out money; نَفَقَة and نُفْقَة cost.

נָפַשׁ not used in Kal; Arab. نفس, Conj. V. to breathe strongly, to pant.

Niphal, to take breath (when wearied [or, *to rest, cease* from working]), Ex. 23:12; 31:17; 2 Sam. 16:14 (Arabic Conj. II. to refresh any one).

Hence pr. n. נָפִישׁ and—

נֶפֶשׁ with suff. נַפְשִׁי; plur. נְפָשׁוֹת (נְפָשִׁים once Eze. 13:20); comm. but more frequently, f. (Arab. نَفْس, Syr. ܢܰܦܫܐ).

(1) *breath*, Job 41:13; נֶפֶשׁ חַיָּה breath of life, Genesis 1:20, 30: also a (sweet) *odour*, which is

exhaled, Prov. **27:9**; בָּתֵּי נֶפֶשׁ smelling bottles, Isa. **3:20**.

(2) *the soul, anima*, ψυχή, by which the body lives, the token of which life is drawing breath (compare רוּחַ, Lat. *anima;* compare Gr. ἄνεμος), the seat of which was supposed to be in the blood (Lev. **17:11**; Deuter. **12:23**; Genesis **9:4, 5**; compare Ovid. Fast. V. **469**); hence *life*, vital principle. Gen. **35:18**, וַיְהִי בְּצֵאת נַפְשָׁהּ "and it came to pass as her soul was in departing," as she gave up the ghost. **1** Ki. **17:21**, תָּשָׁב־נָא נֶפֶשׁ־הַיֶּלֶד הַזֶּה עַל־קִרְבּוֹ "let now the soul of this child return into him." Exod. **21:23**, נֶפֶשׁ תַּחַת נָפֶשׁ "life for life." *The soul* is also said both to live, Gen. **12:13**; Psalm **119:175**; and to die, Jud. **16:30**; to be killed, Num. **31:19**; to ask, **1** Kings **3:11**; to be poured out (inasmuch as it departs along with the effused blood), Lam. **2:12**; Isaiah **53:12**. יָרֵא לְנַפְשׁוֹ he feared for his life, Josh. **9:24**; Eze. **32:10**. As to the phrase הִכָּה פ׳ נֶפֶשׁ see נָכָה. It is often used in phrases which relate either to the loss or to the preservation of life,—(*a*) אֶל־נַפְשׁוֹ on account of life, to save life, **2** Ki. **7:7**; compare Greek τρέχειν περὶ ψυχῆς, Od. ix. **423**. Valk. ad Herod. vii. **56**; ix. **36**; and even (of a hare) περὶ κρεῶν. But, Jer. **44:7**, it is *against* life, in detriment of life.—(*b*) בְּנֶפֶשׁ *with peril of life*, **2** Sa. **23:17**; **18:13** (קרי). **1** Ki. **2:23**, בְּנַפְשׁוֹ דִּבֶּר אֲדֹנִיָּהוּ אֶת־הַדָּבָר הַזֶּה "at the peril of his life has Adonijah said this," Lam. **5:9**; Pro. **7:23**; compare בְּרָאשֵׁינוּ **1** Ch. **12:19**. In other places *for life* (taken away), i. e. on account of the killing of some one, Jon. **1:14**; **2** Sam. **14:7**.—(*c*) לְנֶפֶשׁ פ׳ for the good of one's life, Gen. **9:5**; Deu. **4:15**; Josh. **23:11**.

Also, in many expressions which belong to the sustaining of life by food and drink, or to the contrary. Thus they say, "my soul (life) is satisfied" with meat and drink, Pro. **27:7**; Isa. **55:2**; *to fill the soul*, (the life), i. e. to satiate, Prov. **6:30**; and נֶפֶשׁ is used even for the aliment, Isa. **58:10**; and on the contrary, "my soul (life) hungers" (Pro. **10:3**; **27:7**); *thirsts* (Prov. **25:25**), *fasts* (Psal. **69:11**), *abstains* from certain kinds of food (Num. **30:3**), *is polluted* by them, Eze. **4:14**; also, *an empty soul* (life), i. e. hungry, Isaiah **29:8**; *a dry soul*, i. e. thirsty, Nu. **11:6**; *to open wide the soul* (or, life) (i. e. the jaws), Isa. **5:14**; Hab. **2:5**.—The soul as distinct from the body is meant, Job **14:22**.

(3) *the mind*, as the seat of the senses, affections, and various emotions (see לֵב **1**, letter *b*), to which is ascribed love (Isa. **42:1**; Cant. **1:7**; **3:1—4**; Gen. **34:3**), joy (Psal. **86:4**) fear (Isa. **15:4**; Psal. **6:4**), piety towards God (Psal. **86:4**; **104:1**; **143:8**), confidence (Ps. **57:2**), desire (Ps. **42:3**; **63:2**), appetite both that for food, Pro. **6:30**; **10:3**; Mic. **7:1**; Deu. **12:20, 21** (whence בַּעַל נֶפֶשׁ a greedy man, Pro. **23:2**), and also sexual, Jer. **2:24**; Ezek. **23:18**; also, for slaughter and revenge, Psal. **27:12**; **41:3**; **105:22**; Ex. **15:9**; comp. Pro. **21:10**; and, on the contrary, hatred, Isa. **1:14**; Psal. **17:9**; contempt, Eze. **36:5**; Isa. **49:7**; revenge, Jer. **5:9**; sorrow, Job **19:2**; **27:2**; **30:25**. As the seat of warlike valour, so used when a poet speaks to his own soul. Jud. **5:21**, תִּדְרְכִי נַפְשִׁי עֹז "tread down, O my soul, the strong." Jer. **4:19**, כִּי קוֹל שׁוֹפָר שָׁמַעַתְּ נַפְשִׁי "because thou hast heard the voice of the trumpet, O my soul." Used of the sensations in general, Ex. **23:9**, יְדַעְתֶּם אֶת־נֶפֶשׁ הַגֵּר "ye know the soul of a stranger," what sort of feelings strangers have. **1** Sa. **1:15**, "I have poured out my soul before Jehovah," i. e. I have opened to Jehovah the inmost feelings of my mind; Pro. **12:10**.

Words, also, by which the sensations of the soul are expressed, are often applied to the soul, נֶפֶשׁ, and thus the soul is said to weep, Psal. **119:28**; to be poured out in tears, Job **30:16**; to cry for vengeance, Job **24:12**; and, on the contrary, to invoke blessings, Gen. **27:4, 25**. Rather more rarely, things are attributed to the soul which belong—(*a*) *to the mode of feeling and acting*, as pride (רְחַב נֶפֶשׁ Pro. **28:25**), patience and impatience (הֶאֱרִיךְ נֶפֶשׁ Job **6:11**).—(*b*) to *will* and *purpose*, Gen. **23:8**, אִם־יֵשׁ אֶת־נַפְשְׁכֶם "if it be (in) your mind," i. e. if ye have so purposed in your mind; **2** Ki. **9:15**. **1** Chr. **28:9**, בְּנֶפֶשׁ חֲפֵצָה "with a willing mind."—(*c*) *to the understanding* and *the faculty of thinking*, Ps. **139:14**, "my soul (mind) knoweth right well." Prov. **19:2**. **1** Sa. **20:4**, "what thy soul (mind) thinketh." Deut. **4:9**, "keep thy soul; do not forget." Lam. **3:20**. All of these expressions are more commonly used of *the heart;* (see לֵב No. **1**, letters *c*—*e*).

(4) concr. *animal*, that in which there is a soul or mind (נֶפֶשׁ) Jos. **10:28**; כָּל־הַנֶּפֶשׁ "every living thing," verses **30, 32, 35, 37**. Sometimes more fully נֶפֶשׁ חַיָּה Gen. **1:24**; **2:7, 19**; and with the addition of the article נֶפֶשׁ הַחַיָּה Gen. **1:21**; **9:10**; pr. *animal of life*, i. e. endued with life (lebendige Seele =lebendiges Wesen), *living creature*, Gen. **2:7**; commonly collect. *living creatures*, Gen. **1:21, 24**; **9:10, 12, 15**; Lev. **11:10**; in this phrase it should be observed that חַיָּה is genit. of the substantive חַיָּה (*life*), not the fem. of the adjective חַי (*living*); so that נֶפֶשׁ חַיָּה, equally with נֶפֶשׁ, is of either sex, and may be construed with a masculine. This serves to illustrate the words, Gen. **2:19**, where interpreters have differed, וְכֹל אֲשֶׁר יִקְרָא לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ

"and whatsoever Adam called them, the living creatures, that was their name;" for לוֹ and שְׁמוֹ, refer to נֶפֶשׁ חַיָּה, which after לוֹ is pleonastic.—Specially it is *a man, a person*, particularly in certain phrases, in which in German also the word soul is used, as גֹּנֵב נֶפֶשׁ to steal a man (comp. Germ. Seelenverkäufer) Deu. 24:7; אָכַל נֶפֶשׁ Eze. 22:25; also—(*a*) in laws, Lev. 4:2; נֶפֶשׁ כִּי תֶחֱטָא "if any soul (i. e. if any one) sin," Lev. 5:1, 2, 4, 15, 17; compare the phrase נִכְרְתָה הַנֶּפֶשׁ הַהִיא מֵעַמֶּיהָ under the word כָּרַת Niph. No. 2. —(*b*) in a census of the people, as שִׁבְעִים נֶפֶשׁ seventy souls, seventy persons, Ex. 1:5; 16:16; Gen. 46:18, 27; Deu. 10:22 (Gr. similarly ψυχαί, Eurip. 1 Peter 3:20); more fully נֶפֶשׁ אָדָם Num. 31:46; compare Gen. 14:21.—(*c*) used of slaves, Gen 12:5; הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְחָרָן "the slaves which they had obtained in Haran," Eze. 27:13; compare ψυχαὶ ἀνθρώπων, Apoc. 18:13; 1 Macc. 10:33.—(*d*) נֶפֶשׁ מֵת (where מֵת is the genit., compare above the phrase נֶפֶשׁ חַיָּה) *any dead person, a corpse*, Nu. 6:6; עַל־נֶפֶשׁ מֵת לֹא יָבֹא "he shall not come near a dead body," Lev. 21:11; and even without מֵת id., in the phrases טָמֵא לָנֶפֶשׁ Num. 5:2; 9:6, 7, 10; and טְמֵא נֶפֶשׁ Lev. 22:4; Hag. 2:13; he who pollutes himself by touching a dead body; compare Num. 19:13.

(5) With suff. נַפְשִׁי, נַפְשְׁךָ etc.; it is sometimes *I myself, thou thyself* (compare Arab. نَفْس and Germ. selb, selber, Swed. *sjel* of the same stock as *Seele*, soul, see Adel. iv. p. 47). Hos. 9:4, לַחְמָם לְנַפְשָׁם "their food (is consumed) by themselves." Isaiah 46:2; also reflex. נַפְשִׁי me myself, Job 9:21. It has also been remarked by interpreters that נַפְשִׁי, נַפְשְׁךָ are often put for the personal pronoun אֲנִי, אַתָּה, but all the instances which they cite are to be explained by what has here been observed, No. 2, 3. It is often thus used in sentences in which life is said to be in danger. Ps. 3:3, "many say of me (to my soul לְנַפְשִׁי), there is no help for him in God." Ps. 11:1, "why say ye to me (my soul לְנַפְשִׁי) flee as a bird to your mountain?" Isa. 3:9, אוֹי לְנַפְשָׁם "woe to them!" (pr. to their life, or soul). Psalm 7:3; 35:3, 7; 120:6; to this head also belongs Isaiah 51:23, "who say to thee (to thy soul לְנַפְשֵׁךְ), lie down, that we may go over;" and in similar instances. In other instances, it refers to the feelings of the soul or mind, e. g. Job 16:4, לוּ יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי which must not be rendered, "Oh that ye were in my place!" but "Oh that ye felt what I feel!" wäre euch nur zu Muthe wie mir; (compare Ex. 23:9). Once, however, נַפְשִׁי and רוּחִי come so near to the nature of a pronoun, that they are even construed with the first person of verbs, Isa. 26:9; compare עַבְדְּךָ followed by the 1 pers. Gen. 44:32.

נֶפֶת f. probab. i. q. נוֹף and נָפָה *a lofty place* (from the root נוּף), only found Josh. 17:11, שְׁלֹשֶׁת הַנָּפֶת. Targ. *three regions.*

נֹפֶת f. (root נוּף see Hiph. No. 2), *a dropping down, dripping*, hence נֹפֶת צוּפִים *dropping of honeycombs*, i. e. *honey dropping* from the combs, i. q. יַעַר (which see), Ps. 19:11. Hence without the gen. צוּפִים id. Cant. 4:11; Prov. 5:3; 24:13, נֹפֶת מָתוֹק עַל־חִכֶּךָ "honey droppings (which are) sweet to thy palate," (where the predicate מָתוֹק is not inflected; compare Gen. 49:15).

נַפְתּוּלִים plur. m. *contentions, battles*, once found Gen. 30:8; verbal from the root פָּתַל Niph. to wrestle, to strive, to fight.

נֶפְתּוֹחַ ("opening"), [*Nephtoah*], see מֵי נֶפְתּוֹחַ under the word מַי p. CCCCLXVIII, B.

נַפְתֻּחִים [*Naphtuhim*], pr. n. of an Egyptian nation, Gen. 10:13; 1 Ch. 1:11. Bochart (Phaleg. iv. 29) compares Gr. Νέφθυς, the wife of Typhon, and according to Plutarch (De Iside, p. 96, ed. Squire), *the extreme limit of the earth* washed by the sea (compare the Egyptian ⲛⲉϥⲑⲱϣ terminal); this opinion has been adopted by J. D. Michaëlis, who understands this region to be situated to the east of Pelusium near the Sirbonian lake; but all this is very uncertain. See Michaëlis, Spicileg. Geogr. tom. i. p. 269. Jablonskii Opuscc. ed. te Water, tom. i. p. 161.

נַפְתָּלִי ("my strife," see Gen. 30:8), pr. name, *Naphtali*, a son of Jacob by his concubine Bilhah; the ancestor of the tribe of that name, the bounds of whose territory are described Joshua 19:32—39. LXX. Νεφθαλείμ.

נֵץ m. (from the root נָצַץ)—(1) *a flower*, Gen. 40:10, i. q. נִצָּה and נִצָּן, see the root No. 2.

(2) *a hawk*, see the root No. 3, Lev. 11:16; Deu. 14:15; Job 39:26. LXX. ἱέραξ. Vulg. *accipiter*; compare Bochart, Hieroz. t. ii. p. 226.

נָצָא i. q. נָצַץ No. 3, TO FLY, TO FLY AWAY. Jer. 48:9, נָצֹא תֵּצֵא "he may go away by flying," where a paronomasia is to be observed in צִיץ, נָצֹא, and תֵּצֵא. [In Thes. this root is referred to נָצָה.]

נָצַב TO SET, TO PUT, TO PLACE, i. q. יָצַב, which see. Arab. نصب id.

NIPHAL נִצַּב—(1) *to be put, set;* followed by אֶל

to be set over any thing, 1 Sa. 22:9; Ruth 2:5, 6. **Part.** נִצָּב an officer, director, 1 Ki. 4:5, 7; 5:30; 9:23.

(2) *to set oneself, to be ready*, Ex. 7:15; 17:9; followed by לְ for any one, Ex. 34:2, וְנִצַּבְתָּ לִי שָׁם "and present thyself there for me."

(3) *to stand*, spoken of persons, Gen. 37:7 [but it is in this passage a sheaf]; Psal. 45:10; Lam. 2:4; of waters, Ex. 15:8; especially *to stand firmly*, Psal. 39:6, הֶבֶל כָּל־אָדָם נִצָּב "every man (although) firmly standing (is) vanity." Zec. 11:16, "the shepherd ... הַנִּצָּבָה לֹא יְכַלְכֵּל (who) does not nourish that which is standing;" i.e. the cattle which are in good health, which are sound. So LXX. τὸ ὁλόκληρον. Vulg. *id quod stat.* But perhaps it may be more suitable to the context, "(who) does not take up (the cattle) which stands still in the way;" i.e. loiters from weariness, weakness, and disease; *the weak*, therefore, and *sick;* compare Arabic نصب to be wearied, to labour, (pr. I believe, to stand still, to stop, nicht fort können).

Hiphil הִצִּיב—(1) *to make to stand*, Ps. 78:13; hence *to put, to place*, Gen. 21:28, 29; Jer. 5:26; *to erect, to set*, as a column, Gen. 35:20; an altar, 33:20; a monument, 1 Sa. 15:12; comp. Jer. 31:21. 1 Sam. 13:21, לְהַצִּיב הַדָּרְבָן "to set up the goads," i.e. to sharpen them when the goad was blunted by the point being bent back

(2) *to fix, to establish*, e.g. bounds, Ps. 74:17; Deu. 32:8; Pro. 15:25.

Hophal הֻצַּב and הֻצָּב—(1) *to be placed, set*, Gen. 28:12.

(2) *to be planted*, Jud. 9:6 [In Thes. this passage is referred to מַצָּב;] (so the Arab. نصب; also Syr. and Chaldee).

(3) *to be fixed, settled.* So it is commonly taken in the difficult passage, Nah. 2:8, וְהֻצַּב גֻּלְּתָה הֹעֲלָתָה "it is fixed! she (Nineveh) shall be carried away captive." But I have no doubt that וְהֻצַּב should be joined to the preceding verse, and regarded as being from the root צָבַב; see that word.

Derived nouns מַצֵּבָה, מַצָּבָה, מִצָּבָה, מַצָּב, נְצִיב, נִצָּב, מֻצָּב, מַצֶּבֶת, and pr. n. צוֹבָה for נְצוֹבָה.

נִצָּב masc. (prop. part. Niph.) *haft, handle* of a dagger, Jud. 3:22; so called from being fixed in; compare the root, Josh. 6:26; 1 Ki. 16:34. (Arab. نصاب the handle of a sword, knife, etc.)

נִצְבָּא Chald. emphat. st. נִצְבְּתָא *strength, hardness* (of iron), Dan. 2:41. Theod. ἀπὸ τῆς ῥίζης τῆς σιδηρᾶς, i.e. of the nature and origin of iron (compare أصل root, origin). Vulg. *de plantario ferri*, both taken from the Syr. נְצַב to plant.

נָצַג see יָצַג.

I. **נָצָה** unused in Kal. [The occurrences of נָצָא are referred here in Thes., and this root is not divided into two]—(1) pr. TO FLY, i.q. נָצָא and נָצַץ No. 3 Hence נוֹצָה pinion of birds, and Arab. ناصية feather of birds; hence locks of hair hanging over the forehead, and, as it were, flying. From this noun is formed—

(2) Arab. نصا and نصى to seize any one by the locks, and Conj. III, to seize one another by the hair. Hence in Hebr. *to quarrel, to strive*, comp. Syr. and Chaldee ܢܨܳܐ, נְצָא i.q. Hebr. רִיב, and Arab. نطا Conj. VI, id.

Hiphil, הִצָּה *to contend, to strive.* Num. 26:9, בְּהַצֹּתָם עַל־יְיָ "when they strove with Jehovah;" hence *to wage war.* Psalm 60:2, בְּהַצּוֹתוֹ אֶת־אֲרַם נַהֲרַיִם "when he waged war with Mesopotamia."

Niphal נִצָּה *to strive* one with another. Deu. 25:11, כִּי יִנָּצוּ אֲנָשִׁים יַחְדָּו "if men strive together;" Ex. 2:13; 21:22; Lev. 24:10; 2 Sa. 14:6.

Derivatives, מַצּוּת, מַצָּה, נוֹצָה.

II. **נָצָה** prop. i.q. Arab. نضا TO STRIP OFF a garment from any one, to draw out a sword from the sheath (kindred to יָצָא). Hence *to make* a land *empty*, to despoil, to strip it of inhabitants (compare בָּקַק No. 1, *a*, נָקָה Niph.), and intrans. to be desolated. Jer. 4:7, עָרַיִךְ תִּצֶּינָה "thy cities shall be laid waste." LXX. αἱ πόλεις σου καθαιρεθήσονται.

Niphal, id. Isaiah 37:26, גַּלִּים נִצִּים "desolate heaps;" 2 Ki. 19:25.

This signification may be connected with the former (No. I) [as is done in Thes.], by deriving it from the idea of making war, *to be laid waste, desolated in war;* compare حرب to wage war, whence حريب and محروب stripped and spoiled in war.

נִצָּה f. (from the root נָצַץ No. 2) *a flower*, Job 15:33; Isa. 18:5.

נֹצָה—(I) i.q. נוֹצָא (part. Niph. from יָצָא) something cast out, *excrement* in the crop of a bird, Lev. 1:16. Compare צֵאָה and צוֹאָה.

(II) i.q. נוֹצָה (which see) *a feather, pinion*, from נָצָה No. I, 1.

[נְצוּרָה] f. *guard, watch*, Isa. 1:8. Root נָצַר I. עִיר נְצוּרָה *watch-tower*. See Thes. p. 908].

I. נָצַח not used in Kal, prop. i. q. Syr. نصح TO SHINE, TO BE BRIGHT (kindred root נָצַץ); metaph. to be famous, also to conquer; نصحا *a sonorous* (pr. clear) voice. Æth. ነጸሐ: to be pure, chaste; ንጹሕ: pure, chaste, Arabic نصح to be sincere, faithful.

Piel נִצַּח (prop. to be eminent, conspicuous)—(1) *to be over, to superintend*, as the service of the temple, workmen; followed by עַל and לְ 1 Ch. 23:4; Ezr. 3:8, 9. Part. מְנַצֵּחַ prefect, overseer, 2 Chr. 2:1, 17; 34:13.

(2) specially, *to lead in music*. 1 Chr. 15:21, "and Mattathiah ...played on harps in the octave (i. e. a low tone, the bass, *nel basso*), לְנַצֵּחַ, so as to lead the song;" i. e. to direct, regulate the singing (Opp. are verse 19 לְהַשְׁמִיעַ Luth. helle zu singen, and verse 20, עַל־עֲלָמוֹת "with the virgin voice," *nel soprano*). Hence לַמְנַצֵּחַ which occurs in the titles of 53 Psalms, and in Hab. 3:19. Many, following Kimchi, Rashi, Aben Ezra, render this, *to the precentor*, i. e. this song is to be sung or played under his direction; and this is also the sense of the Targum לְשַׁבָּחָא *ad canendum*. This opinion is preferable to others which have been advanced. It is sometimes put absolutely, only with the addition of the name of the author of the Psalm, as לַמְנַצֵּחַ לְדָוִד Ps. 11; 13; 14; 18—21; 31; 36; 40; 41; 42; 44; 47; 49; 51; 52; 64—66; 68; 70; 85; 109; 139; 140: sometimes the name of an instrument is added (בִּנְגִינוֹת Ps. 4; 6; 54; 55; 67; 76: עַל הַגִּתִּית 8; 81; 84: עַל שֹׁשַׁנִּים Ps. 45; 69; 80: עַל נְחִילוֹת Psa. 5: עַל מָחֲלַת Psa. 53); or the beginning of a song, to the tune of which, the Psalm is to be sung (see Psa. 22; 56—59; 75); or else a word denoting a higher or lower key, עַל עֲלָמוֹת Psa. 46: עַל הַשְּׁמִינִית Psa. 12. (Twice there follows עַל יְדוּתוּן Ps. 62:1; 77:1; once לִידוּתוּן 39:1, where it is, "to the chief musician of the Jeduthunites," unless יְדוּתוּן in this phrase is also to be taken as a musical instrument, or tune.) It is not to be overlooked that this description is almost entirely wanting to the Psalms composed in a later age after the destruction of the temple, and worship. [It would be difficult to mark more than *a very few* Psalms which belong to such a period.] The opinion is wholly to be rejected, of those who would take מְנַצֵּחַ not as the part. but as the infinitive in the Syriac form (compare Chald. Dan. 5:12); this is prevented by the article included in the form לַמְנַצֵּחַ (for לְהַמְנַצֵּחַ)

Niphal, *to be perfect, complete* ["*to be perpetual.*"] Jerem. 8:5, מְשֻׁבָה נִצַּחַת "complete [perpetual] backsliding;" see נֵצַח No. 5.

II. נָצַח an unused root, Arab نضح and نضخ *to scatter, to sprinkle*. Æth. ነዝሐ: id. Whence נֵצַח No. II.

נְצַח Chald. Ithpa. *to conquer, to excel* followed by עַל Dan. 6:4. (Syriac id.).

I. נֶצַח & נֵצַח with suff. נִצְחִי.

(1) *splendour, glory*. 1 Chron. 29:11; 1 Sam. 15:29, נֵצַח יִשְׂרָאֵל "the glory of Israel" (i. e. God).

(2) *sincerity, truth*. Hab. 1:4, לֹא יֵצֵא לָנֶצַח מִשְׁפָּט "judgment goeth not forth according to truth:" perhaps, Pro. 21:28.

(3) *faith, confidence*. Lam. 3:18, אָבַד נִצְחִי "my confidence is perished."

(4) *perpetuity* (as we can confide in those things which endure, which are perpetual, compare נֶאֱמָן No. 3, 4), *eternity, for ever*. עַד נֶצַח Ps. 49:20; Job 34:36; נֶצַח, לָנֶצַח adv. perpetually. Isa. 34:10, לְנֵצַח נְצָחִים id.

(5) *perfection, completeness*, acc. נֶצַח and לָנֶצַח adv. *altogether, quite* (comp. Germ. lauter). Psa. 13:2, עַד אָנָה יְהוָה תִּשְׁכָּחֵנִי נֶצַח "how long, O Lord, wilt thou altogether forget me?" Ps. 79:5; Job 23:7. In genit., Psalm 74:3, מַשֻּׁאוֹת נֶצַח "complete desolations," i. e. places altogether, absolutely desolated. [In Thes. this signification is almost rejected, and these passages are taken as in the signification of No. 4.]

II. נֵצַח m. *juice, liquor*, as *scattered* from grapes when trodden in the press, Isa. 63:3, 6; from the root נָצַח No. II.

נְצִיב m. (from the root נָצַב).

(1) *placed, set;* hence *one set over*, a *prefect, leader*, i. q. נִצָּב 1 Ki. 4:19.

(2) *something placed*, or *set;* hence—(*a*) *a statue*, i.q. מַצֵּבָה; Arab. نُصُب, نَصْب a statue, an idol. Gen. 19:26, נְצִיב מֶלַח "a statue of salt," i. e. fossil salt, of which fragments, in various forms, are found in the neighbourhood of the Dead Sea (see Legh in Macmichaël's Journey, p. 205). [But in this passage something peculiar is meant.]—(*b*) *a military station*, i. q. מַצָּב, מַצָּב 1 Samuel 10:5; 13:3, 4; *a garrison*, 2 Sam. 8:6, 14.

(3) [*Nezib*], pr. n. of a town in the tribe of Judah, Josh. 15:43 [now prob. Beit Nüsib بيت نصيب Rob. ii. 344].

נְצִיחַ ("pure," "sincere"), [*Neziah*], pr. n. m. Ezr. 2:54; Neh. 7:56.

נָצִיר Isaiah 49:6, כתיב, *preserved, delivered;* from the root נָצַר; נְצוּר קרי part. pass.

נָצַל not used in Kal, pr. TO DRAW OUT, TO PULL OUT; نصل and نتصل, Æthiop. ነጸለ: to take away. Kindred are נָשַׁל, שָׁלַל.

Piel—(1) *to take away, to strip off* something, from some one, 2 Chr. 20:25.

(2) followed by an acc. of pers. *to despoil* any one, Ex. 3:22; 12:36.

(3) *to snatch out of danger, to preserve*, Eze. 14:14; see Hiph.

Hiphil הִצִּיל—(1) *to pull away;* followed by בֵּין to pull apart. 2 Sam. 14:6, "the boys strove together in the field וְאֵין מַצִּיל בֵּינֵיהֶם and there was not one to pull them apart;" niemand riß sie aus einander.

(2) i. q. Piel No. 1; *to take away, to deprive of*, Gen. 31:9; followed by מִן verse 16; Psa. 119:43 2 Sam. 20:6, וְהִצִּיל עֵינֵנוּ "and (lest) he take away our eye," i. e. withdraw himself from our eyes.

(3) *to snatch, to deliver* any one from danger; with an acc. of pers. (once with a dat. Jon. 4:6); followed by מִן Ps. 18:49; 34:5, 18; Mic. 5:5; מִיַּד out of the hand, the power of any one, Gen. 32:12; 37:21, 22; Exod. 3:8; 18:10; מִכַּף id. Isa. 38:6; הִצִּיל נַפְשׁוֹ to save one's own life, Eze. 3:19, 21; אֵין מַצִּיל there is no deliverer, none aiding, Ps. 7:3; 50:22; Isa. 5:29.

Hophal הֻצַּל *to be snatched* or *plucked out*, Am. 4:11; Zec. 3:2.

Niphal—(1) pass. of Hiphil No. 3, *to be plucked out, to be delivered*, Isa. 20:6; Jer. 7:10; Am. 3:12.

(2) *to save oneself, to escape*, Pro. 6:3, 5. Followed by אֶל *to escape* to any one, Deu. 23:16.

Hithpael, *to strip oneself of* any thing, with an acc. Ex. 33:6; comp. Heb. Gram. § 53. 3, letter d.

Derivative הַצָּלָה.

נְצַל Chald. Aphel הַצֵּל i. q. Heb. הִצִּיל No. 3, Dan. 3:29; 6:15, 28.

נִצָּן m. *a flower*, Cant. 2:12; from the root נָצַץ No. 2.

נָצַע a false root; for the words which have been referred to it, see under the root יָצַע.

נָצַץ i. q. נוּץ—(1) TO SHINE, TO GLITTER, only found Eze. 1:7; whence נִיצוֹץ a spark.

(2) *to flower, to flourish* (as in Ch.); whence נֵץ, נִצָּה, נִצָּן *a flower.* (Verbs which signify shining are transferred to the meaning of verdure and bloom, as has been shewn by many examples in Simonis Arcanum Formarum, page 352; comp. זִו, זָהָה.) The idea of blossoming is farther transferred to the *feathers* and *pinions* of birds, as growing out (comp. פָּרַח); whence—

(3) *to fly* (compare פָּרַח to sprout, Syr. to fly); whence נֵץ hawk; comp. the kindred נָצָא, נָצָה to fly.

נָצַק see יָצַק.

I. נָצַר fut. יִצֹּר, more rarely יִנְצֹר—(1) i. q. נָטַר TO WATCH, TO KEEP (Arab. نطر to keep, e.g. a vineyard; comp. cogn. نظر to look at, to watch over, like the Lat. *tueri* and *intueri*, and نصر to defend, to free); e. g. used of a vineyard, Job 27:18. מִגְדַּל נֹצְרִים a watch-tower, 2 Ki. 17:9. Followed by עַל Ps. 141:3, נִצְּרָה עַל דַּל שְׂפָתָי as if "keep watch over the door of my lips," i. e. my mouth, lest rash words go forth; (נִצְּרָה with Dag. euphon., for נִצְרָה). Specially—(1) i. q. *to defend, to preserve* from dangers (as God guarding men), Deut. 32:10; Ps. 31:24; Prov. 22:12; followed by מִן Ps. 32:7, מִצַּר תִּצְּרֵנִי "thou wilt preserve me from distress." Psalm 12:8; 64:2; 140:2; Isa. 49:6 כתיב, נְצוּרֵי יִשְׂרָאֵל "the preserved (from the exile [destruction, rather]) of Israel."

(2) *to keep, to observe* a covenant, Deut 33:9; Ps. 25:10; the precepts of God, Ps. 105:45; on the other hand, used of God keeping mercy, Exod. 34:7, נֹצֵר חֶסֶד לָאֲלָפִים "keeping mercy for thousands."

(3) to keep, i. q. *to hide*. Isaiah 48:6, נְצֻרוֹת וְלֹא יְדַעְתָּם "hidden things of which thou knewest not." Isa. 65:4, בַּנְּצוּרִים יָלִינוּ "they lodge in hidden places" (to be understood of *adyta*, recesses of the shrines of gods; or perhaps, sepulchral caves; so LXX. parall. sepulchres). Prov. 7:10, "a woman נְצֻרַת־לֵב hidden (subtle) of heart."

(4) in a bad sense; God is said *to observe* any one, as marking his guilt or faults. Job 7:20, נֹצֵר הָאָדָם "O thou observer of men!"

(5) *to watch a city*, i. e. to besiege it [so שָׁמַר in the following passage], 2 Sam. 11:16, בִּשְׁמוֹר יוֹאָב אֶל־הָעִיר "when Joab besieged the city." Part. pl. נֹצְרִים besiegers, Jer. 4:16; Isa. 1:8, "as a lodge in a garden of cucumbers, כְּעִיר נְצוּרָה so is a besieged city" (כְּ, כְּ *ut—ita*, compare כְּ A, 1), Jerusalem is intended. (Arnold, in the same sense, proposes that we should write כָּעִיר נְצוּרָה, that the substantive may be rendered definite by the article; compare הַדּוֹר זוּ Ps. 12:8, and הָעֲגָלָה חֲדָשָׁה 2 Sa. 6:3; and so we should render die belagerte Stadt, *the besieged city*, but apparently in the poetic style the article may be omitted

in such cases. [This word is in Thes. made a distinct noun, see נְצוּרָה.]

II. **נָצַר** an unused root. Arab. نضر *to shine, to be very verdant;* whence נֵצֶר.

The significations of *watching* and *being verdant*, which are also joined in the root חָצַר, I have placed separately, although they may perhaps have a common origin, namely, from the idea of *shining* (نضر), which is applied to the notion of *beholding* (نظر, compare שָׁזַף, Gr. φάος δέδορκε, Germ. Blick, used of brightness and beholding); whence arises the signification of *observing* and *guarding.*

נֵצֶר m.—(1) *a sprout, a shoot,* so called from being verdant, see the root No. II., Isa. 60:21. Metaph. used of offspring, Isa. 11:1; Dan. 11:7.

(2) *a branch,* Isa. 14:19.

נָצַת see יָצַת.

נְקֵא Ch. *pure,* Dan. 7:9, from the root נְקָא i. q. Hebr. נָקָה, which see.

נָקַב fut. יִקֹּב and יִנְקֹב prop. TO HOLLOW OUT, TO EXCAVATE (like the cogn. קָבַב, יָקַב, also כָּנוּ or כָּפַף, כָּוַר, which see for more instances). Hence—

(1) *to bore* (a hole), 2 Ki. 12:10, followed by an acc. *to perforate* (Arab., Æth., Syr., Chald., id.), Job 40:24, 26; 2 Ki. 18:21; Hag. 1:6, צְרוֹר נָקוּב "a bag with holes in it." Also *to thrust through* (with a spear), Hab. 3:14, נָקַבְתָּ רֹאשׁ פְּרָזָו "thou didst thrust through the heads of their leaders." See the derived nouns.

(2) *to separate, to distinguish;* and hence *to declare distinctly, to specify, to call by name* (compare פָּרַשׁ No. 1, 2), Gen. 30:28, נָקְבָה שְׂכָרְךָ עָלַי "specify to me thy wages;" Isa. 62:2. Part. pass. נְקֻבִים *the named,* i. e. the chiefs, nobles of the people, as if it were אַנְשֵׁי שֵׁמוֹת Am. 6:1, opp. to the common people, בְּלִי שֵׁם Job 30:8 (compare 1 Ch. 12:31). Arab. نقيب a leader, commander, prince.

(3) *to curse* (prop. *to pierce,* like سبّ to cut, to bore; metaph. to curse), e. g. the name of God, Lev. 24:11, 16, נֹקֵב שֵׁם יְיָ מוֹת יוּמָת "he that curseth the name of Jehovah shall surely die" (from this place has arisen the superstitious idea of the Jews that it is forbidden *to pronounce* (No. 2) the name of Jehovah, see יְהֹוָה); Nu. 23:8, 25; Job 3:8; 5:3; Pro. 11:26.

NIPHAL, pass. of No. 2, *to be called by name* (compare Arab. لقب to name, *n* and *l* being interchanged), Num. 1:17, "these men אֲשֶׁר נִקְּבוּ בְּשֵׁמוֹת who were called by their names;" 1 Ch. 12:31; 16:41; 2 Ch. 28:15; 31:19.

From the primary signification of *hollowing out* is נֶקֶב socket for a gem, מַקֶּבֶת a stone quarry; from the idea of *boring through* are נְקֵבָה, נִקְבָּה, from that of *striking through* is מַקָּבָה a hammer.

נֶקֶב m.—(1) *a socket for setting a gem, pala gemmarum* (as rightly rendered by Jerome), so called from its *hollowness,* Ezek. 28:13. Compare תֹּף. Others understand it to be *a pipe,* from the root נָקַב *to bore through,* like חָלִיל from the root חָלַל, but this is not suitable to the context.

(2) *a cavern,* whence with the art. הַנֶּקֶב [*Nekeb*], pr. n. of a town in the tribe of Naphtali, Joshua 19:33.

נְקֵבָה f. *a woman, a female* (a genitalium figura dicta); of persons, Gen. 1:27; 5:2; and of beasts Genesis 6:19; Levit. 3:1, 6; 4:28, 32; 5:6; 12 5 Opp. to זָכָר a male. [Syr. Ch. id.]

נָקַד an unused root—(1) *to prick, to mark with points,* Ch. id.; whence נַקָּד one who adds the points to a manuscript, Arab. نقد to pierce, as a serpent, but نقط to mark with points.

(2) *to select, to separate* things which are of a better quality than the rest (which is done by marking with points); Arab. نقد. Hence نَقَد (not نَقْد, نِقْد, نُقْد see Kamûs, p. 424), a kind of sheep and goats deformed and short-legged, but highly prized for their hair and wool; نَقَّاد a shepherd of such sheep. See below נֹקֵד.

Hence (besides the pr. n. נְקוֹדָא, מַקֵּדָה)—

נָקֹד m. pl. נְקֻדִּים *marked with points,* or little spots, used of sheep and goats, Gen. 30:32, seqq.; 31:8, seq.

נֹקֵד pr. i. q. Arab. نَقَّاد a shepherd of a kind of sheep which have excellent wool, called نَقَد; and hence in a wider sense, *a herdsman,* Am. 1:1; *a cattle-owner, owner of flocks,* 2 Ki. 3:4 (spoken of the king of Moab; like בֹּקֵר from בָּקָר, כֹּרֵם from כֶּרֶם). See Bochart, Hieroz. t. i. p. 441.

נְקֻדָּה f. *a point,* or *stud,* used of ornaments so formed, made of silver, Cant. 1:11.

נִקֻּדִים m.—(1) *crumbs* of bread, Josh. 9:5, 12. (2) *a kind of cakes*, 1 Ki. 14:3. LXX. κολλυρίς. Vulg. *crustula.*

נָקָה TO BE PURE, Arab. id. نقى id.; Syriac to sprinkle water of purifying (prop. *to purge*), to offer a libation, to sacrifice, whence מְנַקִּית a sacrificial cup. In Kal only found, Jer. 49:12; where נָקֹה inf. pleon. is joined to the conjugation Niphal.

NIPHAL נִקָּה—(1) *to be pure*, metaph. *innocent*, followed by מִן to be void of any fault. Psa. 19:14; Nu. 5:31; followed by מִן of person, Jud. 15:3, נִקֵּיתִי מִפְּלִשְׁתִּים "I am free from blame towards the Philistines," i. e. if I attack the Philistines it is not my fault, but their own.

(2) *to be free from punishment, to be quit*, Ex. 21:19; Nu. 5:19; Pro. 6:29, לֹא יִנָּקֶה כָּל־הַנֹּגֵעַ בָּהּ "whoever toucheth her shall not be unpunished;" 11:21.

(3) *to be clear, free*, from an oath, or obligation, Gen. 24:8, 41.

(4) *to be vacant, empty* (spoken of a city), i. e. laid waste (like the Arab. Conj. X); Isa. 3:26. Also used of men who are destroyed, extirpated, Zech. 5:3.

PIEL נִקָּה—(1) *to declare innocent, to absolve*, Job 9:28; followed by מִן Ps. 19:13; Job 10:14.

(2) *to leave unpunished, to pardon*, with an acc. of pers., Ex. 20:7; 1 Ki. 2:9; Jer. 30:11; 46:28; with an acc. of the crime. Joel 4:21, וְנִקֵּתִי (better [but this is a conjecture] וְנִקַּמְתִּי LXX. ἐκζητήσω) דָּמָם לֹא נִקֵּיתִי "I will avenge their blood, and will not leave it unavenged." [But see Eng. Ver.] Absol. Ex. 34:7, "forgiving iniquity, and transgression, and sin, וְנַקֵּה לֹא יְנַקֶּה but will not always pardon;" Nu. 14:18; Nah. 1:3.

Derivatives, נָקִי, נָקִיא, נִקָּיוֹן, מְנַקִּית.

נְקוֹדָא ("distinguished," compare the root No. 2) [*Nekodah*], pr. n. m. Ezra 2:48, 60; Neh. 7:50, 62.

נָקַח see לָקַח.

נָקֹט i. q. קוּט and קוּץ TO LOATHE any thing followed by בְּ. It occurs once in pret., Job 10:1. The future and the rest of the forms are taken from the root קוּט.

נָקִי plur. נְקִיִּים adj.—(1) *pure*, metaph. *innocent, free from blame*, followed by מִן 2 Sa. 3:28. נְקִי כַפַּיִם of pure hands, i. q. innocent, Ps. 24:4; Exod. 23:7; Job 4:7; 9:23. דָּם נָקִי and דַּם נָקִי innocent blood, see דָּם.

(2) *clear, quit, free*, from incurring blame from an obligation; followed by מִן Gen. 24:41; Nu. 32:22; from military service, Deu. 24:5; 1 Ki. 15:22.

נָקִיא i. q. the preceding (with the addition of א), Joel 4:19, and Jon. 1:14 כתיב.

נִקָּיוֹן (from the root נָקָה) constr. נִקְיוֹן m. *purity, cleanness*, as of the teeth, i. e. hunger, Amos 4:6; of the hands, i. e. innocence, Gen. 20:5; and without the gen. כַּפַּיִם id.; Ps 26:6; 73:13.

נָקִיק or נְקִיק always constr. Jerem. 13:4, נְקִיק הַסֶּלַע *fissure, cleft of a rock*, plur. נְקִיקֵי הַסְּלָעִים Isa. 7:19; Jer. 16:16; from the root נָקַק which see.

נָקַם inf. נְקוֹם, fut. יִקּוֹם TO REVENGE, TO TAKE VENGEANCE (Arab. نقم to be angry, to rebuke, to punish; Conj. VIII. to inflict a penalty, to take vengeance. The primary idea is that of breathing forcibly: compare the kindred נָחַם). It stands—(*a*) absol. Levit. 19:18.—(*b*) with an acc. of that which, or the person whom one avenges, Deut. 32:43; also followed by עַל Ps. 99:8. In the same sense, Levit. 26:25, חֶרֶב נֹקֶמֶת נְקַם בְּרִית "a sword which avenges the covenant." Jer. 51:36 [Piel], "I will avenge thy vengeance," i. e. thee.—(*c*) followed by מִן of him from whom vengeance of any thing is sought to be taken, 1 Sam. 24:13; followed by מֵאֵת Num. 31:2; מִיַּד 2 Ki. 9:7 [Piel]; לְ Nah. 1:2; Eze. 25:12; acc. Josh. 10:13. The two constructions, let. *a, b*, are found together in the following instances: 1 Sam. loc. cit., וּנְקָמַנִי יְהוָה מִמֶּךָּ "Jehovah has avenged me of thee." Numb. 31:2, נְקֹם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים.

NIPHAL, *to avenge oneself*. Eze. 25:15, וַיִּנָּקְמוּ נָקָם: followed by בְּ of the person on whom vengeance is sought to be taken, Jud. 15:7; 1 Sam. 18:25; followed by מִן both of what vengeance is taken for, and also of the person from whom it is sought. מִן Isa. 1:24; Jer. 15:15; Jud. 16:28.

PIEL, i. q. Kal, 2 Ki. 9:7, וְנִקַּמְתִּי דְּמֵי עֲבָדַי הַנְּבִיאִים ...מִיַּד אִיזָבֶל "I will avenge the blood of my servants, the prophets...from Jezebel," Jer. 51:36; followed by בְּ Eze. 25:12 (at the end).

HOPHAL, fut. יֻקַּם *to be avenged*. Gen. 4:15, 24, "whosoever slayeth Cain he shall be avenged seven-fold," Exod. 21:21.

HITHPAEL,—(1) *to avenge oneself*, as Niph., Jer. 5:9, 29; 9:8.

(2) part. מִתְנַקֵּם *desirous of vengeance*, Psalm 8:3; 44:17. Hence—

נָקָם m. and נְקָמָה, with suff. נִקְמָתִי, plur. נְקָמוֹת f.

—(1) *vengeance, revenge,* Deut. 32:35. Followed by a נִקְמַת יְיָ the vengeance which Jehovah takes, Jer. 50:15; elsewhere objectively, as נִקְמַת דָּם vengeance for slaughter, Psa. 79:10; Jer. 50:28, נִקְמַת הֵיכָלוֹ "vengeance for his temple;" compare Jer. 51:36. To take vengeance on any one is הֵשִׁיב נָקָם לְ Deut. 32:41, 43; לָקַח נ׳ Isa. 47:3; followed by מִן Jer. 20:10; עָשָׂה נְקָמוֹת בְּ Psa. 149:7; Eze. 25:17; followed by אֵת Mic. 5:14; נָתַן נִקְמָתוֹ בְּ Eze. 25:14; Num. 31:3. On the other hand נָתַן נְקָמֹת לְ Psalm 18:48; and עָשָׂה נְקָמוֹת לְךָ מִן Jud. 11:36; to give or do vengeance for any one, so as to satisfy him.

(2) *the desire of vengeance,* Lam. 3:60. עָשָׂה בִנְקָמָה to act with the desire of vengeance, Eze. 25:15.

נָקַע i. q. יָקַע (whence the future is formed) TO BE TORN FROM; metaph. TO BE ALIENATED FROM, Eze. 23:18, 22, 28. Only occurring in pret. (Æthiop. ነቀዐ: to be cleft, broken).

נָקַף—(1) i. q. Chal. נְקַף and Arab. نقف TO CUT, TO STRIKE (kindred to the verb נָגַף; Æth. ለከፈ: to touch). See Piel.

(2) *to fasten together,* as by nails, *to join together;* Germ. zusammenschlagen (Syr. Aph. to join on to; Pe. to cleave, to cleave together); specially used of something with a clasp which, returning back to itself, forms a circle (compare نِقْف, border, bracelet). Hence—

(3) *to go in a circle.* Isa. 29:1, חַגִּים יִנְקֹפוּ "let the feasts go their round," i. e. when the circle of the yearly feasts is ended, after the space of a year. [Qu. is this the import of the phrase?]

PIEL נִקֵּף.—(1) *to cut down,* e. g. wood, Isa. 10:34.

(2) i. q. כָּרַת *to destroy,* Job 19:26, "after they shall have destroyed my skin, (i. e. after my skin shall be destroyed, compare Lehrg. p. 798), this," sc. shall be, shall come to pass; namely, what had been spoken of before, verse 25, the advent of God.

HIPHIL—(1) i. q. Kal No. 3, *to go in a circle,* Job 1:5, כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתֶּה "after the days of their feasting had gone about," the circle of their mutual feastings being ended. The following is elliptical, Lev. 19:27, לֹא תַקִּפוּ פְּאַת רֹאשְׁכֶם "ye shall not go in circle (in shaving) the outer part of the head," i. e. the ends of your hair. Symm. οὐ περιξυρήσετε κύκλῳ τὴν πρόσοψιν τῆς κεφαλῆς ὑμῶν. This appears to refer to the Arabs, who used to cut off the hair all round the head, but left that in the middle untouched (Herod. iii. 8; iv. 175). Inf. absol. הַקֵּיף Jos. 6:3, and הַקֵּף verse 11, in going round: adv. *round about.*

(2) *to surround,* followed by an acc. 1 Ki. 7:24; Ps. 22:17; עַל 2 Ki. 6:14; Ps. 17:9; 88:18; followed by an acc. of thing and עַל of pers. Job 19:6, מְצוּדוֹ עָלַי הִקִּיף a pregnant construction, "he has cast me into his net, and has surrounded me with it." Metaph. Lam. 3:5.—Hence—

נֹקֶף m. *a shaking off of olives,* Isa. 17:6; 24:13 (Ch. נִיקוּף id.), and—

נִקְפָּה f. *a rope,* bound round a female slave or captive for a girdle. LXX. σχοινίον. Vulg. *funiculus.* Luther, loses d. i. schlechtes Band, Isa. 3:24.

נָקַק an unused root (as to a trace of it in the Samaritan language, see Anecdott. Or. p. 88), i. q. נָקַב and נָקַר; whence נָקִיק a fissure of a rock.

נָקַר fut. יִקֹּר TO BORE, TO PIERCE, especially used of boring out any one's eye, 1 Sam. 11:2; Prov. 30:17, "the ravens of the valley shall pick it (the eye) out;" Num. 16:14; Jud. 16:21 [Both Piel].—(Arab. id.; Æth. ነቈረ: to be blind of one eye, ነቀለ: to pull out.)

PIEL id. Job 30:17, לַיְלָה עֲצָמַי נִקַּר "the night pierces my bones," i. e. by night my bones are, as it were, pierced with pain; compare Job 3:3.

PUAL, *to be dug out,* Isaiah 51:1, "the quarry (whence) נֻקַּרְתֶּם ye were digged;" metaph. used of the ancestors of a nation. Hence—

נְקָרָה or **נִקְרָה** always constr. נִקְרַת הַצּוּר Ex. 33:22, *fissure, cleft of a rock.* Plur. נִקְרוֹת הַצֻּרִים Isa. 2:21.

נָקַשׁ i. q. יָקֹשׁ (*yakosh*) and קוּשׁ TO LAY SNARES, Ps. 9:17, בְּפֹעַל כַּפָּיו נוֹקֵשׁ רָשָׁע "with the work of his own hands the wicked lays snares," sc. for himself. [In Thes. intrans.; and the rendering given to this passage is, "the wicked is snared in the work of his own hands."]

NIPHAL, *to be snared, caught,* Deut. 12:30.

PIEL i. q. Kal, absol. Ps. 38:13; followed by לְ *to lay snares* for any one, Ps. 109:11, יְנַקֵּשׁ נוֹשֶׁה לְכָל־אֲשֶׁר־לוֹ "let the extortioner lay a snare for all that he hath," i. e. take away all his goods.

HITHPAEL, *to lay a snare* for any one followed by בְּ 1 Sam. 28:9.

נְקַשׁ Ch. *to smite,* or *strike,* Dan. 5:6, "and his knees דָּא לְדָא נָקְשָׁן smote together." (Syr. id.; also

used of the teeth chattering from fear, Arab. نقس to strike, e. g. a bell.)

נֵר pl. נֵרוֹת (from the root נור to shine).

(1) *a lamp, a candle*, Zeph. 1:12; often used of the lamps of the holy candlestick (הַמְּנוֹרָה), Exod. 25:37; 35:14; 37:23; 39:37; once of the candlestick itself, 1 Sa. 3:3. It is figuratively applied in various ways—(*a*) to happiness (compare אוֹר letter *e*), however the idea of a light is still retained, e. g. Prov. 13:9, נֵר רְשָׁעִים יִדְעָךְ "the lamp of the wicked shall be put out," i. e. they grope in darkness; Prov. 20:20; 31:18; Psa. 18:29, "thou wilt light my lamp," i. e. cause my affairs to prosper; Job 29:3.—(*b*) to glory. So 2 Sam. 21:17, where David is called the *lamp of Israel*. (The same figure is used in Syriac and Arabic, e. g. see Barhebræus, Assemanni, ii. p. 266.)—The proper signification is retained Prov. 20:27, "the lamp of the Lord (lighted by him) is the soul of a man who explores the recesses of the breast."

(2) [*Ner*], pr. n. of the grandfather of Saul, 1 Sa. 14:50, 51; 26:5; 1 Ch. 8:33.

נִר Prov. 21:4 i. q. נֵר a lamp.

נָרַג—(1) i. q. רָגַן, which see, to roll oneself quickly.

(2) *to speak fast;* whence נִרְגָּן. [See Thes.]

נֵרְגַל 2 Ki. 17:30, [*Nergal*], pr. n. of an idol of the Cuthites. If a conjecture be made as to its etymology, I should suppose נֵרְגַל to come from the noun نرنج, مريخ Anerges, or Mars (the planet), and ל as a diminutive addition (see p. CCCCXXI; comp. the excellent observations on the use of diminutives in divine names, in James Grimm's Deutsche Grammatik iii. p. 664, 65). [See also. Thes.] By the Babylonians the same appears to have been called מְרֹאדַךְ. Hence—

נֵרְגַל שַׂרְאֶצֶר ("prince of Mars," i. e. the prince whom Mars favours), [*Nergal-sharezer*], pr. n.—(1) of a general of Nebuchadnezzar, Jer. 39:3.

(2) of an arch-magian of the same king, ib. verse 13. This is the same name as *Neriglissar*.

נִרְגָּן m. *a chatterer, garrulous person;* hence *a whisperer, calumniator*, Prov. 16:28; 18:8; 26:20, 22; from the root נָרַג.

נֵרְדְּ m. with suff. נִרְדִּי, plur. נְרָדִים, *nard*, Indian spikenard; Sanscr. *narda;* Cant. 1:12; 4:13, 14. See Celsii Hierobot. tom. ii. p 1, seqq.; Jones, On the Spikenard of the Ancients, in Asiatic Researches vol. v.

נֵרִיָּה [and נֵרִיָּהוּ] ("lamp of Jehovah"), [*Neriah*], pr. n. m. Jer. 32:12; 36:4; 51:59.

נָשָׂא fut. יִשָּׂא, inf. absol. נָשׂוֹא Jer. 10:5; Hosea 1:6; const. נְשֹׂא Isa. 1:14; שׂוֹא Ps. 89:10; with suff. שְׂאֵתִי Psal. 28:2; but far more frequently שְׂאֵת with pref. בִּשְׂאֵת Exod. 27:7, and לָשֵׂאת (very often), with suff. שְׂאֵתִי, שְׂאֵתוֹ; imp. נְשָׂא (once נְסָה Psa. 4:7), and שָׂא Gen. 27:3; Num. 3:40; part. pass. נָשׂוּא (once נְשׂוּי like quiescents לה Ps. 32:1.)

(1) TO TAKE UP, TO LIFT UP. (With this correspond Æth. ነሥአ: to take, to receive; see No. 3, and Arab. نشأ to be exalted, to grow, to increase, but other roots are used to express the idea of raising up, bearing, taking, as رفع, حمل.) Gen. 7:17, "the waters increased and bore up the ark." Gen. 29:1, "and Jacob lifted up his feet and went," etc. נָשָׂא נֵס to lift up, i. e. to set up a banner, Jer. 4:6; 50:2; 51:12, 27. Followed by עַל to place upon any one, Gen. 31:17; נָשָׂא עָלָיו חֵטְא to lay sin upon oneself (i. e. to contract it), Lev. 22:9; followed by בְּ 2 Ch. 6:22. Intrans. to lift up oneself, Psa. 89:10; Nah. 1:5.—Specially the following expressions should be remarked—(*a*) נָשָׂא יָד (and נָשָׂא כַּף) *to lift up the hand*, in swearing, Deut. 32:40 (compare הֵרִים יָד Gen. 14:22; Dan. 12:7; and Virg. Æn. xii. 195); hence *to swear*, followed by a dative of pers. and the gerund of a verb, Eze. 20:6, נָשָׂאתִי יָדִי לָהֶם לְהוֹצִיאָם. Eze. 47:14; Ex. 6:8; Nu. 14:30; Ps. 106:26; Neh. 9:15. In other places it is for the purpose of doing violence, 2 Sa. 20:21 (followed by בְּ), to punish, Ps. 10:12; to pray and adore, Psa. 28:2; 63:5; 134:2 (compare Lam. 3:41); as beckoning, Isa. 13:2; 49:22.

(*b*) נָשָׂא רֹאשׁוֹ *to lift up one's head*—(*α*) used of one who is cheerful and merry, Job 10:15; Zech. 2:4.—(*β*) of one who increases in wealth, becomes mighty (compare the Lat. *caput extollere in civitate*), Jud. 8:28; Psal. 83:3; but—(*γ*) נָשָׂא רֹאשׁ פ׳ מִבֵּית כֶּלֶא *to lift up the head of any one from prison*, i. q. to cause him to go up out of a prison (which used to be under ground), to bring out of it, 2 Ki. 25:27; and without the words מִבֵּ׳ כֶּ׳ Gen. 40:13, 20. For another meaning of this phrase, see No. 2, letter *d*.

(*c*) נָשָׂא פָנָיו *to lift up one's own countenance*, used of a person of conscious rectitude, cheerful and full of confidence, Job 11:15. Ellipt. Gen. 4:7, "if thou hast done well שְׂאֵת (there will be) lifting up

(sc. of countenance);" i. e. thou mayest go with a cheerful countenance. Opp. to הִפִּיל פָּנָיו ver. 5, 6. Followed by אֶל *to look upon*, towards any thing, 2 Ki. 9:32; metaph. to place confidence in any person or thing, Job 22:26; 2 Sam. 2:22; also used of God as beholding men with kindness, Nu. 6:26.

(*d*) נָשָׂא עֵינַיִם *to lift up the eyes*, with the verbosity which in such cases is used in Hebrew (compare, to lift up the feet, Gen. 29:1; to lift up the voice, letter *e*, and under the verb לָקַח), often put before verbs of beholding, or seeing, as Gen. 13:10, "he lifted up his eyes and saw;" Gen. 13:14; 18:2; 31:10; 33:1, 5; 43:29; followed by אֶל and לְ *to lift up the eyes on*, to cast the eyes upon any person or thing; i. e. in love or desire, Gen. 39:7; Ps. 121:1; figuratively used of longing towards God, and confidence in him, Ps. 123:1; in an idol, Ezek. 28:12; 23:27; Deu. 4:19. Compare letter *g*.

(*e*) נָשָׂא קוֹל *to lift up the voice*, pleonast. (comp. letter *d*) before verbs of weeping, bewailing, Genesis 27:38; 29:11; Jud. 2:4; 1 Sam. 24:17; 30:4; of crying out, Jud. 9:7; of rejoicing, Isa. 24:14; also without the word קוֹל (Germ. anheben). Num. 14:1, וַתִּשָּׂא כָּל־הָעֵדָה...וַיִּבְכּוּ "the whole assembly lifted up (their voice)...and wept." Isa. 3:7, and even absol. in the sense of *crying out*, and *rejoicing*. Job 21:12, "they lift up the voice (i. e. they rejoice, they sing) to the sound of the timbrel and harp;" Isa. 42:11. Isa. 42:2, לֹא יִשָּׂא "he shall not lift up" the voice, i. e. he shall not cry with a loud voice, i. q. לֹא יִצְעַק. Compare מַשָּׂא No. 5. Hence—

(*f*) *to lift up*, *to take up* any thing *with the voice*, as a song, Nu. 23:7; Job 27:1; prayers, Isa. 37:4; reproaches, Ps. 15:3; the name of God, Ex. 20:7; a false report, Ex. 23:1.

(*g*) נָשָׂא נֶפֶשׁ אֶל *to lift up the soul to* anything, i. e. to wish for, to desire something (Arab. ellipt. حمل الى شي), Deu. 24:15; Hos. 4:8; Prov. 19:18; followed by לְ Ps. 24:4; especially אֶל יְהוָה i. e. anxiously to long for the aid of God, Ps. 25:1; 86:4; 143:8.

(*h*) לִבִּי נְשָׂאַנִי "my heart has lifted me up,"—(*α*) i. e. it incites me to something, i. e. I am ready and prepared to do something, Ex. 35:21, 26; 36:2. The same expression is used—(*β*) of pride. 2 Ki. 14:10, נְשָׂאֲךָ לִבֶּךָ "thy heart has lifted thee up," i. e. thou liftest up thyself, thou art proud.

(*i*) *to lift up* in a balance, i. e. to weigh, Job 6:2. Comp. Lat. *pendo* and Heb. סָלָא.

(2) *to bear*, *to carry* (very frequently found), as an infant in the arms, Isa. 46:4; garments, 1 Sa. 2:28; 14:3; fruit, as a tree, Eze. 17:8; Joel 2:22; Job 40:20; produce, as a field, Ps. 72:3, etc. Gen. 13:6, וְלֹא נָשָׂא אֹתָם הָאָרֶץ לָשֶׁבֶת יַחְדָּו "and the land did not bear (i. e. contain) them, that they might live together;" (but compare Job 21:3). Specially—(*a*) i. q. *to endure*, Isa. 1:14; Mic. 7:9; Prov. 30:21; Ps. 55:13. Hence *to suffer*, *to bear with*. Job 21:3, שָׂאוּנִי וְאָנֹכִי אֲדַבֵּר "bear with me, and I will speak." Followed by בְּ partitive, to bear a part of any thing. Job 7:13, יִשָּׂא בְשִׂיחִי מִשְׁכָּבִי "my couch will bear part of my grief" (mein Bette wird mir meinen Kummer ertragen helfen, wird mit daran tragen).

(*b*) נָשָׂא עָוֹן פ׳ *to bear any one's sin*, i.e. to receive the punishment of sin upon oneself, Isaiah 53:12. בַּעֲוֹן פ׳ id., Eze. 18:19, 20. נָשָׂא עֲוֹנוֹ, חֶטְאוֹ, to bear the punishment of one's own sin, Levit. 5:1, 17; 17:16; 20:19; 24:15; Numb. 5:31; 9:13; 14:34; 30:16; and so נָשָׂא זְנוּתָיו to bear the penalty of one's whoredom, Nu. 14:33; Eze. 23:35. Absol. *to bear punishment*. Job 34:31, נָשָׂאתִי לֹא אֶחְבֹּל "I have borne (punishment), I will offend no more." For another use of the phrase, see letter *e*.

(*c*) *to bear* to any one, *to bring* (bringen), Ex. 10:13; 1 Ki. 10:11; 18:12; 2 Ki. 2:16; 4:19, and—(*d*) *to carry away* (wegnehmen), Dan. 1:16; Eze. 29:19; Mic 2:2; 2 Sa. 5:21; i. q. *to take* any one *away* from life *to destroy*, Job 32:22. נָשָׂא רֹאשׁ מֵעַל פ׳ to take away the head from any one, to deprive of his head, Genesis 40:19, where allusion is made to a similar phrase, as to which see above No. 1, *b*, *γ*.

(*e*) נָשָׂא עָוֹן פ׳ to take away any one's sin, i. e.—(*α*) *to expiate*, make atonement for sin (as a priest), Lev. 10:17.—(*β*) *to pardon* sin, Ps. 32:5; 85:3; Job 7:21; Gen. 50:17. Followed by a dat. of pers., Gen. 18:24, 26; Nu. 14:19; Isa. 2:9; Hos. 1:6. Part. pass. נְשֻׂא עָוֹן whose sin is forgiven, Isa. 33:24; and נְשׂוּי פֶּשַׁע id., Ps. 32:1. From the sense of taking away comes—

(3) *to take*, *to receive*, *to take hold of*, Genesis 27:3; "take now thy weapons...and go." Genesis 45:19, "take your father, and come;" (comp. Gr. λαβών, and the observations on לָקַח). Specially—

(*a*) נָשָׂא אִשָּׁה to take, i. e. to marry, a wife, in the later writers for לָקַח אִשָּׁה 2 Ch. 11:21; 13:21; Ezr. 10:44; hence ellipt. Ezr. 9:2, "they took (wives) of their daughters for themselves and for their sons." Ezr. 9:12; Neh. 13:25; 2 Ch. 24:3.

(*b*) נָשָׂא פְּנֵי פ׳ *to accept the person of any one*, a phrase properly applicable to a king or judge, who receives those who come to salute him, and who bring gifts, and favours their cause (see especially Job 13:10). Opp. to הֵשִׁיב פָּנִים not to accept persons. Hence—(*α*) in a good sense, *to receive any* one's *prayer*, *to be favourable to it*, *to have respect*

to him as a petitioner, Genesis 19:21; 32:21; Job 42:8; Lam. 4:16; Mal. 1:8, 9; Proverbs 6:35, לֹא־יִשָּׂא פְּנֵי כָל־כֹּפֶר "he regardeth no ransom." Part. pass. נְשׂוּא פָנִים a man who is respected, who has much authority (pr. to whom no one denies a request or entreaty), 2 Ki. 5:1; Job 22:8; Isa. 3:3; 9:14.—(β) in a bad sense, *to be partial* (spoken of a judge), Levit. 19:15; Deut. 10:17; Ps. 82:2; Job 13:8, 10; 32:21; 34:19; Prov. 18:5. Mal. 2:9, נֹשְׂאִים פָּנִים בַּתּוֹרָה "partial in (enforcing) the law," compare הִכִּיר פָּנִים, and in N. T. πρόσωπον λαμβάνειν.

(c) נָשָׂא רֹאשׁ *to take the sum* (die Summe aufnehmen), the number of anything, *to number*, Exod. 30:12; Num. 1:2, 49; נָשָׂא מִסְפָּר id. Num. 3:40.

Niphal, נִשָּׂא—(1) *to lift up oneself, to be elevated*, Eze. 1:19—21; Ps. 94:2; Isa. 40:4; 52:13. Part. נִשָּׂא *lifted up, high*, Isa. 2:2, 12; 6:1; 30:25; 57:7.

(2) *to be carried*, Ex. 25:28; Isa. 49:22; *to be carried away*, 2 Ki. 20:17.

Piel, נִשֵּׂא and נִשָּׂא—(1) *to lift up, to exalt*, 2 Sam. 5:12; נִשֵּׂא נֶפֶשׁ לְ i. q. Kal No. 1, let. *g;* to desire anything greatly, Jer. 22:27; 44:14.

(2) *to help, to aid*, Esth. 9:3; Ps. 28:9; especially by gifts, 1 Ki. 9:11; Ezr. 1:4; 8:36. Hence—

(3) *to offer gifts;* followed by לְ 2 Sam. 19:43.

(4) *to take away*, Am. 4:2.

Hiphil, הִשִּׂיא—(1) causat. of Kal No. 2, *b*, *to cause* some one *to bear* guilt, i. e. to bear the punishment of his sin, Lev. 22:16.

(2) followed by אֶל *to put upon, to apply* something to any thing, e. g. a rope, 2 Sam. 17:13.

Hithpael, הִתְנַשֵּׂא and הִנַּשֵּׂא—(1) *to be lifted up, to be exalted;* followed by לְ over anything, 1 Ch. 29:11.

(2) *to lift up oneself*, i. e.—(*a*) to stand up in strength, Num. 16:3; 23:24; 24:7; 1 Ki. 1:5;—(*b*) *to be proud*, Eze. 17:14; Prov. 30:32; followed by עַל to exalt oneself above, Num. 16:3; Ezek. 29:15.

Derivatives מַשְׂאֵת, מַשָּׂאָה, מַשָּׂא, נְשׂוּאָה, נָשִׂיא, שְׂאֵת, שִׂיא.

נְשָׂא Ch.—(1) *to carry away* (used of the wind), Dan. 2:35.

(2) *to take*, Ezr. 5:15.

Ithpael, *to lift up oneself, to rise up* against any one, followed by עַל Ezr. 4:19.

נִשֵּׂאת pr. part. Niphal f. *a gift* (compare נִשֵּׂא Piel No. 3), 2 Sam. 19:43.

נָשַׂג not used in Kal, prob. i. q. נָסַג, סוּג, שׂוּג to recede. Hence—

Hiphil הִשִּׂיג—(1) prop. to cause to recede from a place; hence to remove landmarks (i. q. הִסִּיג), Job 24:2.

(2) *to move to*, as the hand to the mouth, 1 Sam. 14:26; a sword, Job 41:18. Hence—

(3) *to move oneself to*, i. e. *to reach, to attain unto, to overtake* any one, Gen. 31:25; 2 Sam. 15:14; as to time, Gen. 47:9. "My hand has attained to something," often i. q. I have acquired, I possess something (compare מָצָא No. 1), Lev. 14:31, seq.; 25:26; Eze. 46:7; followed by לְ Lev. 5:11; without an acc. absol. *to acquire riches*, to grow rich, Lev. 25:47. In some passages *to reach some one* is spoken of joy, Isa. 35:10; 51:11; a blessing, Deut. 28:2; or, on the contrary, terrors, Job 27:20; guilt, Ps. 40:13; the wrath of God, Ps. 69:25.

נְשׂוּאָה f. (from the root נָשָׂא), that which is carried, *a load, burden*, Isa. 46:1.

נָשִׂיא masc. adj. verbal pass. of the root נָשָׂא, *lifted up*.

(1) *a prince*, a general name used both of kings (compare נָגִיד), 1 Ki. 11:34; Eze. 12:10; 45:7, seq.; 46:2, seq.; and also of the leaders of particular tribes; used, for instance, of the captains of the tribes of Israel, Num. 7:11, seq.; 34:18, seq. (fully נְשִׂיאֵי יִשְׂרָאֵל Num. 1:44; נְשִׂיאֵי הָעֵדָה Num. 4:34; 31:13; 32:2); of the Ishmaelites, Gen. 17:20; and even of the princes of families, Num. 3:24, 30, 35, whence the prince of the whole tribe of Levi is called נְשִׂיא נְשִׂיאֵי הַלֵּוִי Num. 3:32, compare 1 Ch. 7:40. נְשִׂיא אֱלֹהִים prince, or phylarch appointed by God, used of Abraham, Gen. 23:6.

(2) pl. נְשִׂיאִים *vapours which ascend* from the earth, from which the clouds are formed, Jer. 10:13; 51:16; whence it is used for *the clouds* themselves, Ps. 135:7; Prov. 25:14. (Arab. نشأ and نشء a cloud newly sprung up.)

נָשַׂק not used in Kal.

Hiphil הִשִּׂיק to kindle, Isa. 44:15; Eze. 39:9.

Niphal, *to be kindled*, Ps. 78:21. (Ch. אַסִּיק id.)

נָשַׂר an unused root, i. q. Ch. נְסַר *to saw*, an onomatop. word, Arab. نشر, وشر, اشر, Æth. ወሠረ: and ወሰረ: Hence מַשּׂוֹר a saw.

I. **נָשָׁא** not used in Kal, perhaps to err, to go astray, kindred to the verb נָשָׁה to forget, from which is formed inf. absol. נַשֹּׁא Jer. 23:39; whence

Syr. ܢܫܘܐ errot [In Thes. perhaps *to remove*, i. q. נָסַע ,نشع.]

Hiphil הִשִּׁיא *to lead into error, to cause to go astray*, whence- (1) *to deceive, to impose* on any one, followed by a dat. 2 Kings 18:29; Jer. 4:10; 29:8; acc. 2 Ch. 32:15; 2 Kings 19:10; Jer. 37:9, אַל־תַּשִּׁאוּ נַפְשֹׁתֵיכֶם "deceive not yourselves." Followed by עַל in a pregnant sense, Ps. 55:16 יַשִּׁי קרי, מָוֶת עָלֵימוֹ "let death deceive (and rush) on them," i. e. let death surprise them contrary to expectation.

(2) *to seduce, to corrupt*, Genesis 3:13; Jer. 49:16.

Niphal, *to be deceived*, Isa. 19:13.

[Derivative מַשָּׁאוֹן.]

II. נָשָׁא i. q. נָשָׁה No. II. 2, *to lend*, followed by בְּ Neh. 5:7; whence נֹשֵׁא בוֹ Isa. 24:2, and נֹשֶׁא 1 Sa. 22:2, *a creditor*.

Hiphil, *to exact* what has been lent, spoken of a creditor; followed by בְּ of pers. Ps. 89:23.

Derivative nouns, מַשָּׁא, מַשָּׁאָה.

נָשַׁב to blow, followed by בְּ *to blow upon* (as the wind), Isa. 40:7. (An onomatop. verb, like the cogn. נָשַׁם ,נָשַׁף and שָׁאַף, which see).

Hiphil—(1) *to cause* (the wind) *to blow*, Ps. 147:18.

(2) *to drive away by blowing*, Gen. 15:11.

I. נָשָׁה to forget a thing, Lam. 3:17; a person, i. e. *to desert, to neglect* him, Jeremiah 23:39. (Arab. نسى Æth. quadril. ናስዐየ: with the insertion of ח id.)

Niphal, *to be forgotten*, Isaiah 44:21, לֹא תִנָּשֵׁנִי "thou shalt not be forgotten by me," for תִּנָּשֶׁה לִי. Kimchi, תִּנָּשֶׁה מִמֶּנִּי. But the Targ. and Yarchi would make Niphal to be the same as Kal, and thus would render "lest thou shouldest forget me;" had this been the meaning it would probably have been אַל תּ׳, not לֹא.

Piel, *to cause to forget*, followed by two acc., Gen. 41:51.

Hiphil הִשָּׁה i.q. Piel, Job 39:17, "God has made it (the ostrich) to forget wisdom." Job 11:6, "know כִּי־יַשֶּׁה לְךָ אֱלוֹהַּ מֵעֲוֹנֶךָ that God has caused to forget for thee a part of thy iniquity;" i. e. has remitted to thee part of thy iniquity.

Derivative נְשִׁיָּה, and the pr. n. יְשִׁיָּה, מְנַשֶּׁה.

II. נָשָׁה—(1) to borrow (also written נָשָׁא, see that root No. II. It appears to be of the same origin as נָשָׂא, so that it is properly, *to take, receive*. Const. absol. Jer. 15:10; Isa. 24:2.

(2) *to lend to* any one, an jemanden leihen.—(*a*, followed by בְּ of pers. (see בְּ A, No. 4), Jer. 15:10, לֹא נָשִׁיתִי וְלֹא נָשׁוּ בִי "I have not borrowed, nor have they lent anything to me." Isa. 24:2, כַּנֹּשֶׁה כַּאֲשֶׁר נֹשֶׁה בוֹ "as with the debtor, so with the creditor." Deu. 24:11; Neh. 5:10. Part. נֹשֶׁה *creditor*, 2 Ki. 4:1; Psal. 109:11.—(*b*) followed by בְּ of price, i.e. usury, or interest. Neh. 5:11, "the hundredths of money, אֲשֶׁר אַתֶּם נֹשִׁים בָּהֶם for which (wofür) ye have lent at interest;" i. e. which ye demand from your debtors. Part. נֹשֶׁה *an usurer*, Ex. 22:24.

Hiphil, i. q. Kal No. 2, followed by בְּ of pers. *to lend to any one*, Deu. 15:2; 24:10.

Derivatives, מַשֶּׁה, and נְשִׁי.

נָשֶׁה m. Gen. 32:33, i. q. Arab. نسا *a nerve* or tendon passing through the thigh and leg to the ancles, *nervus ischiaticus*. The derivation is unknown. [Referred to נָשָׁה I. in Thes.]

נְשִׁי m. *a debt*, 2 Ki. 4:7.

נְשִׁיָּה f. *forgetfulness*, Ps. 88:13, from the root נָשָׁה No. I.

נָשִׁים pl. f. *women*, see the sing. אִשָּׁה.

נְשִׁיקָה f. (from the root נָשַׁק), *a kiss*, Cant. 1:2; Pro. 27:6.

נָשַׁךְ fut. יִשֹּׁךְ Ecc. 10:11, and יִשַּׁךְ Prov. 23:32, to bite, as a serpent, Gen. 49:17; Nu. 21:6, seq. [Piel]; as a man, Mic. 3:5 (Æth. ነሰከ: id.; Syriac transp. ܢܟܬ); metaph.—(*a*) *to vex, to oppress*, Hab. 2:7.—(*b*) *to lend on usury*, Deut. 23:20; since not only lending on usury, but even receiving interest was supposed to mark a sordid person and an oppressor of the weak (comp. Aram. נְכַת, ܢܟܬ to bite; whence נוֹכְתָּא usury; Arab. قرض to gnaw; Conj. III. to lend on usury; Gr. δάκνεσθαι ὑπὸ τῶν χρεῶν, Arist. Nub. i. 12; Lat. *usura vorax*, Lucan, i. 171).

Piel, i. q. Kal, *to bite*, Nu. 21:6; Jer. 8:17.

Hiphil הִשִּׁיךְ *to take usury of any one*, followed by a dat. of pers. Deu. 23:21. Hence—

נֶשֶׁךְ m. *interest, usury*, Psal. 15:5; Eze. 18:8, 13. שִׂים נֶשֶׁךְ עַל to take usury of any one, Ex 22:24.

נִשְׁכָּה, elsewhere לִשְׁכָּה which see; *a chamber, a cell* in the courts of the temple, Neh. 3:30; 12:44; 13:7. The derivation is not clear. Some consider

it to be transposed for שִׁכְנָה a dwelling; I should rather regard it as the Pers. نشاه a seat, dwelling, from نشستن to sit down. As such a chamber was called in Greek λέσχη, it might easily be supposed that לִשְׁכָּה was taken from that word; but a word of Greek origin in the book of Samuel (1 Sam. 9:22) could hardly be admitted.

נָשַׁל fut. יִשַּׁל (intrans. No. 3)—(1) trans. TO DRAW OUT, TO PUT OFF (Arab. نشل, نثل; comp. the kindred words נָצַל, שָׁלָה, שָׁלַל), as a shoe, Exod. 3:5; Josh. 5:15; *to cast out* (as a people from a land), Deu. 7:1, 22.

(2) *to slip off.* Deut. 19:5, וְנָשַׁל הַבַּרְזֶל מִן־הָעֵץ "and (if) the head should slip from the handle."

(3) *to fall off, to drop down,* used of olives, Deu. 28:40 (fut. A).

["PIEL i. q. Kal No. 1, *to drive out* a people from a land, followed by מִן 2 Ki. 16:6."]

נָשַׁם fut. אֶשֹּׁם TO PANT, used of a woman in child-birth, Isa. 42:14. Kindred roots are נָשַׁב, נָשַׁף, transp. נָפַשׁ; compare Arab. نفس to pant; also, to bring forth, to bear. (Elsewhere fut. יִשֹּׁם belongs to the root שָׁמַם.)

Hence תִּנְשֶׁמֶת, and—

נְשָׁמָה f.—(1) *breath, spirit*—(*a*) the Spirit of God imparting life and wisdom, i. q. רוּחַ אֱלֹהִים; Job 32:8; 33:4; compare 26:4.—(*b*) the spirit of man, *soul,* ψυχή (comp. נֶפֶשׁ No. 2); Gen. 2:7; Job 27:3. Meton. (that which has breath), *a living creature, animans,* i. q. נֶפֶשׁ No. 3, Deut. 20:16; Josh. 10:40. Once used for *the mind,* Pro. 20:27.

(2) *the panting* of those who are angry, used of the anger of God, Isa. 30:33; Ps. 18:16.

נִשְׁמָא Chald. *breath, life,* Dan. 5:23.

נָשַׁף TO BLOW (comp. נָשַׁם), Ex. 15:10; followed by בְּ *to blow upon,* Is. 40:24. Hence יַנְשׁוּף and—

נֶשֶׁף m. suff. נִשְׁפּוֹ—(1) *the evening twilight,* when a colder gale blows (רוּחַ הַיּוֹם Gen. 3:8), Job 24:15; Pro. 7:9; 2 Ki. 7:5, 7; Jer. 13:16; whence *darkness, night,* Isa. 5:11; 21:4; 59:10. (LXX. σκότος, Job 24:15; Pro. 7:9).

(2) *the morning twilight,* Job 7:4; 1 Sam. 30:17.

נָשַׁק fut. יִשַּׁק 1 Ki. 19:20, and intrans. יִשַּׁק Gen. 41:40 (see No. 1)—(1) pr. i. q. Arab. نسق TO JOIN (see Hiph.), TO ARRANGE, TO PUT IN ORDER, Hebr. fut. A intrans. *to dispose, to adjust oneself.* Gen. 41:40, עַל־פִּיךָ יִשַּׁק כָּל־עַמִּי "according to thy word shall all my people dispose themselves;" as it has been well rendered by LXX., Onk., Vulg., Saad. Commonly taken from signif. No. 3, "on thy mouth shall all my people kiss," i. e. they shall declare their fidelity, and submission; but it can hardly be maintained, that such a ceremony was used to shew submission to the minister of the king in the exercise of his functions. [But it would be just as hard to maintain the contrary position: such a ceremony *may* have been used, and this *may* be the meaning of the passage.]

(2) *to arm oneself* [in Thes. this signification is made a separate root, and the meaning assigned is not, *to arm oneself,* but *to draw a bow*] (whence נֶשֶׁק). 2 Chron. 17:17, נֹשְׁקֵי קֶשֶׁת "those armed with bows." Ps. 78:9, נוֹשְׁקֵי רוֹמֵי־קֶשֶׁת prop. "the armed of the archers," i. e. armed archers.

(3) *to kiss* (to join mouth to mouth), followed by a dat., Gen. 27:26; 2 Sa. 15:5; acc., Cant. 1:2; 1 Sam. 20:41. Poet. used, Ps. 85:11, צֶדֶק וְשָׁלוֹם נָשָׁקוּ "righteousness and peace have kissed each other" (in the other member there is, *have met together*), i. e. are mutually connected, joined together, peace follows upon righteousness. Further, *to kiss idols,* is a term applied to those who worship them (which was done by kissing the hand to them, see Job 31:27, and Plin. xxviii. 2), 1 Ki. 19:18; Hos. 13:2.

PIEL, i. q. Kal No. 3, *to kiss,* Gen. 31:28, used of the kiss by which the vanquished promise fidelity and submission to the conqueror, Ps. 2:12. [The Lord Jesus Christ is here spoken of.]

HIPHIL, id. Eze. 3:13, "the wings of the living creatures מַשִּׁיקוֹת אִשָּׁה אֶל אֲחוֹתָהּ which kissed each other," i. e. one of which touched the other; i. q. חֹבְרוֹת אִשָּׁה אֶל אֲחוֹתָהּ Eze. 1:9. Compare Ps. 85:11.

Derivatives נְשִׁיקָה and—

נֶשֶׁק & נֵשֶׁק masc.—(1) *arms, weapons,* 1 Ki. 10:25; Eze. 39:9, 10; Ps. 140:8, בְּיוֹם נָשֶׁק "in the day of arms," i. e. of battle.

(2) *an armoury,* Neh. 3:19 (comp. 1 Ki. 10:17; and the observations on יַעַר No. 2).

נָשַׁר an unused root. Arab. نسر *to tear in pieces with the teeth, to rend* (as a bird of prey), مِنْسَر, مَنْسِر the beak of a bird of prey. Hence—

נֶשֶׁר [in pause נָשֶׁר], plur. נְשָׁרִים, constr. נִשְׁרֵי m. *an eagle* (Arab. نَسْر, Syr. ܢܶܫܪܳܐ, Æth. ንስር: id.),

Deut. 32:11 Eze. 17:3. This name, however, is one of wider extent, and sometimes also (like the Gr. ἀετός, and Arab. نسر see Bochart, Hieroz. II. p. 312, seqq.) comprehends the different kinds of *vultures;* especially in those places in which נֶשֶׁר is said to be bald (Mic. 1:16), and to feed on dead bodies, Job 39:27; Prov. 30:17; (Matt. 24:28). The former appears to be the *vultur barbatus*. To the eagle itself, which often changes its feathers, just as a serpent its skin, we must refer the words, Psalm 103:5, "so that thy youth is renewed like the eagle's." See Bochart, Hieroz. loc. cit., and the observations made thereon by Rosenm. t. ii. p. 743, seq., ed. Lips. Oedmann, Verm. Sammll. aus der Naturkunde, i. 5 (who, by a manifest error, would apply all the occurrences to the vulture, and none to the eagle).

נְשַׁר plur. נִשְׁרִין Chald. id., Dan. 4:30; 7:4.

נָשַׁת TO DRY UP, used of the tongue drying up with thirst, Isa. 41:17; of strength, as drying up, Jer. 51:30.

NIPHAL, id., *to dry up*, used of water, Isa. 19:5; compare נָתַשׁ Jer. 18:14 (Æth. ነሠተ: to lay waste, to destroy).

נִשְׁתְּוָן m. Hebr. and Chald. *a letter*, Ezr. 4:7, 18, 23; 5:5; 7:11. The derivation appears to be from the Pers. نبشتن *nobishten*, نوستن نوشتن i.e. to write; a sibilant letter being transposed.

נָתַב an unused root, which had, I expect, the signification of *treading, trampling;* like the Gr. στείβω; hence נָתִיב a beaten path. As to the primary syllables *tab, tap*, and *pat*, imitating the sound of treading; see above. בּוּס p. CVIII, and דָּבַב, טָפַף. Arab. نتب is, to be lofty, to be swollen up; whence I have elsewhere supposed נָתִיב to be derived; i.e. a raised and fortified way; like מְסִלָּה from סָלַל; but נ׳ never denotes a public and royal road, such as was raised up and formed by art, but always a footpath.

נתונים i. q. נְתִינִים Ezr. 8:17, כתיב.

נָתַח only in Piel נִתַּח TO CUT INTO PIECES (an animal which had been slain), Exod. 29:17; Levit. 1:6, 12; 8:20; the corpse of a person, Judges 20:6. Hence—

נֵתַח plur. נְתָחִים *a piece* of flesh, Lev. 1:8, seq.; Eze. 24:4.

נָתִיב m. and **נְתִיבָה** f. ־ים and ־וֹת.—(1) prop. adj. *trodden with the feet* (see the root נָתַב). דֶּרֶךְ נְתִיבָה *a trodden way*, Pro. 12:28; and without דֶּרֶךְ id. Jud. 5:6, and hence—

(2) *a footpath, by-way*, a poetic word, Job 18:10; 28:7; 41:24. Plur. נְתִיבוֹת בֵּיתוֹ the ways to his house, Job 38:20.

נְתִינִים m. plur. prop. *given, bestowed* [*Nethinim*], the name given to the ἱερόδουλοι of the Hebrews, or *the bondsmen of the temple* who attended on the Levites in their sacred service, Ezr. 8:17, 20; Neh. 3:31; 7:46, 60, 73; 11:3, 21, etc. As to the origin of the word, compare Num. 8:19. Chald. Ezr. 7:24.

נָתַךְ fut. יִתַּךְ (kindred to נָסַךְ), TO POUR SELF OUT, TO BE POURED OUT; always metaph., used of roaring, Job 3:24; of anger, 2 Chron. 12:7; 34:25; Jer. 42:18; 44:6; of curses, Dan. 9:11.

NIPHAL.—(1) i. q. Kal *to pour self out*, used of water, rain, Exod. 9:33; metaph. of anger, 2 Ch. 34:21; Jer. 7:20.

(2) *to flow down, to be melted*, Ezek. 22:21; 24:11.

HIPHIL הִתִּיךְ, once inf. הַנְתִּיךְ, Eze. 22:20.—(1) *to pour out, to pour forth*, Job 10:10; money, 2 Ki. 22:9.

(2) *to melt*, Eze. 22:20.

HOPHAL, pass. ib. verse 22.

Derivative הִתּוּךְ.

["**נָתַל** a root unused as a verb. Aram. ܢܛܠ i. q. Hebr. נָתַן to give. Hence תְּהִלּוֹן"].

נָתַן fut. יִתֵּן, יִתֶּן־, also נָתַתָּ 1 pers. (Jud. 16:5), imp. תֵּן, with ה parag. תְּנָה, inf. absol. נָתוֹן, constr. תֵּת (for תֶּנֶת), with suff. תִּתִּי, rarely נְתֹן (Syr. ܢܛܠ).

(1) TO GIVE, followed by an acc. of the thing and לְ of pers. Gen. 25:6; Isa. 8:18, etc.; אֶל of pers. Isa. 29:11; Jer. 36:32; with suff. Josh. 15:19, נְתַתָּנִי "thou gavest me;" Isa. 27:4 (compare other instances of a suffix which must be regarded as a dative, such as Zec. 7:5, although in such cases it may still be taken as an acc., if, instead of *to give*, we substitute the idea *to cause to receive;* compare the verbs in Arab. عطا Conj. IV., and نال, ناول to give, with suff. of the person to whom any thing is given). Followed by an acc. of the thing and בְּ of the price, to give any thing *for*, Joel 4:3; Ezek. 18:13; followed by אֶל to add something *to*, Ezek. 21:34. Impers. Prov. 13:10, בְּזָדוֹן יִתֵּן מַצָּה "from pride arises strife," bey Uebermuth gibt es Streit; Job 37:10.—Specially these phrases are to be remarked —(*a*) נָתַן יָד to give the hand (to the victor), see יָד

No. 1, letter *e*, but 2 נָתַן יָדוֹ, see ibid, letter *b*.—(*b*) נָתַן בְּיַד to deliver into the power of any one, see יָד letter *aa*, *β*; also נָתַן לִפְנֵי (preis geben), see לִפְנֵי under the word פָּנִים; also followed by a dative, Isa. 50:6, גֵּוִי נָתַתִּי לְמַכִּים "I gave my back to the smiters;" נָתַן עַל יְדֵי to give a command to any one, see יָד No. 1, letter *ee*.—(*c*) נָתַן עֹרֶף to give the back [to turn back], see עֹרֶף.—(*d*) נָתַן פְּרִי to give (yield or bear) fruit (as a tree), i. q. עָשָׂה פְרִי Lev. 25:19; Psa. 1:3; Eze. 34:27.—(*e*) נָתַן רַחֲמִים לְ to have compassion for any one, see רַחֲמִים.—(*f*) נָתַן כָּבוֹד, עֹז לְ to ascribe glory or strength to any one, Ps. 68:35; Jer. 13:16.—(*g*) נָתַן בְּמִשְׁמָר *to give* any one *into custody*, see מִשְׁמָר, compare Gen. 39:20.—(*h*) מִי יִתֵּן *who will give?* a phrase used in wishing, i. q. Oh that any one would give, Oh that I had! see מִי No. 1, *d*. It is construed followed by an acc. Deut. 28:67, מִי־יִתֵּן עֶרֶב "Oh, that it were evening!" followed by an inf. Ex. 16:3, מִי־יִתֵּן מוּתֵנוּ "Oh that we had died!" Job 11:5; followed by a finite verb, either with or without the part. וְ, Deut. 5:26; Job 19:23; 23:3.

Farther, *to give* is used—(*a*) for *to teach*, Prov. 9:9, "give to a wise man (wisdom), and he will be still wiser." Compare לָקַח No. 2.—(*β*) *to allow*, *to permit* (like the Gr. δίδωμι, Lat. *dare*, *largiri*, Syr. and Arab. ܝܗܒ, وهب); followed by an acc. of pers. and a gerund of the verb, (prop. to give, i. e. to admit any one to do any thing, compare the same consecution in the synonymous verbs, הִנִּיחַ, root נוּחַ, and נָטַשׁ), Gen. 20:6. לֹא נְתַתִּיךָ לִנְגֹּעַ אֵלֶיהָ "I have not allowed thee to touch her;" Gen. 31:7; Ex. 3:19; Jud. 1:34; 15:1; 1 Sam. 18:2; Job 31:30; Psa. 16:10; 55:23; 66:9; Eccl. 5:5. Without לְ Job 9:18; Num. 20:21; once with a dat. of pers. 2 Ch. 20:10.—(*γ*) *to utter*, *give forth*, as the voice (see קוֹל), impious words, Job 1:22; a sweet smell, Cant. 1:12; 2:13; 7:14; to give forth, i. e. to work a miracle, Exod. 7:9 (elsewhere שׂוּם מוֹפֵת), compare διδόναι σημεῖα, Mat. 24:24. A bolder use is נָתַן תֹּף to give forth a sound by striking a timbrel, i. e. to strike a timbrel, Ps. 81:3.

(2) i. q. שׂוּם *to set*, *to put*, *to place* (setzen, stellen, legen). Gen. 1:17; 9:13; 15:10; 1 Ki. 7:39; Eze. 3:20; e. g. to place snares, Ps. 119:110; defences (followed by עַל) Eze. 26:8; to make a covenant, Gen. 9:12; 17:2. Specially—(*a*) נָתַן לִפְנֵי *to set before* any one, 1 Ki. 9:6.—(*b*) followed by acc. of pers. and עַל of pers. or thing; *to set* some one *over* any person or thing, Gen. 41:41, 43; Deu. 17:15; but with an acc. of thing, and עַל of pers. *to impose* any thing upon any one, as a yoke, 2 Ch. 10:9; a fine, 2 Ki. 23:33; also sin, i. e. *to impute* sin: to inflict its penalty upon any one, Jon. 1:14; Eze. 7:3; comp. Deu. 21:8.—(*c*) נָתַן לֵב לְ *to apply the heart to* any thing, to devote oneself to any thing, Eccl. 1:13, 17; 8:9, 16; Dan. 10:12; a phrase which is more emphatic than שׂוּם לֵב עַל to turn the heart to anything. It is also said, נָתַן דָּבָר אֶל לֵב פ׳ to put any thing into one's heart, (used of God), Neh. 2:12; 7:5; and נָתַן אֶל לִבּוֹ ἐν φρεσὶ θεῖναι, Ecc. 7:2; 9:1.

(3) *to make*, as שִׂים, שִׁית, Arab. جعل. Levit. 19:28, שֶׂרֶט לֹא תִתְּנוּ בִּבְשַׂרְכֶם "ye shall make no cutting in your flesh." In like manner, נָתַן מוּם בְּ to cause a blemish, to injure any one, Levit. 24:20. Especially—(*a*) *to make*, or *constitute* any one to be anything, with two acc. Gen. 17:5, אַב הֲמוֹן גּוֹיִם נְתַתִּיךָ "a father of many nations have I made thee;" Exod. 7:1; Lam. 1:13; Psa. 69:12; 89:28; with acc. and לְ of the predicate, Gen. 17:20; 48:4; Jer. 1:5.—(*b*) נָתַן דָּבָר כְּ *to make a thing like*, any thing *similar* to it. Isa. 41:2, יִתֵּן כֶּעָפָר חַרְבּוֹ "he will make their sword as dust;" hence *to regard*, or *treat any thing* as *like* any thing else, *to hold it as* (behandeln als). 1 Ki. 10:27, וַיִּתֵּן אֶת־הַכֶּסֶף כָּאֲבָנִים "and he made silver to be as stones." Gen 42:30, וַיִּתֵּן אֹתָנוּ כִּמְרַגְּלִים "and he held us as spies," er behandelte uns wie Kundschafter (comp. *habere pro hoste*, Liv. ii. 20); Eze. 28:2, 6. Followed by לִפְנֵי of judgment merely, *to hold any one for so and so*, i. e. to judge him to be such. 1 Sam. 1:16, "do not reckon me drunken." Compare Greek τίθεσθαι, for νομίζειν, ἡγεῖσθαι, Passow, h. v. A, No. 5.

Niphal, pass. of Kal—(1) *to be given*, Ex. 5:18; Levit. 19:20; *to be delivered*, Lev. 26:25; *to be given forth* (as a law), Esth. 3:14.

(2) *to be made*, Lev. 24:20; see Kal No. 3.

Hophal, only in fut. יֻתַּן i. q. Niph., Levit. 11:38; Nu. 26:54.

Note. In pret. Kal, the third radical Nun coalesces with the formative letters נָתַתָּ, נָתַתִּי; it once occurs defectively תַּתָּה 2 Sa. 22:41, for נָתַתָּה; like רַד Jud. 19:11, for יָרַד. The passage, Ps. 8:2, has been much discussed, "Jehovah, our Lord, how excellent is thy name in all the earth;" אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם, where תְּנָה is taken by some for inf. absol., while some, with other points would read תָּנָה. But as תְּנָה in twenty-three other places is the imp., it should not here be taken as any thing else [?]; and there arises a very elegant sense if rendered; *which thy glory set thou also above the heavens*, i. e. Oh that the glory of God, which begins to be manifested on this earth (verse 3), may be known and celebrated through the whole universe! [?]

Derived nouns, מַתַּת, מַתָּנָה, מַתָּן, נְתִינִים; also the proper names מַתְּנַי, מַתַּנְיָה, מַתִּתְיָה and the four which follow.

נְתַן Chaldee only found in fut. יִנְתֵּן, followed by makk. יִנְתֶּן־ inf. מִתַּן, i. q. Hebr. *to give*, Dan. 2:16; 4:14; Ezra 4:13; 7:20. The other tenses are supplied from the verb יְהַב. Hence מַתְּנָא.

נָתָן ("whom God gave"), pr. n. *Nathan*—(1) a prophet in the time of David, 2 Sam. 7:2; 12:1; 1 Ki. 1:8; Ps. 51:2.—(2) a son of David, 2 Sam. 5:14.—(3) 23:36.—(4 and 5) 1 Kings 4:5.—(6) 1 Ch. 2:36.—(7) Ezr. 8:16.—(8) 10:39.

נְתַן־מֶלֶךְ ("whom the king has placed," i.e. constituted), [*Nathan-melech*], pr. n. of a courtier of Josiah, 2 Ki. 23:11.

נְתַנְאֵל ("whom God gave"), [*Nethaneel*], Gr. Ναθαναήλ, pr. name—(1) Nu. 1:8; 2:5.—(2) of several others, who are once mentioned in these places, 1 Ch. 2:14; 15:24; 24:6; 26:4; 2 Ch. 17:7; 35:9; Ezr. 10:22; Neh. 12:21, 36.

נְתַנְיָה & **נְתַנְיָהוּ** ("whom Jehovah gave"), [*Nethaniah*], pr. n. m.—(1) a son of Asaph, 1 Ch. 25:12.—(2) 2 Ki. 25:23, 25; Jer. 40:8, 14.—(3) Jer. 36:14.—(4) 2 Ch. 17:8.

נָתַס TO TEAR UP, TO BREAK UP, the ground; kindred to the verbs נָתַץ and נָתַשׁ. Job 30:13, נָתְסוּ נְתִיבָתִי "they tear up my path." (4 MSS. read by a gloss נָתְצוּ).

נָתַע i. q. נָתַץ No. 2, TO BREAK OUT (the teeth); צ being (in the Aramæan manner) changed into ע.

NIPHAL, pass. Job 4:10.

נָתַץ fut. יִתֹּץ—(1) TO DESTROY, TO BREAK DOWN, as houses, statues, altars, etc., Levit. 14:45; Jud. 6:30, seq.; 8:17; metaph. *to destroy* men, Job 19:10; Ps. 52:7.

(2) *to break out* teeth, Ps. 58:7; comp. נָתַע.

PIEL, i. q. Kal No. 1, 2 Ch. 31:1; 33:3.

NIPHAL, PUAL and HOPHAL, pass. of No. 1, Jer. 4:26; Jud. 6:28; *to be torn away* (spoken of a rock), Nah. 1:6.

נָתַק TO TEAR AWAY, Jerem. 22:24. Applied figuratively in a military sense, *to draw away, to cut off any one* (from a place), Jud. 20:32. See Niphal and Hiphil. Part. pass. נָתוּק *castrated*, Lev. 22:24.

PIEL, *to tear up* or *off*, as roots, Eze. 17:9; *to burst* bonds, Psal. 2:3; 107:14; a yoke, Isa. 58:6 *to wound by tearing*, Eze. 23:34.

HIPHIL, metaph. *to separate out*, Jer. 12:3; *to draw away from, to cut off* from any place Josh. 8:6.

NIPHAL—(1) *to be torn away, to be broken*, e.g used of a thread, a cord, Isa. 5:27; Jer. 10:20; Jud 16:9; Ecc. 4:12; a rope, Isa. 33:20. Metaph. Job 17:11, "the counsels of my mind are broken off;" i. e. frustrated.

(2) *to be torn out*, as from a tent, Job 18:14. Pregnant construction, Josh. 4:18, "and when the soles of the feet of the priests were plucked up (from the muddy channel and set) on the dry land."

(3) *to be separated*, Jer. 6:29; followed by מִן *to be drawn away from*, Josh. 8:16.

HOPHAL הָנְתַּק i. q. Niphal No. 3, Judges 20:31. Hence—

נֶתֶק m.—(1) *a scall, scab*, in the head or beard, Lev. 13:30, seq.

(2) *one suffering from a scall*, Levit. 13:33 see נֶגַע No. 2. Root נָתַק to pluck out (hairs), from the hair falling off from places where there is a scall.

נָתַר fut. יִתַּר.—(1) TO TREMBLE, TO PALPITATE (as the heart), Job 37:1. (An onomatop word, like τρέω, τρέμω, *tremo*.)

(2) i. q. Arab. نَثَرَ "to fall off, to fall away, especially with a fluttering noise," i. e. the sound made by leaves which fall from the trees when they are dry and withered; hence Ch. and Syr. נְתַר, ܢܬܪ to fall, as a leaf or fruit. See Ch. and Hiphil No. 2.

PIEL, *to tremble*, i. e. *to leap* (as a locust), Lev. 11:21. For verbs of trembling are applied to leaping, compare חָרַג, חַרְגֹּל.

HIPHIL—(1) causat. of Kal No. 1, *to cause to tremble*, Hab. 3:6.

(2) i. q. Aram. Aph. prop. *to shake off* the leaves of a tree; hence *to shake off* a yoke, Isa. 58:6; and also הִתִּיר אֲסוּרִים to shake off the yoke of captives, *to loose* captives, Ps. 105:20; 146:7. Poet. Job 6:9, יַתֵּר יָדוֹ וִיבַצְּעֵנִי "Oh that he (God) would let loose his hand, and cut me off," i. e. kill me. The hand of God, while not exerted, is spoken of as if it were bound; when stretched out, as if it were freed.—יַתֵּר 2 Sam. 22:33, see the root תּוּר.

נְתַר Ch. and Syr. *to shake down*, a leaf, the fruit of a tree; see Hebr. No. 2.

APHEL, *to shake down* (leaves), Dan. 4:11.

נֶתֶר m. *nitre* (Gr. νίτρον, λίτρον), prop. *natron* of the moderns, *fossil alkali, potash* (different from בֹּרִית vegetable alkali), which, when mixed with oil, is used even now for soap, Prov. 25:20; Jer. 2:22. It appears to be so called because, when water is poured upon it, it *effervesces* or *ferments*. See Beckmann, Beyträge zur Geschichte der Erfindungen, t. iv. p. 15, seq. Also the same writer's Comment. ad Aristot. de Mirab. Auscultat. c. 54. J. D. Michaëlis, de Nitro, § 10.

נָתַשׁ fut. יִתּשׁ prop. TO PLUCK UP plants (see Hophal); hence—(*a*) *to destroy* cities, Ps. 9:7; idols, Mic. 5:13.—(*b*) *to expel* nations from a land (opp. to נָטַע), Deut. 29:27; 1 Ki. 14:15; Jer. 24:6, וּנְטַעְתִּים וְלֹא אֶתּוֹשׁ "I will plant them, and not pluck them up," i. e. I will give them settled abodes, and will not expel them; Jer. 12:14, 15; 42:10; 45:4.

NIPHAL, pass. *to be expelled* (used of a people), Jer. 18:14; 31:40; Am. 9:15; *to be overthrown*, as a kingdom, Dan. 11:4.

(2) i. q. נָשַׁת (Isa. 19:5) *to dry up*, as water, Jer. 18:14.

HOPHAL, *to be plucked up*, Eze. 19:12.

ס

Samech, the fifteenth Hebrew letter, when used as a numeral standing for *sixty*. The name of this letter, סָמֶךְ, denotes *a prop, support*, to which this letter answers in form in the Phœnician alphabet, 𐤎.

In *sound* I suppose that it was anciently pronounced as a lighter sibilant than שׂ, which latter, before the use of diacritic points, was not distinguished in writing from שׁ, see Lehrg. pp. 17, 18. Hence it is that most roots are constantly written in one manner, either with the letter ס, as סָבַב, סוּר, or with the letter שׂ, as שָׂמַח, שׂוּם; and many roots written with the letter ס even differ altogether from the roots written with the letter שׂ, as סָכַל to be foolish, שָׂכַל to behold, to understand, סָכַר to shut up, and שָׂכַר to hire. By degrees, however, that distinction in pronunciation was lost, so that in Syriac the letter Samech (ܣ) alone is used, and so in Arabic the letter Sin (س); the Chaldee, following the Syriac, commonly substitutes ס for the Hebrew שׂ, as שְׂאֹר, Ch. סְאוֹר leaven; שָׂבַר, Ch. סְבַר to expect. And this uncertainty in spelling appears even in the later Hebrew, where סָכַר stands for שָׂכַר Ezr. 4:5; שִׂכְלוּת for סִכְלוּת folly, Ecc. 1:17. [This is *assuming* what cannot be admitted, that Ecc. is one of the *later* books.]

Instead of the Hebrew שׂ in Arabic ش is commonly used; for ס س, as סָגַד سجد to adore; אָסַר اسر to bind; בֹּסֶר بسر a sour grape; כָּסָה كسا to cover; more rarely ش, as סְתָו شتو winter.

In the Hebrew language itself, and in the Aramæan, ס is not unfrequently interchanged—(*a*) with the harder שׁ, as סִרְיוֹן and שִׁרְיוֹן a coat of mail; כָּנַס Aram. כְּנַשׁ to gather; סָכַן and שָׁכַן prop. to inhabit; סָפַח and שָׁפַךְ to pour, etc.; compare סָלַל, סָפַר, etc. We know also that the Ephraimites pronounced שׁ like the letter Samech, Jud. 12:6.—(*b*) with ז and צ; see under those letters.

סָאָה an unused root; Arab. سأى *to extend, to expand;* also to cut off anything extended, as a cloth; hence perhaps *to measure* (see סָדַד); whence—

סְאָה plur. סְאִים f.—(1) *measure*. With this meaning, following Aqu. Symm. Theod. Chald. Syr. I explain the difficult word בְּסַאסְּאָה Isaiah 27:8; contr. from בְּסְאָה־סְאָה (with Dag. fort. conjunctive; like מַלָּכֶם for מַה־לָּכֶם), *to measure* (and) *measure* (je nach dem Maaße), i. e. moderately; comp. בְּמִשְׁפָּט Jer. 10:24; and לַמִּשְׁפָּט Jer. 30:11; 46:28. Less suitable is the explanation lately proposed, viz. that בְּסַאסְּאָה is for בְּזַעְזְעָהּ (root זוּעַ), *by moving, terrifying her*.

(2) specially a certain particular measure of corn; according to the Rabbins, *the third part of an Ephah* (אֵיפָה); according to Jerome on Matt. 13:33, *sesquimodius*, Gen. 18:6; 1 Sam. 25:18. Dual. סָאתַיִם for סְאָתַיִם 2 Kings 7:1, 16; in the Syrian manner contr.; like מָאתַיִם, מְאָתַיִם. From the Aramæan form ܣܐܬܐ has arisen Gr. σάτον, which is used by the LXX., the writers of the New Test., and Josephus.

סְאוֹן m. *a shoe;* specially a military shoe, *caliga;* to be distinguished from the *ocrea* (מִצְחָה). (Chald. סֵין; Syr. ܣܐܘܢܐ). Isaiah 9:4, כָּל־סְאוֹן סֹאֵן "every shoe of him that is shod," i. e. of the soldier. From the root—

סָאַן—(1) pr.; apparently TO BE CLAYEY, MIRY; compare Chald. סָאן, סְיָן; Hebr. טִיט clay; kindred to

the noun טִין clay. Hence סְאוֹן a shoe, by which we keep the clay and mud from our feet. Hence—

(2) *to shoe*, like the Syr. ܣܐܢ. Part. סֹאֵן; see סְאוֹן.

סַאסְּאָה Isa. 27:8; see סְאָה.

סָבָא TO DRINK, to drink to excess, TO TOPE. (The primary idea appears to be that of *sucking up, absorbing*, which is expressed by onomatopoetic words, as شرب, *sorbere;* with the insertion of *l*, schlürfen; with the omission of ר, Anglo-Sax., *supan;* Germ. saufen; [Eng. *to sup;*] and in Greek, by the omission of the sibilant, ῥοφέω. שָׂבַע appears to be of the same origin), Isa. 56:12. Part. סֹבֵא *a drunkard*, Deuter. 21:20; Prov. 23:20, 21. Part. pass. סָבוּא *drunken*, Nah. 1:10. Hence—

סָבָא Eze. 23:42 כתיב i. q. קרי סוֹבְאִים; and—

סֹבֶא m. suff. סָבְאֵךְ—(1) *wine*, Isa. 1:22; Nah. 1:10.

(2) *a carousal*, Hos. 4:18.

סְבָא (fort. i. q. Æthiop. ሰብእ: a man; compare סַבְתָּא, סַבְתָּה), [*Seba*], pr. n. of a country and a nation sprung from Cush (Gen. 10:7), which, according to Josephus Ant. 2:10, § 2), seems to have been *Meroë*, a province of Æthiopia flourishing in merchandise and wealth, surrounded by the branches of the Nile. It had a metropolis of the same name, the ruins of which are still found not far from the town of Dschendi; (see Ed. Rüppell, Reisen in Nubien und dem Peträischen Arabien, 1829, tab. 5), Isaiah 43:3; Ps. 72:10. The Gentile noun, plur. סְבָאִים Isa. 45:14 (on which passage compare Herod. iii. 20, as to the tallness of the nation). See Michaëlis Spicilegium Geogr. Hebr. ext. t. i. p. 177, seq., and his Supplemm., p. 1707.

סָבַב pret. fully and defect. סַבּוֹתֶם, סַבּוּ, סָבְבוּ, inf. סְבֹב and סֹב, fut. יָסֹב and יִסֹּב.

(1) TO TURN ONESELF, e. g. Prov. 26:14, "the door turns itself עַל צִירָהּ on its hinge." 1 Sa. 15:27, וַיִּסֹּב שְׁמוּאֵל לָלֶכֶת "and Samuel turned himself to go away." Followed by אֶל Ecc. 1:6; לְ 1 Ki. 2:15; Ps. 114:3, 5; עַל Hab. 2:16; 2 Ch. 18:31, of a person or place *to* which we turn, and מִן, מֵעַל, מִפְּנֵי of that *from* which we turn away, 1 Sa. 17:30, וַיִּסֹּב מֵאֶצְלוֹ אֶל מוּל אַחֵר "and he turned himself from him to another." 1 Sam. 18:11; Gen. 42:24; followed by אֶל אַחֲרֵי *to turn oneself back* to follow any one, 2 Ki. 9:18, 19; and absol. *to turn about*, Cant. 2:17; Psal. 71:21. Also, *to turn* is put absol. for *to approach* 1 Sa. 22:17, 18; 2 Sa. 18 15, 30. When used of *things*, it is i. q. *to be brought to, to be bestowed upon*, al. 1 Ki. loc. cit.; Num. 36:7; Hab. loc. cit.

(2) *to go round* (which is done by turning oneself continually) in any place; *to go over* a place, e. g. a city, or cities, followed by בְּ Cant. 3:3; 5:7; 2 Chr. 17:9; 23:2; also, an acc. Isa. 23:16, סֹבִּי עִיר "go about the city." 1 Sa. 7:16, "and he went about (the cities) Bethel and Gilgal and Mizpah." 2 Ki. 3:9, "and they went about דֶּרֶךְ שִׁבְעַת יָמִים a way of seven days;" (the words ד׳ שׁ׳ י׳ are really in this sentence the accusative, depending on the verb: compare Arab. نسرى ليلا let us go by night; Plin H. xxiii. 1, "*si statim bina stadia ambulentur*"); also, *to go round about* a place (umgehen); followed by an acc. Deu. 2:3; Josh. 6:3, 4, 7; in order to avoid it, Nu. 21:4; Jud. 11:18.

(3) *to surround, to encompass*, followed by an acc. Gen. 2:11, 13; 1 Ki. 7:24; 2 Ki. 6:15; Ps. 18:6; 22:17; in a hostile sense, Eccl. 9:14; also followed by אֶל 2 Ki. 8:21; and עַל Job 16:13; Jud. 20:5. Gen. 37:7, וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ "and lo your sheaves surrounded and did reverence;" i.e. your sheaves standing around mine did reverence to it. Absol. to surround (a table) is i. q. *to recline*, or *sit down* at table. 1 Sa. 16:11, לֹא נָסֹב "we will not sit down." Compare מֵסַב. To these are to be added two figurative significations.

(4) *to be turned*, i. e. *to be changed;* followed by כְּ *to be made* like any thing, Zec. 14:10.

(5) *to be the cause of* any thing [to bring it about] (comp. Arab. سبب cause, سبّب to be the cause, to effect; Talm. סִבָּה cause, pr. a thing or occasion on which something else depends; German Umstand, *circonstance*, from the signification of surrounding; compare אודות), 1 Sam. 22:22, אָנֹכִי סַבֹּתִי בְּכָל־נֶפֶשׁ בֵּית אָבִיךָ "I am the cause (sc. of the death) of all the persons of thy father's house." Vulg. *ego sum reus omnium animarum.*

NIPHAL נָסַב and נָסֵב Ezek. 26:2; fem. נְסַבָּה for נָסַבָּה (see Lehrg. p. 372; Gramm. ed. x. § 66 note 11); fut. יִסַּב, יִסֹּבּוּ—(1) i. q. Kal No. 1, *to turn oneself*, Eze. 1:9, 12, 17; 10:11, 16; often used of a boundary, Nu. 34:4, 5; i. q. *to be transferred* to any one, followed by לְ. Jos. 15:3; Jerem. 6:12, נָסַבּוּ בָתֵּיהֶם לַאֲחֵרִים "their houses shall be transferred to others;" comp. in Kal, Nu. 36:7.

(2) i. q. Kal No. 2, *to surround*, Jud. 19:22: followed by עַל in a hostile sense, Gen. 19:4; Josh. 7:9.

PIEL סִבֵּב i. q. Kal No. 4, *to turn about*, i. e. *to change*, 2 Sa. 14:20.

Poel סוֹבֵב—(1) i. q. Kal No. 2, *to go about* in a place, followed by בְּ Cant. 3:2. Followed by an acc., *to go over a place* (im Orte umhergehn), Psalm 59: 7, 15; to go round a place (einen Ort umgehn), Ps 26:6. Followed by עַל in a hostile sense, Ps. 55:11.

(2) i. q. Kal No. 3, *to surround*, Jon. 2:4, 6; Ps. 7:8; followed by two acc. (any one with any thing), 32:7, 10; especially to watch and defend, Deut. 32:10 (compare Hom. Il. i. 37). Jer. 31:22, נְקֵבָה תְּסוֹבֵב גָּבֶר "a woman protects a man." [Qu. as to the application and rendering of this passage.]

Hiphil הֵסֵב fut. יָסֵב—(1) causat. of Kal No. 1, *to cause to turn*, Ex. 13:18; trans. *to turn*. 1 Ki. 8:14, וַיַּסֵּב הַמֶּלֶךְ אֶת־פָּנָיו "and the king turned his face," etc.; 21:4; 2 Ki. 20:2. הֵסֵב עֵינָיו מִן to turn away the eyes from, Cant. 6:5. Figuratively, הֵסֵב לֵב פ׳ עַל to turn or direct any one's heart to some person or thing, Ezra 6:22; compare 1 Ki. 18:37; and without לֵב. 2 Sa. 3:12, לְהָסֵב אֵלֶיךָ אֶת־כָּל־יִשְׂרָאֵל "to turn all Israel to thee." From the idea of turning round, it is *to transfer*, followed by לְ of pers., *to* any one. 1 Ch. 10:14, וַיַּסֵּב אֶת־הַמְּלוּכָה לְדָוִיד "and turned the kingdom to David;" followed by אֶל of place (into any place), 1 Sa. 5:8, 9, 10; acc. of place, 2 Sa. 20:12.

(2) causat. of Kal No. 2, to cause to go round, or about, i. e. *to lead round*, e.g. a person, Eze. 47:2; a host, Ex. 13:18; to surround with walls, 2 Ch. 14:6.

(3) causat. of Kal No. 4, *to turn, to change*. 2 Ki. 23:34, וַיַּסֵּב אֶת־שְׁמוֹ יְהוֹיָקִים "and he changed his name into Jehoiakim;" 24:17.

(4) intrans.—(*a*) i. q. Kal No. 1, *to turn oneself*, 2 Sam. 5:23.—(*b*) i. q. Kal No. 2, *to go round* a place, with an acc., Josh. 6:11.—(*c*) i. q. Kal No. 3, *to surround*, Ps. 140:10.

Hophal הוּסַב fut. יוּסַב—(1) *to turn oneself, to turn*, as a door, Eze. 41:24; the roller of a threshing wain, Isa. 28:27.

(2) *to be surrounded, inclosed*, Exod. 28:11; 39:6, 13.

(3) *to be turned, changed*, Nu. 32:38.

Derived nouns, מֵסַב, מוּסַב, סָבִיב, נְסִבָּה, סִבָּה.

סִבָּה f. (from the root סָבַב) *turn* or *course* of events (eine Schickung), as proceeding from God, 1 Ki. 12:15; i. q. נְסִבָּה 2 Ch. 10:15.

סָבִיב m. (from the root סָבַב) subst. *circuit*, 1 Ch. 11:8. Hence מִסָּבִיב *from a circuit, from every side, round about* (πάντοθεν, rings von allen Seiten), Deut. 12:10; Job 1:10; Eze. 37:21. מִסָּבִיב לְ from round about any thing, rings von (einer Sache) weg, Nu. 16:24, 27. In acc. סָבִיב adv. *around*, Gen. 23. 17; Ex. 16:13; and doubled סָבִיב סָבִיב around about, Eze. 40:5, seq.; סָבִיב לְ prep. *around* (any thing), e. g. סָבִיב לַמִּשְׁכָּן around the tent, Ex. 40:33; Nu. 1:53.

Plur. m. סְבִיבִים—(1) those *who are around* any one, i. e. *neighbours*, Jerem. 48:17, 39.

(2) *circumjacent places* (*les environs*), *neighbourhood*. Jer. 33:13, בִּסְבִיבֵי יְרוּשָׁלַם "in the neighbourhood of Jerusalem;" Ps. 76:12; 89:8; 97:2.

(3) with suff. prep. around (any one). Ps. 50:3, סְבִיבָיו נִשְׂעֲרָה מְאֹד "it is very tempestuous around him;" Jer. 46:14.

Pl. f. סְבִיבוֹת—(1) *circuits* (die Umläufe), *circles, orbits*, in which any one goes. Eccles. 1:6, וְעַל סְבִיבֹתָיו שָׁב הָרוּחַ "and the wind returns upon its circuits," begins its circuits again, again begins to go round.

(2) i. q. סְבִיבִים No. 2, *circumjacent places* (Umkreis), Jer. 17:26; Nu. 22:4; Dan. 9:16.

(3) in constr. st. it becomes a prep., *around, about*. Nu. 11:24, סְבִיבוֹת הָאֹהֶל "about the tent;" Eze. 6:5; Ps. 79:3; with suff. סְבִיבוֹתַי round me, etc.

סָבַךְ TO INTERWEAVE, TO ENTWINE, TO PLAIT, especially branches (see שָׂבַךְ Arab. شبك II. id. Conj. I. to mingle. By softening the letter ב from this root comes the עו quiesc. שׂוּךְ). Part. pass. Nah. 1:10.

Pual, pass. Job 8:17. Hence—

סְבַךְ m. (with Kametz impure), *branches interwoven, a thicket*, Gen. 22:13. Here also as it seems to me belongs בִּסְבָךְ־עֵץ Ps. 74:5, so that (ָ) is long Kametz, although Metheg is wanting in the printed copies. A similar instance is מְנָת־חֶלְקִי Ps. 16:5, where all the copies have the word without Metheg, although it is most certain that it should be read *menâth*; compare Ps. 11:6; 16:5. A few copies have בִּסְבַךְ from סְבַךְ (of the form קְטַל), of which there is another trace in pl. סִבְכֵי הַיַּעַר Isa. 9:17; 10:34.

סֹבֶךְ with suff. סֻבְּכוֹ (Dag. forte euphon.), Jerem. 4:7, id.; compare שׂוֹבֶךְ.

סַבְּכָא Chald. f. Dan. 3:5, and שַׂבְּכָא verses 7, 10, 15; *sambuca*, Greek σαμβύκη, a musical instrument with strings similar to the nablium (compare נֶבֶל); see Athen. iv. 23, p. 175; xvi. 8, p. 633 and 9, p. 637; Casaub. Strabo x. p. 471; Casaub. Vitruv. vi. 1, x 22. And Strabo indeed, loc. cit. says that the Greek word is of barbarous, i. e. oriental origin; in that case it may be so called from the interweaving of the strings (root סָבַךְ); in Dan. loc. cit. it is connected with סוּמְפֹּנְיָה, a word clearly of Greek origin.

סִבְּכַי (for סְבַךְ יָהּ "the wood of Jehovah," i.e. crowd of the people of God, comp. סְבַךְ), [*Sibechai*], pr. n. of one of David's captains, 2 Sa. 21:18; 1 Chr. 11:29 (for which, 2 Sa. 23:27, there is a corrupted reading, מְבֻנַּי); 20:4; 27:11.

סָבַל fut. יִסְבֹּל TO BEAR, TO CARRY, a heavy burden. (Syr., Ch., id.) Isa. 46:4, 7; Gen. 49:15. Used figuratively *to bear griefs, sins*, etc. i.e. to receive the penalties which another has deserved, Isa. 53:4, 11; Lam. 5:7. [It must not be forgotten that when the vicarious sufferings of Christ are spoken of, every figure falls very far short of the full truth; he actually bore our sins.]

PUAL, part. *laden* sc. with young, hence *pregnant, gravid*, used of cattle, Ps. 144:14. Compare Arab. حامل carrying, bearing in the womb, ثقل, to be pregnant, to bear in the womb. Syr. ܡܣܒܠܐ laden, gravid.

HITHPAEL הִסְתַּבֵּל *to become burdensome*, Eccl. 12:5. Hence the four following nouns.

סְבַל Ch. i. q. Heb. also *to lift up* (comp. נָשָׂא), *to raise.*

POAL, pass. *to be erected*, Ezr. 6:3. (Samarit. id.)

סַבָּל m. *a burden-bearer*, 2 Ch. 2:1, 17; 34:13. —in 1 Ki. 5:29 there is in apposition נֹשֵׂא סַבָּל.

סֵבֶל m. *a burden*, 1 Ki. 11:28; Ps. 81:7.

סֹבֶל m. with suff. סֻבֳּלוֹ (with Dag. forte euphon.) like סֻבְּכוֹ; comp. Kimchi Michl. p. 212; (and this form must not be derived from סֵבֶל, nor yet from סֹבֶל), *a burden*, Isa. 10:27; 14:25. עֹל סֻבֳּלוֹ "the yoke which (the people) bears," Isa. 9:3.

סְבָלָה or סִבְלָה f. only in pl. const. סִבְלוֹת *burden-bearing*, wearisome and laborious toils, Exodus 1:11; 2:11; 5:4, 5; 6:6, 7.

סִבֹּלֶת in the dialect of the Ephraimites, i. q. שִׁבֹּלֶת *an ear of corn*, Jud. 12:6.

סְבַר Ch. i. q. Heb. שָׂבַר TO HOPE. (In Targ. often for the Heb. בָּטַח, קִוָּה. Syr. ܣܒܰܪ to suppose, to think). Dan. 7:25, יִסְבַּר לְהַשְׁנָיָה "he will hope (confide) that he shall change." Vulg. *putabit quod possit mutare*. The sense is not badly given by Theod. ὑπονοήσει τοῦ ἀλλοιῶσαι.

סִבְרַיִם ("two-fold hope"), [*Sibraim*], pr. n. of a town of Syria, between Damascus and Hamath, Eze. 47:16.

סַבְתָּה Gen. 10:7 (21 MSS. סבתא) and סַבְתָּא 1 Ch. 1:9, [*Sabta, Sabtah*], pr. n. of a Cushite nation and country. I have no doubt that this should be compared with the Æthiopic city, Σαβάτ, Σαβά, Σαβαί (see Strabo, xvi. p. 770; Casaub. Ptolem. iv. 10), on the shore of the Arabian gulf, situated just where Arkiko is now, in the neighbourhood of which the Ptolemies hunted elephants. Amongst the ancient translators, Pseudoj. saw the true meaning, rendering it סמראי, for which read סמבראי i. e. the Sembritæ, whom Strabo (loc. cit. p. 786) places in the same region. Josephus (Antt. i. 6, § 2) understands it to be the inhabitants of Astabora.

סַבְתְּכָא ibid. [*Sabtechah*], pr. n. of a district of Ethiopia. Targ. זנגאי Zingitani, on the eastern borders of Ethiopia.

סַג pl. סָגִים, see סִיגִים.

סָגַד fut. יִסְגֹּד TO FALL DOWN to worship, followed by לְ Isa. 44:15, 17, 19; 46:6, always used of the worship of idols, compare the following word.

סְגִד fut. יִסְגֻּד Ch. i. q. Hebr. *to fall down* to worship an idol, Dan. 3:6; a man, Dan. 2:40; followed by לְ. (Syr. ܣܓܶܕ to adore, compare the observations under the word קָשַׁף. Arab. سجد id.; whence مسجد *Mosque*.)

סְגוֹר m. (from the root סָגַר).—(1) *a shutting up, an enclosure*, Hos. 13:8, סְגוֹר לִבָּם "the enclosure of their heart," i. e. præcordium.

(2) Job 28:15 i. q. זָהָב סָגוּר, see סָגַר.

(3) As to the words, Ps. 35:3, see the root סָגַר.

סָגַל an unused root, Ch. סְגַל, סִיגֵל to acquire, סְגוּלָה property; hence—

סְגֻלָּה f. *property, wealth*, private property, 1 Ch. 29:3; Ecc. 2:8. סְגֻלַּת יְהוָה often used of the people of Israel (compare נַחֲלָה), Ex. 19:5; Deu. 7:6; 14:2; 26:18.

סָגָן or סֶגֶן only in pl. סְגָנִים prop. *a substitute, deputy* (of a prince); hence *a prefect, a governor* (i. q. Arab., Pers. شحنة the letters ח and ג being interchanged).

(1) a magistrate of the Babylonians, Jer. 51:23

28, 57; **Eze. 23:6, 12, 23**, compare Isa. 41:25, see Ch. No. 1.

(2) used of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezr. 9:2; Neh. 2:16; 4:8, 13; 5:7; 7:5; 12:40.

סְגַן m. Chald. *a prefect of a province, a governor*, Dan. 3:2, 27; 6:8; 2:48, רַב סִגְנִין "the chief of the governors" (of the Magi).

I. **סָגַר** fut. יִסְגֹּר (kindred to the verb סָכַר), TO SHUT; followed by an acc (a door, a gate), 1 Sam. 1:5; Job 3:10; Gen. 19:6, 10; 1 Ki. 11:27; followed by בְּעַד (prop. to shut around; see בְּעַד No. 3, *a*). 1 Sam. 1:6, כִּי־סָגַר יְהוָה בְּעַד רַחְמָהּ "for Jehovah had shut up her womb;" followed by עַל Exod. 14:3, סָגַר עֲלֵיהֶם הַמִּדְבָּר "the desert has shut them in," or around (see עַל Job 26:9; 36:30). Job 12:14, יִסְגֹּר עַל־אִישׁ "he shuts over a man" (sc. a subterranean prison); followed by לִקְרַאת a pregnant construction, Psalm 35:3, "make bare the spear וּסְגֹר לִקְרַאת רֹדְפָי and shut up (the way) to my persecutors;" (in this passage not a few interpreters have taken סְגֹר or סגור to be a subst., signifying *sagaris*, by comparison with σάγαρις, Herod. vii. 64; and Arabic شجار a wooden spear; but for this there is no need). Absol. Gen. 7:16, "and Jehovah shut (the door) upon him," Isa. 22:22. Josh. 6:1, וִירִיחוֹ סֹגֶרֶת וּמְסֻגֶּרֶת "and Jericho had shut (the gates) and was bolted;" where Kal refers to the shut gates (opposed to open), Pu. as being intensitive, signifies their being fastened with bolts and bars. Vulg. *Jericho autem clausa erat atque munita.* Chald. "and Jericho was shut up with iron doors, and made strong with bars of brass." Part. pass. סָגוּר *shut*, Eze. 44:1, 2; 46:1; hence *precious;* hence זָהָב סָגוּר precious gold, i. e. pure, genuine, as opposed to common or adulterated, 1 Ki. 6:20, 21; 7:49, 50; 10:21; 2 Ch. 4:20, 22; 9:20. Vulg. *aurum purum;* Chald. good gold. Others take it as *aurum dendroides*, from شجر a tree; but the previous explanation is the better.

NIPHAL, pass. of Kal, *to be shut up;* used of gates or doors, Isa. 45:1; *to be shut up, inclosed;* used of men, Num. 12:14, 15; 1 Sam. 23:7; and reflex. *to shut up oneself*, Eze. 3:24.

PIEL, סִגַּר i. q. Hiph. No. 2.—(1) *to deliver;* followed by בְּיַד פ׳ into any one's power (prop. to shut up into the power of any one; compare συγκλείω, Rom. 11:32; Gal. 3:22; Diod. and Dionys. Halic.), 1 Sam. 17:46; 24:19; 26:8; absol. 2 Sam. 18:28.

PUAL, *to be shut*, Josh. 6:1 (see Kal); Isa. 24:10; Jer. 13:19.

HIPHIL—(1) *to shut up*, e. g. a house, Leviticus 14:38; *to shut* any one *up*, Lev. 13:4, 5, 11.

(2) i. q. Pi. *to deliver up*, Obad. 14; followed by אֶל Deut. 23:16; and בְּיַד 1 Sam. 23:11; Ps. 31:9; Lam. 2:7; absol. to deliver into the power of others (Preis geben) Deu. 32:30; Am. 6:8; followed by לְ of pers. Ps. 78:48.

Derivatives, מִסְגֶּרֶת, מַסְגֵּר, סוּגַר, סָגוּר.

II. **סָגַר** an unused root, Arab. سجر to fill with water, pass. to be swollen with water. Hence סַגְרִיר.

סְגַר Ch. *to shut, to close*, Dan. 6:23.

סַגְרִיר m. *rain*, Prov. 27:15; from the root סָגַר No. II. (Ch. סַגְרִירָא, Syr. ܣܓܪܝܪܐ, Sam. אסגר read אַסְגָּר id.)

סַד m. *stocks, nervus*, i. q. מַהְפֶּכֶת, a piece of wood by which the feet of a captive were shut in, Job 13:27; 33:11. (Syr. ܣܕܐ, Ch. סַדָּיָא id.), from the root—

סָדַד سدّ TO STOP, TO SHUT UP with a bar, or bolt.

סָדִין masc. *indusium*, a wide garment made of linen, worn on the naked body under the other clothes, Jud. 14:12, 13; Isaiah 3:23; Prov. 31:24. LXX. σινδών. (Syr. ܣܕܝܢܐ, in the Syr. version of the New Test. this stands for the Gr. σουδάριον, Luke 19:20; λέντιον, John 13:4). From the root סָדַן.

סָדַם an unused root, perhaps [observe this is merely conjectural], i. q. שָׂרַם, שָׂרַף to burn. Hence—

סְדֹם Gr. Σόδομα, *Sodom* ("burning," "conflagration," as being built on a bituminous soil, and being perhaps on this account liable to frequent fires; comp. that part of Phrygia which was called κατακεκαυμένη, [This insinuation about the frequency of fires may be an attempt to account for the destruction by natural causes; no one who believes in the word of God can do this;]) pr. n. of a city in the valley of Siddim, which was destroyed, together with three others, in the time of Abraham, and submerged in the Dead Sea, Gen. 10:19; 13:10; 18:20; Isa. 1:9. *Vines of Sodom* (which appear to have been degenerate; compare as to the apples of Sodom, Jos. Bell. Jud. IV. 8 § 4), Deu. 32:32, furnish an image of a degenerate condition; compare the opp. Jerem. 2:21; *judges of Sodom* mean unjust judges of corrupt morals, Isa. 1:10.

סָרַן Arab. سدن i. q. سدل TO LOOSEN, TO LET ONE'S GARMENT HANG LOOSE (see the letter ל); whence سدن, سدان, سدين, a sail, a wide garment.

סָדַר an unused root; Ch. סְדַר i. q. Heb. עָרַךְ *to place in a row, to dispose,* or *arrange* in order; whence מִסְדְּרוֹן, שְׂדֵרָה, and—

סֵדֶר m. *order,* pl. Job 10:22. (Syr. ܣܶܕܪܳܐ id.).

סָהַר an unused root [kindred with דָּהַר, דּוּר]; in Samarit. i. q. סְחַר *to go round, to surround;* hence *to be round.* Talmud. סָהַר a wall, a fence. Hence—

סַהַר m. *roundness;* found once Cant. 7:3. אַגַּן הַסַּהַר "a bowl of roundness;" i. e. round. (Syr. ܣܰܗܪܳܐ the moon; comp. שַׂהֲרוֹן). And—

סֹהַר m. *a tower,* so called from its being round, *a castle* (Syriac ܣܽܘܚܳܐ a fortress, a palace). בֵּית הַסֹּהַר the house of the castle, used of a fortified prison, Gen. 39:20—23; 40:3, 5. The Samaritan copy has סחר, which shows a leaning towards Aramaism.

סוֹא [*So*], pr. n. of a king of Egypt, a cotemporary of Hosea, king of Israel (2 Ki. 17:4), the *Sevechus* of Manetho, the second king of the dynasty of the Æthiopians in Upper Egypt; the successor of Sabaco, and the predecessor of Tirhaka (תִּרְהָקָה), who reigned for 14 years (Euseb. 12). The name of Sevechus is from the Egyptian *Šebch, Sevch,* i. e. the god Saturn (Champollion, Panthéon de l'Egypte, No. 21, 22). As to the agreement of sacred history and that of Egypt at that period, see my Comm. on Isa. i. page 596.

I. **סוּג** or **סוּג** (once שׂוּג 2 Sa. 1:22) i. q. נָסַג TO GO AWAY FROM, TO DEPART, especially from God, followed by מִן Ps. 80:19; 53:4. Part. pass. Prov. 14:14, סוּג לֵב one who draws back in heart (from God), compare Ps. 44:19.

NIPHAL נָסוֹג, fut. יִסּוֹג *to draw back* (prop. to be made to draw back)—(*a*) used of an enemy when retreating, commonly with the addition of אָחוֹר. Ps. 35:4, יִסֹּגוּ אָחוֹר וְיַחְפְּרוּ "let them draw back and be ashamed." Ps. 40:15; 70:3; 129:5; Isa. 42:17; 50:5; Jer. 46:5.—(*b*) followed by מֵאַחֲרֵי יְהֹוָה *to draw back from Jehovah,* i. q. Kal, Zeph. 1:6; without these words, id. Ps. 44:19; 78:57.

[HIPHIL, see נָסַג.]

Derived nouns, סוּג, סִיג, שִׂיג.

II **סוּג** TO HEDGE ABOUT, i. q. Heb. שׂוּךְ, שָׂכַךְ. Syr. ܣܳܓ, Ch. סְיַג. Part. pass. Cant. 7:3.

סוּג once, Eze. 22:18 כתיב, i. q. סִיג *dross, scoria*

סוּגַר m. *a prison, cage* of a lion, Ezek. 19:9 LXX. κημός. Vulg. *cavea.* Root סָגַר.

סוֹד m. prop. *a couch, cushion, triclinium,* on which persons recline (for יְסוֹד, Arab. وساد a cushion, a pillow, from יָסַד Niph. No. 2, which see). Hence—

(1) *a sitting together, an assembly,* either of friends familiarly conversing, Jer. 6:11; 15:17; or of judges consulting together (hence used of God as consulting with the powers above, [God's counsels all proceed from himself; He may communicate them to others, but he does not consult with them], Psal. 89:8; Job 15:8; Jer. 23:18); or of the wicked debating evil counsels, Psal. 64:3; [of the upright] 111:1.

(2) *deliberation, counsel,* Pro. 15:22, בְּאֵין סוֹד "without deliberation;" opp. to בְּרֹב יוֹעֲצִים Psal. 83:4.

(3) *familiar conversation, familiar acquaintance,* Ps. 55:15. Job 19:19, מְתֵי סוֹדִי "my familiar acquaintance." סוֹד יְהֹוָה familiar acquaintance with Jehovah, i. e. his favour. [There is no reason for departing in this phrase from the ordinary meaning, *counsel.*]. Psa. 25:14; Pro 3:32; Job 29:4.

(4) *a secret;* whence גִּלָּה סוֹד, גָּלָה to reveal a secret, Prov. 11:13; 20:19; 25:9; Am. 3:7.

סוֹדִי (for סוֹדְיָה "an acquaintance of God"), [*Sodi*], pr. n. m. Num. 13:10.

סָוָה a very uncertain root, see מַסְוֶה.

סוּחַ i. q. סָחָה TO WIPE AWAY, TO SWEEP AWAY. Hence pr. n. סִיחוֹן [and the following words]—

סוּחַ [*Suah*], pr. n. m. 1 Ch. 7:36.

סוּחָה f. i. q. סְחִי *sweepings, filth, dung,* Isa. 5:25, כַּסּוּחָה. LXX. ὡς κοπρία. Vulg. *quasi stercus* Targ. כִּסְחִיתָא. Kimchi considered the letter כ to be radical in this word, so that כַּסּוּחָה would be from the root كسح to sweep away; whence كساحة sweepings; but כְּ of resemblance in such a sentence could hardly be omitted by ellipsis.

סוּט an unused root, which seems to be the same as שׂוּט and שָׂטָה to draw back. Hence—

סוֹטַי [*Sotai*], pr. n. m. Ezr. 2:55; Neh. 7:57. [In Thes. this is referred to שׂוּט.]

סוּךְ i. q. נָסַךְ I, 3, TO ANOINT, always used of the anointing of the body, which, after washing, was done in the bath; thus differing from מָשַׁח, which is used of a solemn anointing. With acc. of pers. 2 Ch. 28:15, and בְּ of the oil, Eze. 16:9; intrans. *to anoint oneself*, Ruth 3:3; Dan. 10:3; 2 Sa. 12:20 [Hiph.]; followed by an acc. of the unguent (compare מָשַׁח Am. 6:6); Deut. 28:40, וְשֶׁמֶן לֹא תָסוּךְ "but thou shalt not anoint thyself with the oil;" Mic. 6:15; 2 Sam. 14:2.

Hiphil, *to anoint oneself*, 2 Sa. 12:20. But the part. מֵסִיךְ Jud. 3:24, is i. q. מֵסֵךְ covering, from סָכַךְ.
Derivative, אָסוּךְ.

סוּמְפֹּנְיָה f. Chald. Dan. 3:5, 10, 15, and with מ omitted סִיפֹּנְיָה verse 10 כתיב, Syr. ܣܶܦܘܽܢܝܳܐ *a double pipe with a bag*, Sackpfeife, *Bagpipes;* the Greek word συμφωνία (Serv. ad Æn. xi. 27; Isidor. Orig. iii. 21 extr.) received into the Chaldee language, just as at present this instrument is called in Italy and in Asia Minor, *Zambogna*. (As to this instrument see a Hebrew treatise on musical instruments, entitled Shilte Hagibborim, in Ugolini's Thes. vol. xxxii.). Well explained by the Hebrew interpreters עוּגָב.

סְוֵנֵה pr. n. *Syene*, a city, situated on the extreme southern limits of Egypt, on the tropic of Cancer, Copt. ⲤⲞⲨⲀⲚ; Champollion (l'Egypte sous les Phar. i. 164) interprets it *opening*, *key*, i. e. of Egypt, from ⲞⲨⲈⲚ to open, and ⲤⲀ, which forms participles; Arab. اسوان Eze. 29:10; 30:6, in both places in the accusative, *to Syene*. See Jablonskii Opuscc. ed. te Water, t. i. p. 328; Michaëlis Spicileg. t. ii. p. 40.

סוּס an unused root, i. q. שׂוּשׂ *to be glad*, prop. *to leap for joy*, used in the Zabian language of the leaping of horses [but this is not quite certain, see Thes.]. Hence [the following words, also סָס]—

סוּס m.—(1) *a horse*, so called from its leaping, Gen. 47:17; Ex. 14:9; Deut. 17:16, etc. (Aram. סוּסְיָא, ܣܘܣܝܐ id.).

(2) *a swallow*, so called from its swift and cheerful flight, ἀπὸ τοῦ ἀγάλλεσθαι πτερύγεσσιν, Isa. 38:14, and Jer. 8:7 כתיב, where the קרי has סִיס. The word is rendered *swallow* by LXX., Theod., Jerome. The Hebrew interpreters explain it to be *the crane*. See Bochart, Hieroz. t. ii. p. 60.

סוּסָה f. *a mare*, Cant. 1:9 LXX. ἡ ἵππος, which the Vulgate takes as a collective, and renders *equitatus*. But it would not be very elegant to compare a beloved female to *cavalry*.

סוּסִי ("horseman"), [*Susi*], pr. n. m. Num. 13:11.

סוּעַ see סֵעָה.

סוּף—(1) prop. TO SNATCH AWAY, TO CARRY AWAY, i. q. אָסַף, which see. Hence סוּפָה.

(2) to make an end (see Hiph.), but in Kal intrans. *to leave off*, *to desist*, Isa. 66:17; Est. 9:28. Here also are to be referred סָפוּ Psal. 73:19 (Milêl), and וְסָפוּ Am. 3:15 (Milra on account of Vav conversive). (Syr. and Chald. id., Arab. ساف VIII. to cause to perish, to exterminate).

Hiphil, *to take away*, *to destroy*, *to make an end of*. Zeph. 1:2, 3, אָסֹף אָסֵף "in taking away I will take away;" and Jerem. 8:13, אָסֹף אֲסִיפֵם "taking away I will take them away;" where inf. pleon. is from the kindred verb אָסַף No. 5 (comp. Isa. 28:28). Hence סוֹף, סוּפָה.

סוּף Chald. id. *to have an end*, i. e. *to be fulfilled*, as a prediction, Dan. 4:30 (compare כָּלָה No. 1, fin.).

Aphel, *to make an end of* a thing, Dan. 2:44.

סוּף m.—(1) *rush*, *reed*, *sea weed*. (The etymology is not known, and it cannot be derived from the verb סוּף. Perhaps it may be of the same origin as the Lat. *scirpus*, *sirpus*, the old high Germ. Sciluf, Germ. Schilf, Dan. *sif*, *söf*, the letter *r* being gradually softened into *l*, and even into a vowel, see the roots אוּץ, דּוּשׁ, מוּת). Specially—(*a*) *sea weed*, Jon. 2:6; whence יַם־סוּף the weedy sea, i. e. the Arabian gulf which abounds in sea weed, Ps. 106:7, 9, 22; 136:13. It is also called in Egyptian ⲫⲟⲙ ⲛ̀ϣⲁⲣⲓ, i. e. the sea of weed. See Michaëlis Suppl. ad Lexx. Hebr., p. 1726; Jablonski Opuscc. ed. te Water, t. i. p. 266; Bochart, Opp., t. ii. page 1191.—(*b*) *a rush* growing in the Nile, Exodus 2:3, 5; Isa. 19:6. Plin. N. H. xiii. 23, sect. 45.

(2) pr. n. of a town [?], Deu. 1:1.

סוֹף masc. *an end*, a word belonging to the later Hebrew [but see the books in which it occurs], when verging towards the Aramæan, i. q. קֵץ Eccl. 3:11; 7:2; 12:13; 2 Chr. 20:16; used of the uttermost part of a host, Joel 2:20. Root סוּף.

סוֹף emphat. סוֹפָא Chald. id., Dan. 4:8, 19; 6:27; 7:28.

סוּפָה fem. *a whirlwind, tempest,* carrying all before it, Job 21:18; 27:20; 37:9; Prov. 10:25; Isa. 17:13; with ה parag. סוּפָתָה Hos. 8:7.

סוּר fut. יָסוּר, with ו convers. וַיָּסַר.

(1) TO TURN ASIDE, TO GO AWAY, TO DEPART, e.g. from a way, followed by מִן Ex. 32:8; Deu. 9:12; 1 Ki. 22:43; מֵעַל Nu. 12:10; 14:9. Specially these expressions should be observed—

(*a*) *to depart from God,* i. e. to turn away from his worship, followed by מֵאַחֲרֵי 1 Sam. 12:20; 2 Ki. 10:29; 18:6; 2 Chr. 25:27; מֵעַל Eze. 6:9; מִן Jer. 17:5; followed by בְּ in a pregnant sense, to turn aside (from God), and to be turned *against* him (as if more fully expressed סוּר וּמָרָה בְּ), Hos. 7:14. On the contrary—

(*b*) God is said *to depart from any one,* i. e. to give him up, leave him destitute, followed by מִן 1 Sa. 28:15, 16; Jud. 16:20; in like manner the Spirit of God is said to depart from any one (1 Sa. 16:14); strength (Jud. 16:17); dominion (Gen. 49:10), i. e. to desert him, to leave him destitute; followed by מִן Gen. Jud. l. l. c. c.; מֵעִם 1 Sa. loc. cit. Poet., Pro. 11:22, "a fair woman סָרַת טָעַם from whom understanding has departed," void of understanding.

(*c*) *to depart from the law,* followed by מִן Deu. 17:20; 28:14; Joshua 23:6; Dan. 9:5, 11; Psalm 119:102; followed by an acc. (to violate a law), 2 Ch. 8:15; from the path of rectitude, Isa. 30:11; from sins, followed by מֵעַל 2 Ki. 10:31; from evil (i. e. to avoid evil), Job 1:1.

(*d*) *to withdraw from calamity,* i. q. *to escape* it (entweichen, entkommen). Job 15:30, "he shall not depart out of darkness," he shall not be able to escape from calamity. LXX. οὐδὲ μὴ ἐκφύγῃ σκότος.

Absolutely, those are sometimes said *to have departed*—(*a*) who have turned away from God, are become degenerate (compare above, letter *c*), Deut. 11:16; Psa. 14:3; Jerem. 5:23; Dan. 9:11.—(*β*) things which have passed away. 1 Sa. 15:32, "the bitterness of death has turned aside;" i. e. has passed away. Hos. 4:18.—(*γ*) things which are taken away, removed. 1 Ki. 15:14, "and the high places did not turn aside;" were not taken away. 22:44; 2 Ki. 12:4; 14:4; 15:4; Job 15:30.

(2) *to draw near* to any person or thing (turning from the way), constr. absol. Ex. 3:3, אָסֻרָה־נָּא וְאֶרְאֶה "let me now draw near and see;" verse 4; Ruth 4:1; followed by עַל of person, 1 Ki. 22:32; followed by אֶל it is, to turn in unto (einkehren) any one, Jud. 4:18; Gen. 19:3; אֶל־בֵּית into any one's house, ibid.; verse 2; also followed by ה— local, as סוּר שָׁמָּה to turn in thither, 2 Ki. 4:8, 10; Judges 18:3, 15; סוּר הֵנָּה to turn in hither, Prov. 9:4, 16. Absol. *to have access* to any one, 1 Sa. 22:14.

HIPHIL, הֵסִיר, fut. יָסִיר, with ו convers. וַיָּסַר (this form can only be distinguished by the sense from the fut. Kal).

(1) *to cause to depart,* i. e.—(*a*) *to remove;* e. g. those who had familiar spirits, 1 Sam. 28:3; any one from ruling, 2 Chr. 15:16; out of one's sight, 2 Ki 23:27; more often used of things, e. g. to take away the high places, 2 Ki. 18:4; Isa. 36:7; the covering of a ship [the ark], Gen. 8:13; any one's head (to behead), 1 Sam. 17:46; 2 Sam. 5:6; 16:9; garments (i. e. to lay aside), Gen. 38:14; reproach, dishonour, 1 Sam. 17:26; the right of any one (i. e. to deprive of), Job 27:2; 34:5, etc.—(*b*) followed by מֵאַחֲרֵי *to turn away* any one from the worship of God, Deut. 7:4.—(*c*) *to recall* one's words, Isaiah 31:2.

(2) followed by אֵלָיו to cause to turn aside to oneself, *to bring to oneself,* 2 Sam. 6:10.

HOPHAL הוּסַר *to be removed,* Levit. 4:31; Dan. 12:11. Isa. 17:1, דַּמֶּשֶׂק מוּסָר מֵעִיר "Damascus shall be removed (i. e. taken away) from amongst cities;" compare מִן No. 5.

PILEL סוֹרֵר causat. of Kal 1, let. *c*, *to cause to depart,* used of a way; i. e. *to turn* it aside from what is right and true, Lam. 3:11 (compare verse 9).

Hence סָרָה, יָסוּר, pr. n. סִרָה and—

סוּר—(1) part. pass. i. q. מוּסָר *removed, expelled* (compare 1 Sam. 28:3). Isaiah 49:21, גֹּלָה וְסוּרָה "an exile and expelled." Jer. 17:13 קרי, סוּרַי "those who are removed from me," i. e. who have departed.

(2) *a degenerate branch* or shoot; compare the root No. 1, *a*. Jerem. 2:21, סוּרֵי הַגֶּפֶן נָכְרִיָּה "the degenerate branches of a strange vine."

(3) [*Sur*], pr. n. of a gate of the temple; only found 2 Kings 11:6; for which, in a similar passage, 2 Chron. 23:5, there is שַׁעַר הַיְסוֹד the gate of the foundation.

סוּת not used in Kal, TO INSTIGATE, TO STIMULATE. (This root is not found in the other cognate languages, and perhaps it may be secondary from שַׁיִת a thorn, a goad).

HIPHIL הֵסִית, and הִסִּית Jer. 38:22; fut. יָסִית, and יַסִּית Isa. 36:18; part. מֵסִית 2 Chr. 32:11.—(1) *to stimulate, to instigate, to incite;*—(*a*) followed by a gerund, some one to something, Josh. 15:18; Jud. 1:14; 2 Chron. 18:2; especially to do evil, Deut. 13:7; 1 Ki. 21:25; Job 36:18.—(*b*) followed by בְּ

of pers.; *to irritate, incite* against any one, 1 Sam. 26:19; Job 2:3; Jer. 43:3.

(2) *to drive out, to expel.* Job 36:18, פֶּן־יְסִיתְךָ בְשָׂפֶק "lest he drive thee out by chastening;" followed by מִן 2 Ch. 18:31; in a good sense, i. q. *to lead forth, to set free,* Job 36:16.

סוּת m. ἅπαξ λεγόμ. Gen. 49:11, *a garment,* by aphæresis for כְּסוּת (which is found without abbreviation in the Samaritan copy), see my Comment. de Pent. Sam. p. 33, and Lehrg. 136. Although other examples are not found of כ being omitted at the beginning of a word (an example of its omission in the middle is found in מַס for מֶכֶס, which see), yet it is certain that besides the quiescents and liquids, the softer mutes are also sometimes cast away, as the Ch. דְּבָבוּ and בָּבוּ hostility, متاع, بتاع, and تاع possession; also, the mark of the genitive in the common language. [This word may be from סָוָה, see Thes.]

סָחַב—(1) i. q. Arabic سحب TO DRAG or DRAW ALONG on the ground, so as to sweep the earth (an der Erde herumschleppen), e. g. a dead body, 2 Sa. 17:13. Jer. 15:3, אֶת־הַכְּלָבִים לִסְחֹב "(I will send) dogs to drag (them) about." Jer. 22:19; 49:20.

(2) *to pull* or *tear in pieces;* hence—

סְחָבָה f. *a tearing in pieces.* Jer. 38:11, 12, בְּלוֹיֵ הַסְּחָבוֹת "old torn cloths."

סָחָה TO SWEEP AWAY, TO WIPE AWAY, in PIEL only, Ezek. 26:4. (Arabic سحا id.; Syriac ܡܣܚܝܬܐ broom; Ch. סְחָה to wash. Kindred roots are סָחַב, from which סְחִי, סָחָה, and סָחַף.) Hence—

סְחִי m. *sweepings, offscouring, dung,* Lam. 3:45, used of any thing vile. (Ch. סְחִיתָא dung.)

סָחִישׁ ἅπ. λεγόμ. 2 Ki. 19:29; for which, Isaiah 37:30, there is found שָׁחִיס *that which grows spontaneously in the third year from the sowing* (on this compare Strabo, xi. 4, § 3, p. 502, Casaub.); comp. סָפִיחַ. LXX. 2 Ki. αὐτόματα. Aqu. and Theod. in Isa. αὐτοφυῆ. See as to the etymology under שָׁחִיס.

סָחַף Arab. سحف—(1) pr. i. q. סָחָה, סָחַב TO SWEEP, TO SCRAPE, and more strongly, *to sweep away, to scrape off;* hence used of a shower which carries every thing before it, Prov. 28:3. (Arabic سحيفة a violent, sweeping rain; سحاف a torrent.)

(2) *to cast down* to the ground (Syr. ܣܚܦ id.), whence—

NIPHAL, *to be cast down,* Jer. 46:15.

סָחַר TO GO AROUND, TO TRAVEL ABOUT, a country, followed by an acc. of the country, Genesis 34:10, 21. (Kindred is סָהַר which see. Ch. סְחַר is very often in the Targums for the Heb. סָבַב. In Syriac it means spec. to travel about as a beggar, to go a begging. In Arab. سحر and شحر the idea of going about is very uncertain, and it is not supported by the usage of the language). Specially *to go round, to travel about* countries *for the sake of traffic;* hence *to trade,* ἐμπορεύομαι. Genesis 42:34, וְאֶת־הָאָרֶץ תִּסְחָרוּ "and ye shall go through the land," i. e. to buy corn. Part. סֹחֵר *a chapman, merchant,* ἔμπορος, Genesis 23:16; 37:28. סֹחֲרֵי הַמֶּלֶךְ the king's merchants, who made journeys in order to purchase for him, 1 Ki. 10:28; 2 Ch. 1:16; also *a sailor,* Prov. 31:14; Isa. 23:2. Fem. סֹחֶרֶת *a female merchant,* Eze. 27:12, 16, 18. Metaph. *to have intercourse* with any one, Isa. 47:15. (In Aramæan and Arabic the signification of *trading* is expressed by the cognate verb תְּגַר, تجر).

PILPEL סְחַרְחַר *to go round quickly,* used of the heart, i. e. to palpitate violently, Ps. 38:11.

Derivatives מִסְחָר and the four nouns which follow

סַחַר m. [const. סְחַר]—(1) *mart, emporium,* Isa. 23:3.

(2) *wealth resulting from merchandize,* Isa. 45:14.

סַחַר m. *profit, gain,* resulting from *merchandize,* Isa. 23:18; hence used of *any gain,* Proverbs 3:14, כִּי טוֹב סַחְרָהּ מִסְּחַר־כָּסֶף "for her (i. e. wisdom's) gain is better than that of silver." Prov. 31:18.

סְחֹרָה f. *merchandize, traffic,* as a concr. *merchants.* Ezek. 27:15, סְחֹרַת יָדֵךְ i. q. סֹחֲרֵי יָדֵךְ verse 21, the merchants who are at thy hand (die du an der Hand hast).

סֹחֵרָה f. *a shield,* so called from surrounding i. e. defending (from the root סָחַר to surround, comp. ܣܚܪܬܐ a tower, fortress), Ps. 91:4.

סֹחֶרֶת f. a kind of costly stone, used in making a tesselated pavement, Esth. 1:6. It is either a kind of *black marble,* compare Syr. ܫܘܚܪܐ *lapis niger tinctorius* (ס and שׁ being interchanged), or as I should prefer taking it, marble marked with round spots, as if shields, shielded marble; see כַּתֶּרֶת. *Tortoiseshell* is what 'ס has been supposed to be by Hartmann (Hebräerin iii. p. 353), consisting as it were of

shields (compare סֹחֵרָה); but it is scarcely probable that this was introduced in making a pavement amongst various kinds of marble.

סָחַשׁ see סָחִישׁ.

סֵטִים plur. i. q. שֵׂטִים *faults*, Ps. 101:3; from the root שׂוּט i. q. שָׂטָה to sin, to transgress.

סִיג m. (from the root סוג), Eze. 22:18 קרי (where there is the סוג כתיב), and plur. סִיגִים *the refuse* of metal.—(*a*) *scoria, dross;* Pro. 25:4, הָגוֹ סִיגִים מִכָּסֶף "take away the dross from the silver;" Pro. 26:23, כֶּסֶף סִיגִים "silver of dross," i. e. not yet refined.—(*b*) baser metal which having been mixed with purer is separated from it by melting (see בְּדִיל); Eze. 22:18, 19; Isa. 1:22, 25.

Note. For סִיגִים in many copies, both MS. and printed, there is read סִגִים Isa. 1:22, 25; Ezek. 22:18, 19 (compare Lehrg. p. 145), but the former is to be preferred.

סִיוָן m. Esth. 8:9, the third month of the Hebrew year from the new moon of June to that of July; perhaps from the Chaldee root סְוָה to rejoice, as if month of rejoicing. [Benfey gives it a Persic derivation.]

סִיחוֹן ("sweeping away," i. e. a leader, carrying every thing before him, from the root סָחָה), [*Sihon*], pr. n. of a king of the Amorites, reigning in Heshbon, Nu. 21:21, 23; Ps. 135:11; whence *the city of Sihon*, i. e. Heshbon, Nu. 21:28.

סִין an unused root, prob. *to be muddy, clayey;* kindred to the root סָאַן, whence the Chaldee סְיָן, Syriac ܣܝܢܐ clay, i. q. Chald. טִין, Syr. ܛܝܢܐ Arab. طِين.

סִין ("clay"), [*Sin*], pr. n.—(1) *Pelusium*, a city situated in the marshes on the eastern border of Egypt, now together with the whole region submerged by the sea, Eze. 30:15, 16; compare Strabo xvii. p. 802. It is called in Arabic طينة i. e. marsh, and فرمة *Farame*, which latter indeed is from the Egyptian ⲫⲉⲣⲟⲙⲓ, i. e. a clayey place (from ϥ art. masc., ⲉⲣ to be, and ⲟⲙⲓ clay); as has been observed by Champollion, l'Egypte, ii. 82, seq.

(2) The desert of *Sin* in the neighbourhood of Mount Sinai, on the shore of the Heroöpolitan gulf, Ex. 16:1; 17:1; Nu. 33:12.

סִינַי pr. n. *Sinai, Sina* (Gr. Σινά, comp. Heb. Gr. ed. x. p. 56, note), a mountain, or rather a mountainous region in the peninsula of Arabia, between the two gulfs of the Red Sea (the Heroöpolitan and Ælanite); celebrated for the giving of the Mosaic law; called more fully הַר סִינַי Ex. 16:1; 19:11, seq.; 24:16; 34:4, 29, 32; Lev. 25:1; 26:46; 27:34, etc. In this mountainous region there are three principal summits, the lower of which towards the north-east is called *Horeb* (חֹרֵב dry), from which towards the south there is the ascent to another, called *Sinai*, κατ' ἐξοχὴν (סִינַי perhaps clayey, miry; compare the neighbouring desert of סִין); the third summit towards the south-west is called Mount St. Catharine. See Burckhardt's Travels in Syria, Germ. ed. p. 1078. A rather different account of the names of the three mountains has been given by Ed. Rüppell, Reisen in Nubien und dem Peträischen Arabien (1829), tab. 11. [See also Robinson.] The desert near the mountain is called מִדְבַּר סִינַי Ex. 19:1, 2; Lev. 7:38; Nu. 1:1, 19; 9:1.

סִינִי [*Sinite*], pr. n.—(1) of a nation near Mount Lebanon, Gen. 10:17; 1 Ch. 1:15; where Strabo (xvi. 2, § 18, p. 756, Casaub.) mentions the town of *Sinna*, Jerome (Quæst. Heb. in Genesin) *Sinen*, Breidenbach (in Itinerario, fol. 1486, p. 47), a village, *Syn*. See Michaëlis, Spicileg. Geogr. Ext. tom. ii. p. 27.—More difficult is—

(2) אֶרֶץ סִינִים Isa. 49:12; the context requires that this must be a very remote country, to be sought for either in the eastern or southern extremities of the world. I understand it to be *the land of the Seres* or *Chinese, Sinenses;* this very ancient and celebrated nation was known by the Arabians and Syrians by the name صين, جين, ܨܝܢܝܐ, and might be known by a Hebrew writer living at Babylon, when it was almost the metropolis of Asia. [But this occurs in Isaiah, a book written in Judea; the *place where written* does not, however, affect the argument as to whether the Chinese be intended or not; the Spirit of God knows all nations and their names, present and future; and just as he could speak beforehand of Josiah and Cyrus, so he could of the Chinese]. At what period this name was given to the Chinese, by the other nations of Asia, and what its origin may be, do not plainly appear. The Chinese themselves do not know the name, and even seem to be wholly destitute of any ancient domestic designation, adopting either the name of the reigning dynasty, or else lofty titles of honour, such as *Dshung-kue-dshin*, the citizens of the kingdom which is in the middle of the earth. As to the origin of the name, if their opinion be

correct who suppose that the Chinese were so called from the dynasty of *Thsin*, who reigned from the year 246, A.C., and onward (see Du Halde, Descr. de la Chine, t. i. § 1; Abel-Remusat, Melanges Asiatiques, ii. p. 334, seqq.), a Hebrew writer, contemporary with Cyrus [but Isaiah lived centuries before], would not make any mention of it; but (whatever be thought of the people *Tshinas*, mentioned in the laws of Menu) the authors of this opinion themselves concede, that the name of that dynasty might be known amongst foreign nations before it was in possession of the whole empire of China; nor, indeed, are we in want of other modes of explaining this name. In the Chinese language *dshin* denotes men; why then may not this name have been given to the Chinese by foreigners? for instance, by the Indians (amongst whom also, in the books of the Buddhists, mention is made of *Dshina*; see Klaproth, Asia Polyglotta, p. 358). This name may have been given to them as that by which they called themselves and all men. We have a similar instance in the Æthiopic pr. n. סְבָא and שְׁבָא i. q. ሰብእ: a man. Those who do not apply this to the Chinese, either understand it of the *Pelusiotes* (compare סִין), and by Synecd. the Egyptians, as Bochart, Phaleg. iv. 27, or the *Syenites* (compare סְוֵנֵה). LXX. γῆ Περσῶν.

סִיס *a swallow*, Jer. 8:7 קרי for סוּס.

סִיסְרָא ("a field of battle," compare Syriac ܣܝܣܪܐ, perhaps, for סרסרתא from the root סור=سار to leap onward, to make an onset), [*Sisera*], pr. n. m.—(1) of a general of Jabin, king of Canaan, Jud. 4:2, seq.; Ps. 83:10.—(2) Ezr. 2:53; Neh. 7:55.

סִיעָא ("council," so the Syr. and Ch., ["congregation, assembly"]), [*Siaha*], pr. n. m. Neh. 7:47; for which there is a corrupted form, סִיעֲהָא Ezra 2:44; which seems to have arisen from two others סיעא and סיעה, compare נְפִישְׁסִים.

סִיפֹּנְיָה Dan. 3:10 כתיב, for סוּמְפֹּנְיָה which see.

סִיר Med. Yod, *to boil up, to bubble up;* compare سار to spring up, to boil or bubble up as wine, anger, a fever, Hebr. שְׁאֹר and שָׁאַר to ferment, זִיד to boil up, to ferment, gähren. Hence—

סִיר comm (Jer. 1:13; Eze. 24:6).

(1) *a pot*, so called from boiling and bubbling, Jer. 1:13; Eze. 11:3, 7; 24:3, 6. סִיר הַבָּשָׂר Ex. 16:3. Ps. 60:10, מוֹאָב סִיר רַחְצִי "Moab shall be the pot (or basin) of my washing," my wash-pot; contemptuously said for, I will use it as the meanest vessel. Plur. סִירוֹת Ex. 38:3; 1 Ki. 7:45.

(2) plur. סִירִים *thorns, briers*, so called from the idea of boiling or bubbling up, a notion which is applied to the redundant and luxuriant growth of plants (das Aufwuchern); especially in woods, see the root שִׁיר and שִׁיר No. 2, Isaiah 34:13; Hosea 2:8. Used with a paronomasia in this passage, Ecc. 7:6, כְּקוֹל הַסִּירִים תַּחַת הַסִּיר "like the crackling of (kindled) thorns under a pot." *A thicket* is used poetically, as an image of impiety. Nah. 1:10, עַד סִירִים סְבֻכִים "they are folded together as thorns," (see עַד B, 2, *c*). Comp. Mic. 7:4; Eze. 2:6. It also denotes *a hook, a fish hook*, from its resemblance to a thorn (compare חוֹחַ). Plural סִירוֹת Amos 4:2. (I formerly referred סִירִים *thorns*, to the root סוּר, so that it would properly signify *recedanea*, the degenerate parts of a shrub, compare סוּרֵי הַגֶּפֶן Jer. 2:21; but it is preferable to refer the word סִיר in both significations to the same origin).

סָךְ m. ἅπ. λεγόμ. *a crowd, multitude*, of people, Ps. 42:5. So all the interpreters, as the context requires; although in defining the etymology they greatly differ. I have no doubt, however, that prop. it is *a thicket of trees, a thick wood*, applied poetically in this passage to a dense crowd of men; compare שַׁיִת used of a crowd of enemies, Isaiah 10:18, 19, 34.

סֹךְ (from the root סָכַךְ), with suff. סֻכּוֹ, once סוּכּוֹ, Ps. 76:3, m.

(1) *a hut, booth, cottage*, Ps. 27:5; poet. used of a tent or house, Ps. 76:3.

(2) *a thicket* of trees, *the lair* of wild beasts, Ps. 10:9; Jer. 25:38.

סָכָה an unused root, i. q. שָׂכָה *to look at;* whence pr. n. יִסְכָּה.

סֻכָּה f. of the noun סֹךְ—(1) *a booth, a cot*, made of leaves and branches interwoven, Jon. 4:5; Job 27:18; Isa. 4:6. חַג הַסֻּכּוֹת the feast of tabernacles, the feast of booths of branches, Lev. 23:34; Deut. 16:13.—It is once used contemptuously of a small ruined house, Am. 9:11 [it is difficult to see what idea of contempt is contained in the passage]; elsewhere used of tents made of curtains, Lev. 23:43; 2 Sam. 11:11; 22:12; and poet. of the habitation of God, Ps. 18:12; Job 36:29.

(2) *a booth* for cattle, Gen. 33:17.

(3) *the lair* of a lion, Job 38:40.

סֻכּוֹת ("booths"), [*Succoth*], pr. n.—(1) of a

sown in the tribe of Gad, Josh. 13:27; Jud. 8:5; 1 Ki. 7:46; as to its origin, see Gen. 33:17. עֵמֶק סֻכּוֹת Psa. 60:8; 108:8, the territory of (the city of) Succoth.

(2) a station of the Israelites in the desert, in the neighbourhood of Egypt, Ex. 12:37; 13:20; Num. 33:5. It is hard to say what are—

(3) סֻכּוֹת בְּנוֹת 2 Ki. 17:30, [*Succoth-benoth*], *booths of daughters*, which the Babylonian colonists, who were brought to Samaria, are stated to have made for their idols. It is generally understood to be tents in which women prostituted themselves (compare קְדֵשָׁה); however, I expect that we ought to read סֻכּוֹת בָּמוֹת *tabernacles* (consecrated to idols) *in high places*. [This is, however, but a *conjecture.*] Compare בָּמָה.

סִכּוּת f. i. q. סֻכָּה ,סֹךְ Am. 5:26, *a booth* or *tent*, which the Israelites, turning aside to idolatry in the desert, constructed in honour of a certain idol, like the tabernacle of the covenant in honour of Jehovah. Compare the σκηνὴ ἱερά of the Carthaginians, Diod. xx. 65 (not. 25).

סֻכִּיִּים ("dwellers in tents"), [*Sukkiim*], pr. n. of an African nation, mentioned in 2 Ch. 12:3, together with the Libyans and Æthiopians. LXX. and Vulg. *Troglodytæ*, who inhabited the eastern shore of Africa.

סָכַךְ (once שָׂכַךְ Exod. 33:22)—(1) TO WEAVE, TO INTERWEAVE, especially boughs to make a hedge, or to construct a booth; hence *to hedge, to fence*. (Kindred roots are נָסַךְ No. II, סוג No. II, שׂוּךְ; and with the sibilant changed into a dental, דָּנָה *to cover*, which see; also, σηκός, *sept.*) In Kal. poet. Ps. 139:13, תְּסֻכֵּנִי בְּבֶטֶן אִמִּי "thou hast covered me in my mother's womb;" compare Job 10:11. As both booths and hedges are made to protect and guard persons and gardens, סָכַךְ is—

(2) *to protect, to cover over*, and properly indeed used of boughs and trees; followed by two acc. Job 40:22, יְסֻכֻּהוּ צֶאֱלִים צִלְלוֹ "the lotus trees cover him with their shade;" followed by לְ Psal. 140:8. Part. סוֹכֵךְ prop. covering; hence *a shed, vinea*, used in besieging cities (Schutzdach), Nah. 2:6.

(3) *to cover*, Exod. 40:3, commonly followed by עַל (compare the syn. כָּסָה). 1 Ki. 8:7, וַיָּסֹכּוּ הַכְּרֻבִים עַל־הָאָרוֹן "and the cherubim covered the ark." Ex. 25:20; 37:9; comp. Eze. 28:14, 16; intransit. *to cover, to hide oneself*. Lam. 3:44, סַכֹּתָה בֶעָנָן לָךְ "thou hast covered thyself with a cloud;" ver. 43.

HIPHIL הֵסֵךְ i. q. Kal—(1) *to fence, to fence round*, followed by בְּעַד Job 3:23; 38:8.

(2) *to cover, to protect*, followed by עַל Ps. 5:12; and לְ Psa. 91:4. הֵסֵךְ רַגְלָיו 1 Sa. 24:4. Jud. 3:24, *to cover one's feet*, a euphemism for *to ease oneself*, as rightly said by Josephus, Archæol. vi. 13, § 4, by the Talmudists (Buxt. Lex. Talmud. p. 1472), and even the LXX., where I suppose παρασκευάσασθαι to be used for the common ἀποσκευάσασθαι, ἀνασκευάσασθαι. But according to the opinion of Kimchi, *to make water*, which men in Asia do sitting down, covering themselves with their wide and long garments. Some have understood by this expression *lying down to sleep*, as the Syr. 1 Sam. loc. cit., and Josephus himself (inconsistently), Arch. v. 4, § 2; but in such a case no circumlocution would be needful. See J. D. Michaëlis, Supplem. p. 1743; Glassii Philol. Sacra, ed. Dathe, page 891.

PILPEL סִכְסֵךְ *to cover with armour, to arm* (compare شَكَّ id., شِكَّةٌ arms, and شَكَّ to fortify the gates with iron), Isa. 9:10, וְאֶת־אֹיְבָיו יְסַכְסֵךְ "and his (Israel's) enemies (God) will arm;" Isa. 19:2, סִכְסַכְתִּי מִצְרַיִם בְּמִצְרַיִם "I will arm the Egyptians against the Egyptians." [*To excite, to arouse*, is the sense given in Thes.]

Derived nouns, סַךְ ,סֹךְ ,סֻכָּה ,סֻכִּיִּים ,סִכּוּת ,מָסָךְ, מוּסָךְ, and—

סְכָכָה ("enclosure"), [*Secacah*], pr. n. of a town in the desert of Judah, Josh. 15:61.

סָכַל not used in Kal, i. q. כָּסַל No. 3, Syr. and Zab. ܣܟܠ TO BE FOOLISH, which must be carefully distinguished from the verb, which is similar in sound, שָׂכַל.

PIEL, *to make foolish*, i. e. vain, fruitless, *to frustrate*, e. g. a counsel or purpose, 2 Sa. 15:31; Isa. 44:25. Compare הוֹלֵל.

HIPHIL, *to act foolishly*, with the addition of עֲשׂוֹ Gen. 31:28; without it, 1 Sam. 26:21. (Aram. Aph. id.)

NIPHAL—(1) *to act foolishly* (prop. to shew oneself foolish), 1 Sa. 13:13; 2 Ch. 16:9.

(2) *to act wickedly*, 2 Sam. 24:10; 1 Ch. 21:8, comp. נָבָל, כְּסִיל, etc. Hence [the following words.]

סָכָל m. [pl. סְכָלִים], *foolish*, Jer. 4:22; 5:21; Ecc. 2:19; 7:17. Syr. ܣܟܠܐ id.

סֶכֶל m. *folly*, concr. *fools*, Ecc. 10:6.

סִכְלוּת f. *folly*, a word only found in Ecc. 2:3

12, 13; 7:25; 10:1, 13; once שִׂכְלוּת Eccles. 1:17. (Syr. id.)

סָכַן fut. יִסְכֹּן—(1) pr. i. q. שָׁכַן, سكن, TO INHABIT, TO DWELL, with an acc. of pers. with any one.

(2) Those who live with any one in the same house become familiar with him, *they associate with him*, hence Part. סֹכֵן *an associate, friend* (of a king), Isa. 22:15; fem. סֹכֶנֶת *female friend*, 1 Ki. 1:2, 4. Comp. Hiph. Hence—

(3) followed by לְ and עַל of pers. *to do kindness to* any one, Job 22:2; 35:3; absol. Job 15:3. Intrans. *to profit*, Job 34:9.

(4) i. q. Arab. سكن Conj. I. and V. *to be poor, needy*, see Pu. and מִסְכֵּן, מִסְכְּנוּת. Many have despaired of reconciling this signification with the others; and the attempts which have been made to do this have been very unsatisfactory. To give my own opinion, I suppose that it has originated in the idea of *being seated*, which is nearly connected with that of dwelling. Words which imply *being seated*, are often applied to the idea of *sitting down, sinking*, through languor and debility; compare قعد to sit, Conj. IV. pass. to be forced to sit down, to be lame; قعد weakness in the foot of a camel; قعدى an impotent man; also *sedēre* and *sidĕre*. Arabic سكن and Heb. סָכַן is therefore pr. to be collapsed, sunk, sunk in one's affairs, heruntergekommen seyn, compare מָכַךְ, מוּךְ.

NIPHAL, i. q. Ch. Ithpa. *to be endangered*. Ecc. 10:9, "he who cuts wood shall be endangered." So it is commonly taken, nor is it a bad sense, although this signification is foreign from the other meanings of the verb. I should suppose it to be a denominative from שַׂכִּין a mattock, an axe, which see: hence *to cut oneself, to be wounded by cutting*.

PUAL, part. מְסֻכָּן prop. *brought to want; hence poor, needy* (see Kal No. 4). Isaiah 40:20, הַמְסֻכָּן תְּרוּמָה "he who is poor as to gifts," who has not much to offer.

HIPHIL הִסְכִּין—(1) *to form acquaintance* with any one; followed by עִם Job 22:21; also with anything; hence *to know;* with an acc. Psalm 139:3, כָּל־דְּרָכַי הִסְכַּנְתָּה "thou knowest all my ways."

(2) *to be accustomed* to do anything; followed by a gerund, Num. 22:30.

The derived noun מִסְכְּנוֹת storehouses, takes its signification from the verb כָּנַס.

[Derivatives, מִסְכֵּן, מִסְכְּנוּת].

I. **סָכַר** not used in Kal, i. q. סָגַר TO SHUT (Syr. and Arab. ܣܟܪ, سكر id.).

NIPHAL, *to be shut up*, Gen. 8:2; Ps. 63:12.

PIEL, i. q. סִגֵּר and הִסְגִּיר *to give over, to deliver* Isa. 19:4.

II. **סָכַר** i. q. שָׂכַר *to hire*, Ezr. 4:5.

סָכַת not used in Kal, TO BE SILENT (kindred to שָׁקַט to be quiet).

HIPHIL, *to be silent* (prop. to keep silence; Stillschweigen beobachten); it occurs once, Deu. 27:9 (Arab. سكت Conj. I. IV., id.; Sam. to attend); LXX. σιώπα; Vulg. *attende*.

סַל prop. *a slender rod* (root סָלַל No. II.), of which baskets are woven; hence *a basket* woven of rods (compare κάνεον, κανίας, κάναστρον, *canistrum;* prop. a basket made of reeds; from κάνη, reed); *a wicker-basket, a bread-basket;* plur. סַלִּים Gen. 40:17; Ex. 29:3, 32. Arab. سلة id., سلال a basket-maker. Zab. ܣܠܐ a basket.

סִלָּא (i. q. מְסִלָּה "way," ["basket"]), [*Sillah*], pr. n. of a town near Jerusalem, 2 Ki. 12:21.

סָלָא—(1) pr. i. q. סָלַל, סָלָה No. I, TO LIFT UP.

(2) specially *to suspend* a balance (compare נָשָׂא Job 6:2); hence *to weigh* (compare Lat. *pendeo* and *pendo*). Once found in—

PUAL, pass. Lam. 4:2, הַמְסֻלָּאִים בַּפָּז "who are weighed with fine gold," i. e. are equal or comparable to fine gold.

[Derivatives, pr. n. סַלּוּא, סַלּוּא and סַלּוּ.]

סָלַד ἅπαξ λεγόμ. in PIEL סִלֵּד TO LEAP, TO SPRING, TO EXULT, Arab. صلد (ס and צ being interchanged), to leap as a horse, so that the stones give forth sparks. Job 6:10, "that is my consolation, וַאֲסַלְּדָה בְחִילָה לֹא יַחְמֹל and I exult, in pain (which) does not spare, that I have not denied the decrees of the Most Holy;" LXX. render אֲסַלְּדָה by ἡλλόμην, Vulg. *saliebam*, although they differ altogether in rendering the other words. Others, as Saadiah, Abulwalid, Kimchi, by comparison with the Chald. סְלַד to burn, make the second hemistich concessive, or parenthetic, and thus translate, "although I burn (i. e. am in anguish; compare דָּלַק) with grief which does not spare." Hence—

סֶלֶד ("exultation," or "burning"), [*Seled*], pr. n. m. 1 Ch. 2:30.

I. סָלָה i. q. סָלָא and סָלַל TO LIFT UP. Whence—

(1) To suspend a balance, *to weigh*, see PUAL.

(2) Like the Latin *elevavit*, i. e. *contemsit*, *to despise* (as light things are of small importance and value, heavy things of much), Ps. 119:118. (Chald. and Syr. id.)

PIEL, i. q. Kal No. 2, Lam. 1:15.

PUAL, pass. of Kal No. 1, Job 28:16; used of wisdom, לֹא תְסֻלֶּה בְּכֶתֶם אוֹפִיר "it cannot be weighed with gold of Ophir," it cannot be bought with gold.

II. סָלָה perhaps i. q. שָׁלָה (ס and שׂ being interchanged), *to be quiet, to be silent.* Hence—

סֶלָה m. *rest, silence,* with ה parag. סֶלָה (Milêl), *to silence, silence!* Such seems to be the probable import of this musical note, so often found in the Psalms (only occurring elsewhere, Hab. 3:3, 9, 13), which has been so much discussed and tortured by the conjectures and blunders of interpreters. It seems to have been used to mark a short pause in singing the words of the psalm, so that the singer would be *silent*, while the instrumental music continued. This interpretation is supported—(*a*) by the authority of the LXX. who always render it διάψαλμα, i. e. an interlude, Zwischenspiel (although Hesych. renders it μουσικοῦ μέλους ἢ ῥυθμοῦ ἐναλλαγή). —(*b*) by the place where סֶלָה commonly stands in the Psalms. For it stands in the middle of Psalms, at the place where a section of the Psalm is finished; thus in some Psalms it occurs once (Ps. 7:6; 20:4; 21:3), or twice (Psalm 4:3, 5; 9:17, 21), in others three times (Ps. 3:3, 5, 9; 32:4, 5, 7; 66:4, 7, 15; 68:8, 20, 33), and even four times (Ps. 89:5, 38, 46, 49), sometimes also it is put at the end (Ps. 3, 9, 24, fin.); it thus serves to divide a Psalm into several strophes. It rarely occurs in the middle of a verse (Psa. 55:20; 57:4; Hab. 3:3, 9). Also—(*c*) Psa. 9:17, where for the simple סֶלָה there is more fully הִגָּיוֹן סֶלָה, which should apparently be rendered "*Instrumental music,—pause,*" i.e. the instrumental music to continue while the singer paused. With a similar meaning others derive סֶלָה from סָלָה No. I, to lift up, and they understand it to be, *a lifting up of the voice* in singing with the music (compare נָשָׂא Job 21:12), but I prefer the former explanation.

Some have supposed that סֶלָה is an abbreviation, formed from the initial letters of three words; but this is neither probable nor suitable. Such abbreviations are very common amongst the Arabs and the later Jews (as רש"י for רבי שלמה ירחי), but it cannot be shewn that they were known to the ancient Hebrews. This word, taken as an abbreviation, has been variously explained, as סב לְמַעְלָה הַשָּׁר "turn above, singer" (*da capo*); or סִימָן לְשַׁנּוֹת הַקּוֹל "a mark of changing the voice," etc.; but all of these fall away with the hypothesis. More may be found in Michaëlis Supplemm., p. 1760; Rosenmüller, Comment. in Psalm, vol. i., p. LIX. (LXVII. ed. 2); Noldii Concord. Particul. Hebr., p. 940, ed. Tymp.; Eichhorn Bibl. der Bibl. Litteratur, vol. v. p. 542, seq.; Forkel, Gesch. der Musik, t. i. p. 144.

סַלּוּ (for סְלוּת "elevation"), [*Sallu*], pr. n. m., Neh. 12:7; for which there is, verse 20, סַלָּי.

סַלּוּא (id.) [*Sallu*], pr. n. m., 1 Chron. 9:7; for which there is, Neh. 11:7, סַלָּא.

סָלוּא ("lifted up"), [*Salu*], pr. n. m., Num. 25:14.

סַלָּי ("lifted up," ["basket-weaver"]), [*Sallai*] pr. n. m.—(1), Neh. 11:8.—(2) Neh. 12:20; see סַלּוּ.

סַלּוֹן Eze. 2:6; and—

סִלּוֹן Eze. 28:24, *a thorn;* prop. such as is found on the twigs and shoots of palms; from סַל a twig, and וֹן; see the root סָלַל No. 2. Metaph. used of wicked men, Eze. 2:6; LXX. σκόλοψ. (Chald. סִלְוָא, סִילְוָא; Arab. سُلَّاءٌ thorns of palms).

סָלַח fut. יִסְלַח TO PARDON, FORGIVE; followed by a dat., Exod. 34:9; 1 Ki. 8:34, 36, 39. (Chald. Zab. id.; Æth. with the letters transposed, ተሣሀለ: to be merciful, propitious, to pardon; comp. Arab. سهل to shew oneself gentle. The primary idea seems to be that of *lightness, lifting up;* compare סָלָה, סָלָא.)

NIPHAL, *to be forgiven* (used of sin), Lev. 4:20, 26, 31; 5:10, 13. Hence—

סַלָּח m. *forgiving*, Ps. 86:5; and—

סְלִיחָה f. *pardon, forgiveness*, Ps. 130:4; plur. Neh. 9:17.

סָלַךְ an unused root. Arab. سَلَكَ to walk, to go; whence مَسْلَكٌ a way, a track. Hence—

סַלְכָה (Caph without Dagesh, and therefore for סַלְכָּה), [*Salcah*], pr. n. of a town on the eastern borders of Bashan, now called صلخد, and by corruption Sarkhad صرخد abounding in vineyards. See Burckhardt's Travels in Syria ed. Germ p. 180

and my observations given there at p. 507; Deut. 3:10; Josh. 12:5; 13:11; 1 Chron. 5:11.

סָלַל—(1) TO LIFT UP, TO ELEVATE, TO EXALT, TO GATHER, or CAST UP into a heap. Jer. 50:26, like the kindred roots סָלָה, סָלָא (comp. also סָלַע, סָלַח, and סָלַק, also תָּלָה, תָּלַל, נָטַל *tollo*). See Pilpel. Specially, *to make a level way by casting up a bank, to embank* (comp. רוּם Isa. 49:11). Isa. 57:14; 62:10; Pro. 15:19; Jer. 18:15. Job 19:12, וַיָּסֹלּוּ עָלַי דַּרְכָּם "and they cast up (prepare) their way to me." Job 30:12; without דֶּרֶךְ Psal. 68:5, סֹלּוּ "make plain (sc. the way)."

From the notion of *being elevated, lofty*, has sprung—

(2) *to move to and fro, to waver*, used of things that are lofty, tall, and slender, which are easily shaken (von dem Schlanken und Schwanken). Specially used of the slender and pendulous boughs and twigs of trees, such as willows and palms, which are used for weaving baskets, or bound together to make brooms; comp. זָלַל, דָּלַל, زلّ; whence זַלְזַלִּים tendrils, and תָּלַל No. 1, 2; whence תַּלְתַּלִּים. Hence סַלִּים and סַלְסִלּוֹת (Arab. sing. سَلَّة) baskets, as being made of slender twigs; compare the lengthened forms סַנְסִנִּים (*l* and *n* being interchanged) the pendulous shoots of the palm, of which brooms are made (whence the Syriac and Chald. verb סנן to sweep with a broom); צִנְצֶנֶת a basket (with the cognate טֶנֶא, Chald. צַנָּא a basket, ضن to weave baskets). As the branches of the palm-tree, before the shoots open, are covered with thorns, these thorns of the palm-tree are called by names from the same root, as سُلَّاء and سُلَّة thorns growing on palm branches; and Hebr. סִלּוֹן, סַלּוֹן a thorn which grows on a twig, from סַל (pr. a twig), and the formative syllable וֹן. Arabic مِسَلَّة a large needle, so called from its resemblance to a thorn.

PILPEL, i. q. Kal No. 1, metaph. Prov. 4:8, סַלְסְלֶהָ "exalt her (wisdom)," sc. with praises.

HITHPOLEL הִסְתּוֹלֵל (denom. from סֹלְלָה), *to oppose oneself as a mound* (sich dämmen), *to resist*, followed by בְּ Exod. 9:17, עוֹדְךָ מִסְתּוֹלֵל בְּעַמִּי "as yet dost thou resist my people."

From the first signification No. 1, these derivative nouns are taken, מַסְלוּל, סֻלָּם, מְסִלָּה, סֹלְלָה, and pr. n. סַלַּי, סַלּוּ, סַלָּא, from the second סַל, סַלּוֹן, and סַלְסִלּוֹת.

סֹלְלָה f. *a mound*, Jer. 33:4; especially such as besiegers cast up around a city, 2 Ki. 19:32; Ezek. 4:2; 2 Sa. 20:15.

סֻלָּם m. *a ladder*, Gen. 28:12; i. q. Arab. سُلَّم from the root סָלַל No. 1

סַלְסִלּוֹת f. plur. i. q. סַלִּים *baskets*, so called from the slender twigs of which they were woven, Jerem. 6:9. LXX. Vulg. κάρταλλος, *cartallus*. See the root סָלַל No. 2.

סָלַע an unused root, pr. having the signification of *height, elevation*, like סָלָה, סָלָא, סָלַל and with the third radical more hardly pronounced סָלַק. Hence—

סֶלַע m.—(1) *a rock*, Jud. 15:8, 11; 1 Samuel 23:25, etc. Metaph. God is called any one's *rock*, i. e. his refuge, where he is safe from foes, Ps. 18:3; 31:4; 42:10.

(2) [*Selah, Sela*], pr. n. *Petra*, the chief city of the Edomites, situated between the Dead Sea and the Ælanitic gulf, in a valley surrounded with lofty rocks, so that a very great part of the abodes were excavated in the rock. It is written with the art. הַסֶּלַע Jud. 1:36; 2 Ki. 14:7; poet. without it, Isaiah 16:1. See Relandi Palæstina, p. 926—951. The ruins of the ancient city still exist, called وادى موسى (the valley of Moses); see my Comm. on Isaiah, loc. cit., and Burckhardt's Travels in Syria, etc. p. 703, seq. ed. Germ.

סָלְעָם an unused root, quadril. *to consume*, as in Ch.; whence—

סָלְעָם m. a kind of *locust*, with wings, and used for food, Lev. 11:22.

סָלַף not used in Kal.

PIEL—(1) TO PERVERT, Exod. 23:8, וִיסַלֵּף דִּבְרֵי צַדִּיקִים "and (a gift) perverts the words of the righteous," Deut. 16:19. Proverbs 19:3, אִוֶּלֶת אָדָם תְּסַלֵּף דַּרְכּוֹ "the foolishness of a man perverteth his way."

(2) *to overturn, to send headlong*, Job 12:19; Prov. 21:12; 13:6; 22:12.

["The primary force of this root has of late been correctly laid down by Fasius, following Alb. Schultens and Arnold (Neue Jahrb. i. p. 168), to be that of *slipperiness*, and *gliding away, escaping*.—(1) trans. *to slip away* (schlüpfen, *to slip*).—(2) intrans. *to be slippery* (schlüpfrig seyn), comp. Arab سلف to pass by (vorbeyschlüpfen) and to daub over, both taken from

that of slipperiness, and with the sibilant turned into an aspirate, חָלַף to pass by, to leave behind (prop. vorbeyschlüpfen), Gr. ἀλείφω. Hence—

Piel—(1) *to cause to slip*, or *fail*, as a just cause (σφάλλειν δίκαν, Eurip. Androm. 781 al. 766), Ex. 23:8; Prov. 13:6, רִשְׁעָה תְּסַלֵּף חַטָּאת "wickedness causes the erring (foot) to slip." Hence *to give to destruction*, Deut. 16:19; Prov. 21:12; 22:12; Job 12:19.—(2) *to make* (a way) *slippery*, Prov. 19:3." Ges. App.] Hence—

["סֶלֶף m. prop. *smoothness, slipperiness*; hence *flattery*, nearly i. q. חֶלְקָה Prov. 11:3; 15:4." Ges. App.]

סְלַק Ch. to ascend, to come up, Dan. 7:3, 8, 20. Pret. pass. id. Dan. 2:29; Ezr. 4:12. Syr., Zab., Sam., id. Compare above, at the root נָסַק.

[סָלַת an unused root, see below.]

סֹלֶת f. (but masc. Ex. 29:40) very fine *flour*, or *meal*, Ezek. 16:13, 19; 1 Chron. 9:29; Gen. 18:6. סֹלֶת חִטִּים wheat flour, Exod. 29:2. (Ch. סוּלְתָּא id., Arab. سُلْتٌ peeled barley, pearl barley, ἄλφιτα, compare the verb סָלַת to sift flour in a sieve). The etymology is doubtful; for the verb סָלַת appears to be secondary, and taken from the noun סֹלֶת. I expect that the primary radical was סָלַל, in the sense of shaking, and especially of sifting, i. q. זָלַל; whence סֹל fem. סֹלֶת (as to which flection compare דַּל fem. דַּלֶּת, from the root דָּלַל, קַשְׂקַשִּׂים and קַשְׂקֶשֶׂת Lehrg. p. 590). The ancients themselves appear to have been undecided as to the origin of this word, and thus it was sometimes masc., sometimes fem. [In Thes. Gesenius derives it from the unused root סָלַת, سلت.]

סַם only in pl. סַמִּים *spices*, Exod. 30:34. קְטֹרֶת סַמִּים incense of odours, Ex. 30:7; 40:27. (Syr. ܣܡܐ aroma, φάρμακον.) Root סָמַם i. q. Arabic شم to smell.

סַמְגַּר נְבוֹ (perhaps "sword of Nebo," i. e. of Mercury, from the Pers. شمشیر a sword), [*Samgar-nebo*], pr. n. of a Babylonian commander, Jer. 39:3.

סְמָדַר m. quadrilit. (compounded of the verbs סָמַם to smell, and הָדַר to adorn, compare Arab. هدر to break forth, as the blossom of palms), vine blossom, οἰνάνθη, Cant. 7:13, פָּרְחָה הַגֶּפֶן פִּתַּח הַסְּמָדַר "the vine sprouts, its blossom opens;" Cant. 2:13 הַגְּפָנִים סְמָדַר "the vines (are in) blossom;" Cant. 2:15, כְּרָמֵינוּ סְמָדַר "our vines (are in) blossom;" (compare Ex. 9:31, הַפִּשְׁתָּה גִּבְעֹל). Symm. οἰνάνθη, κυπρίζω, κυπρισμός. (Syr. ܣܡܕܪܐ id., see Isa. 17:11; Pesh.; in the Zabian also of other blossoms, as of hemp, see Norbergii Lexid. p. 159). Some of the Jewish doctors do not understand this to be the *blossom* of the vine, but the *small grapes* just out of the blossom (see Surenhusius, Mishnah, t. i. p. 309); this sense is also given by the Vulgate, chap. 7:13; so also Kimchi and Leonh. Hug (Schutzschrift für s. Erklärung des Hohenliedes, p. 5); but I prefer the former explanation, because of 2:13 and 7:13.—Some one has of late proposed a singular conjecture relative to this word (Lit. Zeit. Jen. 1830, iv. p. 333), that סְמָדַר is a *superior kind of vine*, so called from the town of سمندر, which abounds in wine, which was situated in the province of Chazaria (now Astrachan), on the Caspian sea, not far from the mouth of the Volga, inhabited by both Jews and Christians, and destroyed by the Russians A. D. 969, as is narrated by Ibn Alvardi (Frähn on Ibn Fozlan, page 65). This place appears to have been so called from the monastery of St. Andrew, the [alleged] apostle of that region, as is shewn by the modern name, *San Andrewa*. (Compare the Servian city سمندرية or Sendrovia, from the Slav. Sandrew, i. e. St. Andreas.)

סָמַךְ fut. יִסְמֹךְ—(1) to place, or lay something upon any thing, so that it may rest upon, and be supported by it. סָמַךְ יָד עַל to lay the hand on any thing (die Hand worauf stützen), so as to lean upon the hand, Ex. 29:10, 15, 19; Lev. 1:4; 3:2; 8:14, etc. Am. 5:19, וְסָמַךְ יָדוֹ עַל־הַקִּיר "and leaneth his hand upon the wall." Intr. *to rest upon* any thing. Ps. 88:8, עָלַי סָמְכָה חֲמָתֶךָ "thy wrath resteth upon me."

(2) *to uphold, to sustain, to aid* (Æth. ሰመከ:) followed by an acc. Ps. 37:17, 24; 54:6. Ezekiel 30:6, סֹמְכֵי מִצְרַיִם "those who help Egypt," the allies of Egypt; followed by לְ Ps. 145:14. Part. pass. סָמוּךְ propped, upheld, i. e. unmoved, firm, Ps 112:8; Isa. 26:3. Followed by two acc. *to sustain one with any thing*, i. e. *to bestow upon him liberally*. Genesis 27:37, דָּגָן וְתִירֹשׁ סְמַכְתִּיו "I have sustained him with corn and new wine." Ps. 51:14.

(3) *to approach*, followed by אֶל Ezekiel 24:2. (Syr. id. The signification of approaching is derived from that of resting upon, being contiguous; comp. Rabb. סמך to cohere, to be connected, near, סמוך near).

Niphal, *to be propped, supported*, Jud. 16:29; *to stay oneself, to rest upon*, Ps. 71:6; Isa. 48:2. Metaph. 2 Ch. 32:8.

Piel, *to stay*, i.e. *to refresh*, Cant. 2:5 (compare סָעַד). Hence pr. n. יְסַמַכְיָהוּ and—

סְמַכְיָהוּ ("whom Jehovah sustains"), [*Semachiah*], pr. n. m. 1 Ch. 26:7.

סָמַל an unused root, prob. *to be like* ["signification wholly uncertain"]; compare the kindred מָשַׁל to be like. Perhaps the same origin may be Lat. *similis* (ὁμαλός). Hence—

סֶמֶל & **סֵמֶל** m. i. q. צֶלֶם *an image, a figure, likeness*, Eze. 8:3, 5; Deut. 4:16. 2 Chron. 33:7, פֶּסֶל הַסֶּמֶל *the statue of the figure, a carved idol.*

סַמִּים see סַם.

סָמַן not used in Kal (kindred root זָמַן), TO DESIGNATE, TO MARK OFF, Talmud. סַמֵּן, whence סִימָן a sign. This has been improperly compared with the Gr. σημαίνω, in which the ν does not belong to the root.

Niphal נִסְמָן *something marked off, appointed place.* Isaiah 28:25, שְׂעֹרָה נִסְמָן "and (he plants) barley in the appointed place," i. e. in the field marked off. So Targ. Saad. Kimchi, and this interpretation is preferable to others which have been proposed. As to the explanation, *hordeum pingue, fat barley*, from the root سمن = שָׁמֵן to be fat, it is contrary both to the laws of syntax, and to the context; see my Comment. The meaning *millet* is altogether conjectural, which is given by LXX. Theod. Aqu. Vulg.

סָמַר *horrere*, φρίσσειν, TO STAND ON END—(*a*) used of the hair (see Piel, and סָמָר), hence used of a man seized with terror. Ps. 119:120, סָמַר בְּשָׂרִי Symm. ὀρθοτριχεῖ.—(*b*) used of bristling points, hence מַסְמֵר something pointed, *a nail*, and سمر Chald. סְמַר to fasten with nails.

Piel, id., *to stand on end*, as hair, Job 4:15; Hence [מַסְמֵר and]—

סָמָר masc. *bristling*, ὀρθόθριξ, Jerem. 51, 27, an epithet of the insect יֶלֶק.

סָנָא an unused root, perhaps, i. q. שָׂנֵא [in Thes. compared with סְנֶה], whence סְנוּאָה and—

סְנָאָה [*Senaah, Hassenaah*], ["perhaps thorny"], pr. n. of a town of Judæa, Ezra 2:35; Neh. 7:38; with the art., Neh. 3:3.

סַנְבַלַּט pr. n. *Sanballat*, a satrap of the king of Persia, in Samaria, Neh. 2:10; 3:33; 6:1, 2, 12, 14; 13:28.

סָנָה an unused root; either i. q. Arab. سنا IV. to lift up, to elevate, or i. q. שָׁנַן سن to sharpen, to be sharp. Hence—

סְנֶה masc. *a bush, thorn-bush*, Ex. 3:2, seq; Deu. 33:16 (Syr. ܣܢܝܐ id., Arab. سنا and سنى senna, senna leaves).

סֶנֶּה (perhaps i. q. שֵׁן "tooth," "crag," [*Seneh*], pr. n. of a crag over against Michmash, 1 Sa. 14:4 [In Thes. "in pause for סְנֶה."]

סְנוּאָה with the art. הַסְּנוּאָה ("hated"), [*Senuah*], pr. n. Neh. 11:9.

סַנְוֵר unused quadril.; Chald. *to blind, to dazzle*, according to Ch. B. Michaëlis, formed from the trilit. نار to shine, by prefixing the letter ס (see Lehrgeb. page 862); according to J. Simonis, comp. of سنا to shine, and עִוֵּר to make blind. Hence—

סַנְוֵרִים m. pl. *blindness*, Gen. 19:11; 2 Ki. 6:18.

סַנְחֵרִיב pr. n. *Sennacherib* (Herod. Σαναχάριβος), the king of Assyria, from the year 714 to 696 B.C., when he was slain by two of his sons in the temple of Nisroch, 2 Ki. 18:13; 19:16—36; Isaiah 36:1. See also concerning him, Herodotus, ii. 141; and the fragment of Berosus, in Euseb. Chron. Armen. ed. Aucher. t. i. p. 42, 43.

סָנַן an unused root, Chald. and Syr. *to sweep away with a broom* (but this is secondary, see the Root סָלַל No. 2).

סַנְסַנָּה ("palm branch"), [*Sansannah*], pr. n. of a town in the south of Judah, Josh 15:31.

סַנְסִנִּים m. pl. i. q. תַּלְתַּלִּים, זַלְזַלִּים (*l* and *n* being interchanged), *palm branches*, pendulous boughs Cant. 7:9. Compare סָלַל No. 2.

סְנַפִּיר quadrilit. *the fin* of fishes, Levit. 11:9; Deu. 14:9. The origin is uncertain. It may seem however to come from the triliteral root, נָפַר, نفر to flee, to hasten, Piel, to propel; with a sibilant prefixed. Comp. Lehrg. p. 862. ["Perhaps from نفل; to hasten, and نفر to flee."]

סָס masc. *a moth* [in clothes], perhaps so called

from leaping, (root סוס), Isa. 51:8. (Syr. ܣܣܐ id.; Arab. سوس *moth, weevil, louse,* Gr. σής).

סִסְמַי (perhaps for סַמְסַי شمسي from شمس the sun), *Sisamai,* pr. n. m. 1 Ch. 2:40.

סָעַד fut. יִסְעַד TO PROP, TO UPHOLD, TO SUPPORT, Ps. 18:36; Pro. 20:28; hence *to sustain, to aid,* Ps. 20:3; 41:4; 94:18. Specially סָעַד לֵב *to support the heart,* i. e. to refresh oneself with food (see לֵב No. 1, letter *a*). Gen. 18:5, סַעֲדוּ לִבְּכֶם "refresh your heart," refresh yourselves with food, Ps. 104:15; Jud. 19:8. Intrans. 1 Ki. 13:7, סַעֲדָה refresh thyself (compare סַטָּה).
Derived noun מִסְעָד.

סְעַד Ch. *to aid, to help,* followed by לְ Ezr. 5:2.

סָעָה a root, ἅπαξ λεγόμ. i. q. Arab. سعى TO RUN, TO RUSH, used also of storms. Ps. 55:9, רוּחַ סֹעָה "a rushing (i. e. rapid) wind."

סָעִיף m.—(1) *a fissure, a cleft.* סְעִיף הַסֶּלַע cleft of a rock, Jud. 15:8, 11; pl. סְעִיפֵי הַסְּלָעִים Isa. 2:21; 57:5.
(2) *a branch,* Isaiah 17:6; 27:10; see סַעֲפּוֹת. (Both significations are also comprehended in the Arab. شعبة).

סָעַף TO DIVIDE, i. q. Arab. شعب the letters ף and ב being interchanged. Hence סְעַפָּה, סָעִיף, סְעַפָּה [and סֵעֵף].
Piel סֵעֵף (denom. from סָעִיף), *to cut off branches,* Isa. 10:33.

סֵעֵף verbal adj. (of the form קָטֵל) *divided,* i. e. a person of *a divided mind,* who, being destitute of firm faith and persuasion as to divine things, is driven hither and thither; *a doubter, a sceptic,* σκεπτικός. Pl. סֵעֲפִים Ps. 119:113; Luth. Flattergeister.

סְעַפָּה f. i. q. סָעִיף and סַרְעַפָּה only in plur. סְעַפּוֹת *branches,* Eze. 31:6, 8.

סְעִפָּה f. plur. סְעִפִּים *opposite sides, divided opinions.* 1 Ki. 18:21, עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסְּעִפִּים Vulg. *usquequo claudicatis in duas partes,* "how long will ye halt between the two sides?" i. e. "do ye hesitate between the worship of Jehovah and of Baal?"

סָעַר (kindred to the roots שָׂעַר and שָׂעַר which see)—(1) TO BE VIOLENTLY SHAKEN, specially the sea agitated by storms, Jon. 1:11, 13; *to be tossed,* by adversity, Isa. 54:11; compare Piel.
(2) act. *to rush upon, like a storm,* used of an enemy, Hab. 3:14.
NIPHAL, *to be agitated, shaken,* i. e. disturbed used of the heart, 2 Ki. 6:11.
PIEL, סֵעֵר *to toss about, to scatter* (a people), Zec. 7:14.
POAL, intrans. *to be tossed about, dispersed* (as chaff), Hos. 13:3. Hence—

סַעַר masc. *a storm,* Jon. 1:4, 12; Jerem. 23:19; 25:32; and—

סְעָרָה f. id. Isa. 29:6; also רוּחַ סְעָרָה Ps. 107:25, and רוּחַ סְעָרוֹת Eze. 13:11, 13 (see שַׂעַר and שְׂעָרָה).

סַף m. with suff. סִפִּי pr. an expansion, spreading out (from the root סָפַף); hence—(1) *a basin, bowl,* Exod. 12:22; Zec. 12:2; pl. ־ִים Jer. 52:19, and ־וֹת 1 Ki. 7:50.
(2) *sill, threshold* (Syr. ܣܦܐ atrium), Jud. 19:27; 2 Ki. 12:10. (Ch. and Samar. id.).
(3) [*Saph*], pr. n. m. 2 Sa. 21:18, for which there is 1 Ch. 20:4, סִפַּי.

סָפָא see מִסְפּוֹא.

סָפַד fut. יִסְפֹּד TO BEAT the breast, as a sign of grief; especially for the dead. Const. absol. Eccl. 3:4; 12:5; Zec. 7:5; 12:12; followed by לְ of the person whose death is lamented, 1 Ki. 14:13; Gen. 23:2; עַל 2 Sa. 11:26; Jer. 4:8; Zec. 12:10; לִפְנֵי 2 Sa. 3:31. It is sometimes so used as to be applied to the voice of the mourners [*to wail*], Mic. 1:8, "I will make a wailing (מִסְפֵּד) like the jackals." Jer. 22:18, "they shall not lament him (saying), Alas! my brother;" Jer. 34:5. Still I hold the proper signification to be that of *beating,* like the Gr. σφαδάζω; and this the LXX. express in several places (κόπτεσθαι). Isaiah 32:12, עַל־שָׁדַיִם סֹפְדִים "they smite upon the breasts" (comp. Lat. *pectora, ubera plangere*), spoken of women; comp. Nah. 2:8. There can be no difficulty in referring the word סֹפְדִים to women, since they are expressly mentioned, though at a considerable distance before (comp. also verse 11, חִרְדוּ שַׁאֲנַנּוֹת; see Heb. Gram. § 144, note 1).
NIPHAL, *to be mourned for, lamented,* Jer. 16:4. 25:33.
Derived noun, מִסְפֵּד.

סָפָה—(1) i. q. אָסַף TO SCRAPE, TO SCRAPE TOGETHER (see Hiphil No. 1), *to scrape off,* Isa. 7:20; *to take away* life, Ps. 40:15; *to take* any one away, *to destroy,* Gen. 18:23, 24; and intrans. *to be destroyed, to perish,* Jer. 12:4.

(2) i. q. יָסַף (but אָסַף and יָסַף are of the same stock; see page LXVII. A.), *to add*, only in imp. סְפוּ Isa. 29:1; Jer. 7:21; and inf. סְפוֹת Isa. 30:1. ["But these may be from יָסַף."] Also, *to add to* anything, *to increase* (see יָסַף No. 2), Nu. 32:14.

Niphal—(1) i. q. נֶאֱסַף No. 2, *to betake oneself* (into the house). Isa. 13:15, כָּל־הַנִּסְפֶּה "whoever betakes (*or*, withdraws) himself;" i. e. lurks in houses, hides away. Opp. to כָּל־הַנִּמְצָא.

(2) *to be taken away, to perish*, Gen. 19:15; especially in battle, 1 Sa. 12:25; 26:10; 27:1.

Hiphil, *to heap together, to accumulate;* followed by עַל upon any one, Deut. 32:23. LXX. *συνάξω*.

סִפּוּן m. (from the root סָפַן), *ceiling* (of the temple), 1 Ki. 6:15.

סְפֹרָה f. *number*, Ps. 71:15. Root סָפַר.

I. **סָפַח** not used in Kal, probably i. q. יָסַף, סָפָה (compare קָשַׁח, קָשָׁה, and the observations under the word קָלָה), TO ADD.

Niphal, *to be added, to join oneself;* followed by עַל Isa. 14:1.

Pual, *to be gathered together, to assemble selves*, Job 30:7.

Hithpael, i. q. Niphal; followed by בְּ 1 Sa. 26:19.

II. **סָפַח** i. q. שָׁפַח, Arab. سفح—(1) TO POUR, TO POUR OUT (see Piel, and the noun סָפִיחַ).

(2) *to anoint* (comp. נָסַךְ; Syr. ܣܦܚ to pour; Aph. to anoint any one a bishop). 1 Sam. 2:36, סְפָחֵנִי נָא אֶל־אַחַת הַכְּהֻנּוֹת "anoint, (i. e. constitute) me, I pray, to some priestly office."

(3) *to spread out*, i. q. Æth. ሰፍሐ: ; whence מִסְפָּחָה a cushion, quilt.

Piel, *to pour out* for some one to drink, Hab. 2:15. [This root is not divided into two parts in Thes.].

Derivatives, סָפִיחַ, מִסְפַּחַת, and—

סַפַּחַת f. *scurf, scab*, so called from the flowing out (falling off) of hairs, Lev. 13:2; 14:56. Compare שָׁפַח.

סִפַּי [*Sippai*]; see סַף No. 3.

סָפִיחַ m. prop. *something poured out, a pouring out* (from the root סָפַח No. II.); hence—(1) *corn growing spontaneously* from the seed of the preceding year without its being resown, Lev. 25:5, 11; 2 Ki. 19:29; Isa. 37:30; compare סָחִישׁ.

(2) *an inundation*, Job 14:19.

סְפִינָה f. *a ship;* once Jon. 1:5 (Syr. and Arab. id.). Root סָפַן to board, to floor.

סַפִּיר m. plur. ־ִים, *a sapphire*, a kind of gem, so called from its beauty and splendour (see the root סָפַר No. 1, 2), Exod. 28:18; 39:11; Job 28:6, 16 (Syr. ܣܦܝܠܐ; Chald. סַמְפִּיר).

סָפַל an unused root; prob. i. q. سفل, שָׁפֵל *to be low*. Whence—

סֵפֶל m. *a dish, a bowl;* only found Jud. 5:25; 6:38 (Chald. Talmud. and Arabic سفل idem. See Bochart, Hieroz. I. 549).

סָפַן fut. יִסְפֹּן prop. TO COVER (comp. the kindred roots צָפַן, שָׂפַן). Hence—

(1) *to cover, as with beams or rafters;* followed by two acc., 1 Ki. 6:9; 7:3.

(2) *to floor, to cover with boards*, 1 Ki. 7:7; Jer. 22:14; Hag. 1:4.

(3) *to hide, to preserve*. Deu. 33:21, וַיַּרְא כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן "and he saw a portion assigned by the law-giver there preserved," (סָפוּן agrees in gender not with חֶלְקָה to which it refers, but with the nearer word מְחֹקֵק, comp. 1 Sam. 2:4; Lehrg. p. 721).

Derived nouns סְפִינָה, סִפּוּן.

סָפַף not used in Kal. Æth. ሰፈፈ: TO SPREAD OUT; whence סַף a bowl, a threshold. From this noun comes—

Hithpoel הִסְתּוֹפֵף *to stand at the threshold*, Psa. 84:11.

I. **סָפַק** fut. יִסְפֹּק i. q. Arab. صفق, سفق.—(1) TO SMITE; specially—(*a*) ס׳ עַל יָרֵךְ *to strike upon the thigh*, a sign of indignation and also of lamenting, Jer. 31:19; אֶל יָרֵךְ Eze. 21:17; compare Il. xii. 162; xv. 397; Od. xiii. 198.—(*b*) סָפַק אֶת־כַּפַּיִם *to strike the hands together*, as in indignation, Nu. 24:10; or in derision (as if *explosit aliquem*); followed by עַל Lam. 2:15; Job 27:23 (where thirty-one copies read ס instead of שׂ); also without the word כַּפַּיִם Job 34:37.

(2) *to chastise* (used of God), Job 34:26.—It is sometimes written שָׂפַק, which see.

["Hiphil, followed by בְּ, *to strike hands with any one*, Isa. 2:6."]

II. **סָפַק** TO VOMIT, TO VOMIT FORTH (spucken speyen), Jer. 48:26. Syr. ܣܦܩ to overflow.

[(2) *to suffice*, 1 Ki. 20:10, Thes.] Hence—

סֵפֶק *redundance, abundance*, Job 20:22.

סָפַר fut. יִסְפֹּר.—(1) prop. i. q. Arab. سفر TO SCRATCH, TO SCRAPE (kindred to צָפַר No. II, ظفر);

hence *to polish* (compare סַפִּיר, and the cogn. verb שָׁפַר).

(2) specially *to inscribe* letters on a stone; hence *to write*. Part. סֹפֵר *a scribe*, Psa. 45:2; Ezr. 9:2, 3; specially—(*a*) the king's scribe, i. e. the friend of the king, whose office it was *to write his letters*, 2 Sam. 8:17; 20:25; 2 Ki. 12:11; 19:2; 22:3, seq. —(*b*) *a military scribe*, who has the charge of keeping the *muster rolls*, Jer. 37:15; 52:25; 2 Ki. 25:19; compare 2 Chron. 26:11; Isa. 33:18; gener. used of a general, Jud. 5:14.—(*c*) in the later books, a person skilled in the sacred writings, γραμματεύς, 1 Ch. 27:32; Ezr. 7:6, a name by which Ezra is called; Neh. 8:1, seq.; 12:26, 36; Ezr. 7:11.

(3) *to number*, Gen. 15:5; Lev. 15:13, 28.

Niphal, pass. of Kal No. 3, *to be numbered*, Gen. 16:10; 32:13.

Piel—(1) i. q. Kal No. 3, *to number*, Job 38:37; Ps. 40:6.

(2) *to narrate, to recount* (prop. to enumerate, compare Germ. zählen, erzählen), Gen. 24:66; 40:8; Job 28:27; followed by אֶל *concerning* any thing, Psa. 2:7; 69:27; especially *to tell with praise, to celebrate*, Ps. 19:2; 40:6; 78:6.

(3) simpl. *to speak, to utter words*, Ps. 73:15; Isa. 43:26.

Pual, סֻפַּר pass. of Piel No. 2, *to be narrated*, Ps. 22:31; Job 37:20.

Derivatives, סְפוֹרָה, סַפִּיר [מִסְפָּר], and the four following nouns—

סָפַר m. Ch.—(1) *a scribe*, a royal scribe accompanying a satrap, or governor of a province, Ezr. 4:8, 9, 17, 23.

(2) γραμματεύς, *one skilled in the sacred books*, Ezr. 7:12, 21.

סֵפֶר m. with suff. סִפְרִי, pl. סְפָרִים, constr. סִפְרֵי.—

(1) *writing*, Arab. سِفْر, Syr. ܣܶܦܪܳܐ—(*a*) the art of writing and reading, Isa. 29:11, 12, יֹדֵעַ הַסֵּפֶר "one acquainted with writing."—(*b*) a kind of writing, Dan. 1:4, סֵפֶר וּלְשׁוֹן כַּשְׂדִּים "the writing (letters) and the tongue of the Chaldeans;" verse 17.

(2) *a writing*, whatever is written, used of a bill of sale, Jer 32:12, seq.; of a charge or accusation, Job 31:35; of a bill of divorce, Deut. 24:1, 3; of *a letter*, 2 Sam. 11:14; 2 Ki. 10:1.

(3) *a book*, Ex. 17:14. סֵפֶר הַתּוֹרָה the book of the law, Joshua 1:8; 8:34; סֵפֶר הַבְּרִית the book of the covenant, Ex. 24:7; 2 Ki. 23:2; which is also called poetically מְגִלַּת סֵפֶר the volume of the book, Psal. 40:8; and κατ' ἐξοχὴν סֵפֶר Isaiah 29:18, as in Arab. الكتاب a book, specially the Koran. סֵפֶר חַיִּים the book of life, God's index of the living, Ps. 69:29; compare Dan. 12:1; Apoc. 20:12, 15. הַסְּפָרִים Dan 9:2 (holy) books, τὰ γράμματα. עֲשׂוֹת סְפָרִים to make books, used in contempt of bookwrights, Ecc. 12:12.

סְפַר Chald. i. q. Heb. סֵפֶר *a book*, pl. סִפְרִין Ezra 4:15; Dan. 7:10.

סְפָר m.—(1) *numbering*, 2 Ch. 2:16.

(2) [*Sephar*], pr. n. of a town in Arabia, Genesis 10:30; see under the word מֵשָׁא.

סְפָרַד Obad. 20; [*Sepharad*], pr. n. of a country elsewhere unknown, whither the exiles of Israel were carried away; according to the Vulg. *Bosphorus;* according to the Syr., Ch., and the Hebrew writers *Spain*, which is clearly incorrect. Others suppose *Sipphara*, but this apparently would be rather סְפַרְוַיִם.

סִפְרָה f. *a book*, i. q. סֵפֶר Ps. 56:9.

[סְפֹרָה (the actually occurring form), see סְפוֹרָה.]

סְפַרְוַיִם 2 Ki. 17:24; 18:34; 19:13; Isa. 36:19; 37:13; [*Sepharvaim*], pr. n. of a town subject to the Assyrian empire, whence a colony was brought to Samaria; prob. *Sipphara* situated in Mesopotamia on the Euphrates. Pl. Gent. noun סְפַרְוִים 2 Kings 17:31.

סֹפֶרֶת ("scribe," as to the feminine form in names of office, compare Lehrg. 468), [*Sophereth*], pr. n. m. Ezr. 2:55; with the art. Neh. 7:57.

סָקַל TO STONE, TO OVERWHELM WITH STONES, a species of capital punishment amongst the Hebrews, see on this subject the decisions of the Rabbins in Chr. B. Michaëlis Dissert. de Judiciis Pœnisque Capitalibus, § 5, in Pottii Syll. iv. p. 185. (I can hardly consider the signification of *stoning* as primary, especially as its power in Piel is also that of *removing stones*. The primary idea appears to lie in the root שָׁקַל, ثَقُلَ to be heavy, weighty, whence an unused noun סֶקֶל, a stone so called from being heavy, and hence a denom. verb סָקַל to stone, Pi. id. and also to remove stones). Const. followed by an acc. of pers. Ex. 19:13; 21:28; often with the addition of the word בָּאֲבָנִים Deu. 13:11; 17:5; 22:24; compare syn. רָגַם.

Niphal, pass. *to be stoned*, Exod. 19:13; 21:28 seqq.

Piel—(1) i. q. Kal, *to throw stones at* any one, 2 Sa. 16:6, 13.

(2) *to clear from stones, to remove stones from* a field (comp. Heb. Gram. §.51, 2 c), Isa. 5:2; with the addition of מֵאֶבֶן Isa. 62:10.

Pual, pass. *to be stoned*, 1 Ki. 21:14, 15.

סַר adj. (root סָרַר No. 2), f. סָרָה pr. *evil;* hence *sullen, sad, angry,* as applied to the countenance. (Germ. böse aussehend). 1 Ki. 20:43; 21:4, 5.

סָרַב an unused root; Chald. *to be refractory, rebellious;* whence—

סָרָב (for סָרֵב, of the form קָטֵל), m. *a rebel*, Eze. 2:6. Some of the Hebrew writers have explained סָרָבִים to be *thorns;* and Castell, in Heptagl. *nettles* (by comparison with סָרַף to burn); but the common opinion has been rightly defended by Celsius, in Hierob. ii. page 222; (his opinion is given incorrectly by Simonis).

סַרְבֵּל quadril. Ch. to cover (see Buxtorf, page 1548), as with a garment, flesh, fat; sprung from Pael סַבֵּל prop. to cause to carry; Arabic سربل to put on an under garment, a tunic. Hence—

סַרְבָּלִין m. Chald. *saraballæ*, i. e. long and wide trousers, such as men still wear in the East, Dan. 3:21, 27. (Arab. سروال, plur. سراويل; Syr. and Ch. שַׁרְוָלִין, ܫܪܘܠܐ id.; Pers. transposed شلوار id.; whence Gr. σαράβαρα, σαράβαλλα, σαράπαρα; modern Greek σαρβαρίδες; Lat. *sarabara, saraballa*, Isid. Orig. xix. 23; Spanish *ceroulas;* Hungar. and Slav. *schalwary;* Polish *scharmvari;* see Frähn on Ibn Fosslan, page 112, seqq.). [Perhaps, *mantles, cloaks;* see Thes.]

סַרְגוֹן (perhaps Pers. سرجون "prince of the sun"), [*Sargon*], pr. n. of a king of Assyria, who preceded Sennacherib, 716—714 B.C., Isa. 20:1.

סָרַד an unused root; Aram. ܣܪܕ to fear, to tremble; whence—

סֶרֶד ("fear"), [*Sered*], pr. n. m. Gen. 46:14; whence the patron. סַרְדִּי Nu. 26:26.

סָרָה f. (from the root סוּר), prop. *a departing, withdrawing;* hence—

(1) *the violation* of a law, *an offence*, Deut. 19:18.

(2) *departure from Jehovah*, Deu. 13:6; Jer. 28:16; 29:32; Isa. 1:5; 31:6; 59:13.

(3) *cessation*, Isa. 14:6. Others derive the first and second significations from the root סָרַר to be stubborn; but for this there is no need.

סִרָה ("withdrawing"), [*Sirah*], pr. n. of a fountain, 2 Sa. 3:26.

סָרַח—(1) to pour out, i. q. Arab. سرح (see Diss. Lugdd., p. 700, seqq.). Participle pass. סָרוּחַ *poured forth*, i. e. extended on a couch, Amos 6:4, 7. Intrans. Eze. 17:6, גֶּפֶן סֹרַחַת "a spreading vine."

(2) *to be redundant, hanging over*, used of a curtain, Ex. 26:12; part. pass. סָרוּחַ *redundant*, verse 13. Eze. 23:15, סְרוּחֵי טְבוּלִים "redundant (or luxurious) with mitres," wearing long turbans hanging down from their heads.

Niphal, *to be poured forth*, metaph. Jer. 49:7, נִסְרְחָה חָכְמָתָם "is their wisdom poured forth?" compare the root בָּקַק No. 1, *b*. Hence—

סֶרַח masc. *superfluity, redundance*, concrete, *what remains*, Ex. 26:12.

סִרְיוֹן i. q. שִׁרְיוֹן *a coat of mail*, Jer. 46:4; 51:3.

סָרִיס constr. st. סְרִיס, pl. סָרִיסִים const. סָרִיסֵי, סְרִיסֵי and Syr. ܣܪܝܣܐ—(1) *a eunuch*, one castrated (see the root סָרַס), Isa. 56:3, 4; such as the Eastern kings were accustomed to set over the care of their women (Est. 2:3, 14, 15; 4:5), and other offices of the court (Esth. 1:10, 12, 15). רַב הַסָּרִיסִים Daniel 1:3; שַׂר הַסָּרִיסִים verse 7, seq., "the prince of the eunuchs," who was over the royal children, just as now in Turkey. *Kislar Aga*, the prince of the eunuchs, has the charge of the royal children of the Sultan, called *Itshoghlan*. Hence—

(2) any *minister of the court*, although not castrated (Genesis 37:36; 39:1); although it is difficult to determine in what places the primary meaning of the word is preserved, and in what it is lost, 1 Sam. 8:15; 1 Kings 22:9; 2 Ki. 9:32; 20:18; 24:12, 15; 25:19 (where סָרִיס is a military leader); Jer. 34:19; 41:16. Targum sometimes renders it רַבָּא a prince. Arab. خادم minister. The Syriac, however, always renders it ܡܗܝܡܢܐ a eunuch (prop. faithful, as eunuchs were considered remarkable for fidelity to their masters); and so LXX., Vulg.

סָרַךְ or **סְרַךְ** only in plur. סָרְכִין Chald. *a royal minister* of the Persians, Dan. 6:3, seqq. In Targ. סָרְכָא, סָרְכָן, plur. סָרְכִין, stands for the Hebr. שֹׁטֵר

governor, overseer, magistrate. I cannot determine anything as to the etymology. It seems, however, the most simple to regard סֶרֶן as compounded of שַׂר سر a prince, and the servile termination, used in Persic, ـَك, as in the word גִּזְבָּר.

סֶרֶן only in plur. סְרָנִים, סַרְנֵי—(1) *axles of a chariot*, 1 Ki. 7:30 (Syr. ܣܪܢܐ id.) The origin is doubtful.

(2) *princes* (compare قُطْبٌ an axis, a pole; metaph. a prince, as if a hinge of the people), a word only applied to the five princes of the Philistines, Josh. 13:3; Jud. 3:3; 16:5, seq.; 1 Sam. 6:4, seq.; 5:8, seq.; 29:6.

סָרַס an unused root, which had, I expect, the same meaning as the kindred word שֵׁרֵשׁ (denom. from שֹׁרֶשׁ), *to pull up by the roots;* hence *to extirpate*, specially the testicles, to castrate. Syr. and Chald. ܣܪܰܣ, סָרֵס to castrate. Hence סָרִיס سريس castrated (prop. extirpated); whence the secondary verb سرس to be sexually impotent.

סַרְעַפָּה f. *a branch*, i. q. סְעִפָּה with the letter ר inserted, Eze. 31:5. Syr. ܣܪܥܦ to sprout.

סָרַף not used in Kal, i. q. שָׂרַף TO BURN. [Syr. ܣܪܰܦ.]

Piel, part. מְסָרֵף *a burner* (of the dead), one who lights a funeral pile, Amos 6:10; which was commonly done by the nearest relative; twenty-three codd. of Kennic. and several of De Rossi, have here משרף.

סִרְפָּד m. Isaiah 55:13; a plant growing in the desert. LXX. Theod. Aqu. κόνυζα; Vulg. *urtica*. Jo. Simonis (even in his first edition) compared it with Syr. ܣܦܕܐ white mustard; and this has been again brought forward by Ewald, Hebr. Gram.; but this latter word is from the Pers. اسپید, سپید white; and it cannot seem to be contracted from the word before us.

סָרַר—(1) TO BE REFRACTORY, STUBBORN; pr. used of refractory beasts (kindred root סוּר). Only in the part. [except Hos. 4:16] סֹרֵר f. סֹרֵרָה *refractory, stubborn;* used of an untamed cow, Hos. 4:16; of a son who refuses to submit to his parents, Deut. 21:18, 20; Ps. 78:8; Jer. 5:23; of a woman who has cast off restraint and indulges in lusts Pro. 7:11; of the people of Israel, Isa. 1:23; 30:1; 65:2; Psa. 68:19; Hos. 9:15. From the idea of stubborn animals shaking the yoke off from their shoulders, is taken the phrase נָתַן כָּתֵף סֹרֶרֶת to give a refractory shoulder, i. e. to be stubborn, Neh. 9:29; Zec. 7:11. There is a paronomasia in Jer. 6:28, סָרֵי סוֹרְרִים "those fallen away to the stubborn."

(2) *to be evil*, i. q. Arab. شَرَّ. Hence סַר.

סָתָה an unused root, Arab. شتا Syr., ܐܣܬܝ (although perhaps these are denominatives), *to pass the winter*. Hence—

סְתָו, סתיו קרי, m. *winter*, Cant. 2:11. (Aram and Arab. شِتَوٌ, ܣܬܘܐ id.)

סְתוּר ("hidden"), [*Sethur*], pr. n. of a captain of the tribe of Asher, Nu. 13:13.

סָתַם i. q. שָׂתַם—(1) TO STOP UP, TO OBSTRUCT, as fountains, 2 Ki. 3:19, 25; 2 Chr. 32:3, 4. (The following roots which begin with an aspirate are kindred to this, חָסַם, חָתַם, חָטַם which see.)

(2) *to shut up, to hide*, Daniel 8:26; 12:4, 9. Part. pass. סָתוּם *hidden, secret*, Eze. 28:3.

Niphal, *to be stopped up* (used of the chinks of a wall), Neh. 4:1.

Piel, i. q. Kal signif. 1, Gen. 26:15, 18.

סָתַר TO HIDE, once in Kal, Prov. 22:3 כתיב, where the קרי has Niph., comp. Prov. 27:12.

Niphal—(1) *to be hidden, to lie hid.* Job 3:23, "to a man אֲשֶׁר דַּרְכּוֹ נִסְתָּרָה to whom his way is hidden," who does not know how to escape from calamities. Followed by מִן, καλύπτεσθαι ἀπό τινος (compare מִן No. 3, *a*), *to lie hid from any one*, Ps. 38:10; Isaiah 40:27. Gen. 31:49, "when we shall be hidden from one another," when we shall be far from one another; followed by מֵעֵינֵי Hos. 13:14, "repentance is hid from my eyes," i. e. I am as it were ignorant of it; followed by מִפְּנֵי (Lat *occultari a conspectu alic.* Plaut.), Deut. 7:20; מִלִּפְנֵי Jer. 16:17; מִנֶּגֶד Amos 9:3. Part. נִסְתָּרוֹת *hidden things, secrets*, Deut. 29:28; specially hidden sins, committed ignorantly Ps. 19:13.

(2) *to hide oneself*, 1 Sa. 20:5, 19; followed by מִן Ps. 55:13, and מִפְּנֵי Gen. 4:14.

Piel, *to hide*, Isa. 16:3.

Pual, *to be hidden*, Prov. 27:5.

Hiphil הִסְתִּיר *to hide*. Job 3:10, וַיַּסְתֵּר עָמָל מֵעֵינָי "and (that) he did (not) hide calamity from my eyes," did not turn it away from me, avert it.—(1) *to cover over*, especially the face, Ex. 3:6; followed by מִן

from any one, Isa. 53:3, כְּמַסְתֵּר פָּנִים מִמֶּנּוּ for כַּאֲשֶׁר מ׳ פ׳ מ׳ "as one from whom they hide the face," i. e. from whom they turn their eyes as from something disgusting and abominable (מַסְתֵּר is in this place the part. formed in the Chaldee manner, for מַסְתִּיר, which is found in four copies; it is here impers. as if (כְּמוֹ אֲשֶׁר מִמֶּנּוּ יַסְתִּירוּ פָּנִים). Specially Jehovah is said *to hide*, or *veil over his face*—(*a*) when he does not regard human affairs, Ps. 10:11; followed by מִן Ps. 51:11, הַסְתֵּר פָּנֶיךָ מֵחֲטָאָי "hide thy face from my sins;" do not regard them, forgive them.—(*b*) when it denotes displeasure (opp. to הֵאִיר פָּנִים) Ps. 30:8; 104:29; followed by מִן of pers. to hide the face (and turn away) from any one, Psa. 22:25; 27:9; 88:15; 102:3; 119:19; Isaiah 54:8; 64:6, and so frequently; without פָּנִים Isaiah 57:17, אַכֵּהוּ הַסְתֵּר וְאֶקְצֹף "I smote them (the people) hiding my face, and being angry."

(2) *to conceal* something from any one, followed by מִן of pers. 1 Sam. 20:2; followed by מִפְּנֵי 2 Ki. 11:2.

(3) *to guard, to defend*, Ps. 31:21; 27:5; followed by מִן from any one, Ps. 64:3.

Hithpael הִסְתַּתֵּר *to hide oneself*, 1 Sam. 23:19; 26:1; Isa. 29:14; 45:15.

Derived nouns, סִתְרָה, סֵתֶר, מִסְתָּר, מִסְתּוֹר, and the pr. n. סִתְרִי.

סְתַר Ch. Pael.—(1) *to hide*. Part. pass. pl. f. *hidden things, secrets*, Dan. 2:22.

(2) *to destroy* (prop. to hide, to remove out of men's sight, compare כָּחַד and הִכְחִיד), Ezr. 5:12. Often in the Targums; Syr. Peal id.

סֵתֶר with suff. סִתְרִי.—(1) *a hiding;* hence *something secret, clandestine, hidden*, Jud. 3:19, דְּבַר־סֵתֶר "some secret thing;" 1 Sam. 25:20, סֵתֶר הָהָר "the covert of the mountain." לֶחֶם סְתָרִים "bread to be eaten in secret," Prov. 9:17. With prefixes, בַּסֵּתֶר *secretly, privately*, 1 Sam. 19:2; 2 Sam. 12:12; Job 13:10; 31:27; Prov. 21:14, and so frequently.

(2) specially *a vail, covering* (Arab. سِتْر, Syr. ܣܶܬܪܳܐ a vail, a curtain), Job 22:14; 24:15; Psa. 81:8, בְּסֵתֶר רַעַם "in the covering of thunder," in the clouds replete with thunderings; Ps. 18:12.

(3) *protection, defence*, Ps. 27:5; 32:7; 61:5; 91:1; 119:114; Isa. 32:2.

סִתְרָה f. i. q. סֵתֶר No. 3, *protection*, Deu. 32:38.

סִתְרִי (for סִתְרִיָּה "protection of Jehovah"), [*Zithri*], pr. n. m. Ex. 6:22.

ע .

Ayin עַיִן an eye (compare its figure o on the Phœnician remains), the sixteenth letter of the alphabet: when used as a numeral, *seventy*.

While Hebrew was a living language, it would seem that this letter, which is peculiar to the Phœnicio-Shemitic languages, and is very difficult of pronunciation to our organs, had, like ח, a double pronunciation. This is the case in Arabic, and they distinguish it by a diacritic point (ع Ain, غ Ghain). The one appears more gently sounded, with a gentle guttural breathing, like the letter א, only rather harder, so as to resemble the sound of a *furtive a* or *e*. Thus, by the Greek translators, it is sometimes expressed by the smooth or rough breathings, sometimes by furtive vowels, as עֲמָלֵק Ἀμαλήκ, עִבְרִי Ἑβραῖος, הוֹשֵׁעַ Ὠσηέ, גִּלְבֹּעַ Γελβουέ, עִיר εἰρ (see Orig. on Gen. 28:19; Montf. Hexapl. t. ii. p. 397). On the other hand, the harder Ain, which the Arabs call Ghain, was a harsh sound, uttered in the bottom of the throat, together with a kind of whirring, so that it came very near to the letter *r;* and this the LXX. generally express by the letter Γ, as עַזָּה Γάζα, עֲמֹרָה Γόμοῤῥα. Hence it is that several Hebrew roots comprehend, properly speaking, two roots of different significations, one of which is written in Arabic with the letter ع, the other with غ; as עָלַל عَلَّ to drink a second time, to glean, and עָלַל غَلَّ to insert, to enter; also עוּר, עָלַם, עָמַם, עָצָה, עָרַב. In other instances the various significations of one and the same root are distinguished in Arabic by a two-fold pronunciation; see עָמַר, עִיר.

The lighter pronunciation appears to have been the more frequent, as also in Arabic the letter ع is far more frequent than the letter غ; and for this reason ע is very often *interchanged* with א; or, to speak more accurately, ע is often softened into the letter א (page 1); also, in the middle of words when preceded by S'hva, like ה and א, it is often *dropped*, as בָּעַל, contr. בַּל, בְּעִי, contr. בִּי. On the other hand, ע when more harshly pronounced was allied in sound —(*a*) to the palatal letters, as ג, כ, ק, see page CL, A CCCLXXVIII, A. also, עָטַר and כָּתַר to surround; גָּבַע (גְּבָא) and גָּבַב, נָבַךְ to bubble forth; Ch. אַרְעָא and אַרְקָא

earth, שׁמשׁ, שׁמשׁ, and even—(*b*) to the letter ר (by which several express the Arabic *Ghain*), as מָעַט and מָרַט to polish. Farther, the very frequent interchange of the letters צ and ע should be remarked; this is done in such a way that for the Hebrew צ the Aramæans, rejecting both the sibilant and the sound of *t*, retain nothing but a guttural breathing; as צֹאן, ܥܢܐ flocks; אֶרֶץ, ܐܪܥܐ earth; צֶמֶר, ܥܡܪܐ wool; חָלַץ, خلص and خلع to strip. See as to the cause and nature of this interchange Ewald's Heb. Gram. p. 33.

I. עָב m. an architectural term, *thresholds, steps*, by which one goes up to a porch, 1 Ki. 7:6; Ezek. 41:25. Plur. עֻבִּים (from the sing. עֹב), verse 26. Targ. in both places, renders it well סְקוֹפְתָא thresholds. Vulg. *epistylium*, which does not suit the context; although (from the poverty of the Hebrew language in such terms) this Hebrew word may have comprehended this meaning also. It is favoured by the etymology, from the idea of *covering* (see the root עָבַב).

II. עָב comm. (m. Isa. 19:1; Eccl. 11:3; f. 1 Ki. 18:44), const. עַב, plur. עָבִים, const. עָבֵי 2 Sa. 22:12, and עָבוֹת 2 Sa. 23:4 (from the root עוּב).

(1) *darkness*, especially of a cloud. Exod. 19:9, בְּעַב הֶעָנָן "in the darkness of a cloud." Ps. 18:12, עָבֵי שְׁחָקִים "darknesses of clouds." Hence—

(2) *a cloud* itself, Job 36:29; 37:11, 16.

(3) a dark *thicket* of a wood; pl. עָבִים Jer. 4:29.

עֹב see עָב No. I.

עָבַב an unused root; prob. *to cover, to hide;* compare غبي i. q. חָבָא, חָבָה, خبي to lie hid, II. to hide, عاب med. Ye, to lie hid. Hence עָב No. I.

עָבַד fut. יַעֲבֹד—(1) TO LABOUR, TO WORK (*arbeiten*), TO DO WORK. (Aram. ܥܒܕ, עֲבַד to do, i. q. Heb. עָשָׂה; Arab. عبد to worship God, see No. 2, *b;* Conj. II. to reduce to servitude, see No. 3.) Constr. absol. Ex. 20:9, שֵׁשֶׁת יָמִים תַּעֲבֹד "six days shalt thou labour" (opp. to שָׁבַת). Deut. 5:13; Eccl. 5:11. Followed by an acc. of the thing, *to bestow labour* on any thing (*etwas bearbeiten*), *to till* a field, Gen. 2:5; 3:23; 4:2; a vineyard, Deu. 28:39; a garden, Gen. 2:15; used of artisans, Isa. 19:9, עֹבְדֵי פִשְׁתִּים "those who work in flax." Eze. 48:18, עֹבְדֵי הָעִיר "those who work (in building) the city." Without the acc. Deu. 15:19, "thou shalt not till (the ground) (i. e. thou shalt not plough) with the firstling of thy ox."

(2) *to serve, to work* for another, Gen. 29:20; commonly followed by an acc. of pers. to serve any one (Germ. *jemanden bedienen*), Gen. 27:40; 29:15; 30:26; followed by לְ 1 Sa. 4:9; עִם with some one, Gen. 29:25, 30; Lev. 25:40; and לִפְנֵי 2 Sa. 16:19 (used of the king's minister, comp. עָמַד לִפְנֵי). Followed by two acc. Gen. 30:29, יָדַעְתָּ אֵת אֲשֶׁר עֲבַדְתִּיךָ "thou knowest how I have served thee." Specially *to serve* is used—(*a*) of a people to a people, Gen. 14:4; 15:14; 25:23; Isa. 19:23. Here belongs Gen. 15:13, וַעֲבָדוּם וְעִנּוּ אֹתָם "and they (the Israelites) shall serve them (the Egyptians), and they (the Egyptians) shall evil intreat them."—(*b*) to serve God or idols; i. e. *to worship* God or idols, followed by an acc. Ex. 3:12; 9:1, 13; Deu. 4:19; 8:19; 30:17; followed by לְ Jer. 44:3; Jud. 2:13. Absol. used of the worship of Jehovah, Job 36:11, "if they obey and serve (Jehovah)." Isa. 19:23, "and the Egyptians shall serve (Jehovah) with the Assyrians;" (see above as to the Arabic usage).—It is also said—(*c*) with two accus. *to serve Jehovah with anything*, i. e. to offer sacrifice, Exod. 10:26; and without the name of God, עָבַד זֶבַח וּמִנְחָה to offer sacrifice and bloodless oblation, Isa. 19:21, prop. to serve or worship (God) with offering sacrifices, etc.

(3) עָבַד בְּ causat. i. q. הֶעֱבִיד (comp. בְּ letter B, 4) *to impose labour* or *servitude upon* any one. Lev. 25:39, לֹא תַעֲבֹד בּוֹ עֲבֹדַת עָבֶד "thou shalt not impose upon him servile work;" verse 46; Ex. 1:14; Jer. 22:13; 25:14; 30:8.

NIPHAL—(*a*) *to be tilled* as a field, Deu. 21:4; Eze. 36:9, 34.—(*b*) *to be served*, as a king by his subjects, Ecc. 5:8.

PUAL—(1) i. q. Niph., Deut. 21:3; comp. 15:19.

(2) pass. of Kal No. 3. Isa. 14:3, "the hard bondage אֲשֶׁר עֻבַּד בָּךְ which was laid upon thee." For עֻבַּד one would expect עֻבְּדָה, but see Hebr. Gramm. § 138, 1, *b*.

HIPHIL—(1) causat. of Kal No. 1, *to cause to labour, to compel to do work*, followed by an acc., Ex. 1:13; 6:5; hence *to cause weariness by hard labour, to fatigue*. Isa. 43:24, "I have not wearied thee with (offering) sacrifices ... 24, אַךְ הֶעֱבַדְתַּנִי בְּחַטֹּאותֶיךָ but thou hast wearied me with thy sins."

(2) causat. of No. 2, *to make to serve*, Eze. 29:18; *to bring* (a people) *into bondage*, Jer. 17:4.

(3) causat. of No. 2, *b*, 2 Ch. 34:33.

HOPHAL, הָעֳבַד *to be made to serve*, or to worship, Ex. 20:5; לֹא תָעָבְדֵם "thou shalt not be made to worship them (false Gods);" 23:24; Deut. 5:9; hence *to serve* at the persuasion, incitement of others, 13:3.

Hence are derived the nouns which immediately follow, עֶבֶד—עַבְדְּיָה, and also מַעְבָּד.

עֲבַד Chald *to make*, i.q. Hebr. עָשָׂה Dan. 3:1, 15. עֲבַד קְרָב to wage war, Dan. 7:21. עֲבַד בְּ to do with any one (according to one's will), 4:32; עֲבַד עִם id., Ezr. 6:8.

ITHPEAL, *to be made*, Ezr. 4:19; 5:8; 7:26; Dan. 3.29.

Derived nouns, עֲבַד, עֲבִידָא, מַעְבָּד.

עֶבֶד m.—(1) *a servant*, (Knecht), who, amongst the Hebrews, was commonly *a slave* (Sklav, Leibeigener), Gen. 12:16; 20:14; 39:17; Exod. 12:30, 44; and so very frequently. Gen. 9:25, עֶבֶד עֲבָדִים "a servant of servants," the lowest servant. The name of servant is also applied—(*a*) to a whole people when subject and tributary to another, Genesis 9:26, 27; 27:37.—(*b*) to the *servants* of a king, i. e. his ministers and courtiers; e.g. עַבְדֵי פַרְעֹה Gen. 40:20; 41:10, 37, 38; 50:7; Exod. 5:21; 7:10; 10:7; עַבְדֵי שָׁאוּל 1 Sam. 16:17; 18:22; 28:7; to messengers, 2 Sam. 10:2—4; to military captains, Isa. 36:9; and to the common soldiers themselves, 2 Sam. 2:12, 13, 15, 30, 31; 3:22; 8:7; and so frequently.—(*c*) once figuratively (by zeugma) used of inanimate things, Gen. 47:19; compare Judith 3:4. The Hebrews, in speaking to superiors, either from modesty or else lowly adulation, call themselves *servants*, and those to whom they speak *lords*, (see אָדוֹן). Gen. 18:3, "pass not by thy servant," i. e. *me*, Gen. 19:19; 42:11; 44:16, 21, 23; 46:34; Isaiah 36:11; Dan. 1:12, 13; 2:4 [Chal.]; so in prayers offered to God, Psalm 19:12, 14; 27:9; 31:17; 69:18; 86:2, 4; 119:17; Neh. 1:6, 8. Dan. 10:17, "how can the servant of my lord talk with my lord?" i.e. how can *I* talk with *thee?* עַבְדְּךָ *thy servant* is thus put for אָנֹכִי; so that the suffix of the first person may refer to it; see Gen. 44:32, "for thy servant became surety (i. e. *I* became surety) for the lad with my father." Absent persons even, whom one wishes to commend to the favour of a patron, are called their servants; as Gen. 44:27, "thy servant, my father said to us," Gen. 32:4, 18.

(2) עֶבֶד יְהוָה is figuratively applied in various senses. It is—(*a*) *a worshipper* of God; Neh. 1:10, הֵם עֲבָדֶיךָ וְעַמֶּךָ "they (the Israelites) are thy servants and thy people;" compare Chaldee Ezra 5:11, "we are the servants of the God of heaven," i.e. we worship the God of heaven; Dan. 6:21, "O Daniel, servant of the living God," i. e. who worshippest the living God. In this sense it is used as a kind of laudatory epithet applied to the pious worshippers of God; e.g. to Abraham, Ps. 105:6, 42; to Joshua, Josh. 24:29; Judges 2:8; to Job, Job 1:8; 2:3; 42:8; to David, Ps. 18:1; 36:1; 78:70; 89:4, 21; Jer. 33:21, seqq.; Eze. 34:23; to Eliakim, Isa. 22:20; to Zerubbabel, Hag. 2:23; and in plur. עַבְדֵי יְהוָה is often applied to godly men, Ps. 34:23; 69:37; 113:1; 134:1; 135:1, 9; 136:22; Isa 54:17; 63:17; 65:8, 9, 13—15; Jer. 30:10; 46:27. In other places it is—(*b*) *the minister, or ambassador* of God, called and sent by God for accomplishing some service; Isa. 49:6, נָקֵל מִהְיוֹתְךָ לִי עֶבֶד לְהָקִים אֶת שִׁבְטֵי יִשְׂרָאֵל וגו' "it is a light thing that thou shouldest be my servant (i. e. messenger, and as it were instrument), to raise up the tribes of Israel...I will make thee to be a light for the nations," etc., verse 5. In this sense it is applied to the Messiah, Zec. 3:8; to Nebuchadnezzar, king of Babylon, whom God used as an instrument in chastising his people, Jerem. 25:9; 27:6; 43:10; commonly, however, there is the added notion of a *familiar servant chosen and beloved* of God, on account of piety and approved fidelity, to accomplish his objects; in this sense it is applied to angels (in the other hemistich מַלְאָכִים), Job 4:18; and to prophets, Am. 3:7; Jer. 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Daniel 9:6; Ezr. 9:11; specially to Moses, Deu. 34:5; Josh. 1:1, 13, 15; Ps. 105:26; to Isaiah, Isa. 20:3. Sometimes both notions, that of a man piously worshipping God, and of a divine messenger, seem to have coalesced; this is the case in the passages in which it is used of Abraham, Moses, etc., and also especially, as I consider, where *Israel* or *Jacob*, i. e. the people of Israel, is called by this honourable and endearing name, Isaiah 41:8, 9; 42:19; 44:1, 2, 21; 45:4; 48:20; but still it is *the godly* who are especially to be understood, i. e. those truly called Israelites, ἀληθινοὶ 'Ισρ. Isa. 43:10; 49:3 (on this place see my observation in the Germ. Trans. ed. 2), [this passage, whatever may be said about it, belongs to Christ]. And amongst these, this name belongs especially to the prophets, Isa. 42:1; 44:26; 49:3, 5; 52:13; 53:11. [All these passages speak of Christ.] That same Jacob who is called the servant of God, is sometimes in the other hemistich called *the chosen of God*, Isa. 41:8; 42:1; 45:4; sometimes *his ambassador* and *friend*, Isa. 42:19; and even in the plur. ambassadors, Isa. 44:26. But in all the passages concerning *the servant of God* in the latter half of Isaiah (42:1—7; 49:1—9; 50:4—10; 52:13—53:12), he is represented as the intimate friend and ambassador of God, aided by his Spirit, who is to be the restorer of the tribes of Israel, and the instructor of other nations. [Most of these passages refer to Christ, and to Him only.]

(3) ("servant, sc. of God"), [*Ebed*], pr. n. m. —(*a*) Jud. 9:26, 28.—(*b*) Ezr. 8:6.

עֶבֶד מֶלֶךְ ("servant of the king," Arabic عبد الملك *Abdulmalich*), [*Ebed-melech*], pr. n. of an Æthiopian in the court of Zedekiah, Jer. 38:7; 39:16.

עֲבֵד נְגוֹ (perhaps = עֲבֵד נְבוֹ "worshipper of Mercury;" see נְבוֹ), [*Abed-nego*], Da. 1:7; 2:49; 3:12; and עֲבֵד נְגוֹא verse 29; Chald. pr. n., given in Babylon to Azariah, a companion of Daniel.

עֲבַד Chald. i.q. Hebr. עֶבֶד *a servant;* עֲבַד אֱלָהָא *servant*, i. e. worshipper *of God*, Dan. 3:26; 6:21; Ezr. 5:11.

עֲבָד m. (Kametz impure), *work, deed;* found once, Eccl. 9:1.

עַבְדָּא ("servant, sc. of God," a word of a Chaldee form), [*Abda*], pr. n. m.—(1) 1 Ki. 4:6.—(2) Neh. 11:17; for which there is, 1 Ch. 9:16, עֹבַדְיָה.

עַבְדְּאֵל ("servant of God"), [*Abdeel*], pr. n. m. Jer. 36:26.

עֲבֹדָה f.—(1) *labour, work*, Ex. 1:14; Levit. 25:39, עֲבֹדַת עָבֶד "labour of a servant;" Levit. 23:7, כָּל־מְלֶאכֶת עֲבֹדָה "all work in which there is labour."

(2) *work, business, office*, Num. 4:47, לַעֲבֹד עֲבֹדַת עֲבֹדָה וַעֲבֹדַת מַשָּׂא "to do the work of the holy service, and the work of the porters;" (for which there is, 1 Chron. 9:19, מְלֶאכֶת הָעֲבֹדָה); Isa. 28:21; 32:17, וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט "and the work (i. e. the effect, the fruit) of righteousness shall be quietness," (compare Ch. עֲבִידָא, עוֹבָדָא i. q. מַעֲשֶׂה work, wages).

(3) specially, rustic *labour, agriculture*, 1 Ch. 27:26; Neh. 10:38.

(4) *service*, Gen. 30:26; Neh. 3:5; 1 Ch. 26:30, עֲבֹדַת הַמֶּלֶךְ "the service of the king," attendance on him; Ps. 104:14, עֵשֶׂב לַעֲבֹדַת הָאָדָם "herb for the service (i. e. use) of man;" specially *sacred service*, more fully עֲבֹדָה בְּאֹהֶל מוֹעֵד Nu. 4:23, 35; עֲבֹדַת אֹהֶל מוֹעֵד Ex. 30:16; עֲבֹדַת בֵּית הָאֱלֹהִים 1 Ch. 9:13; and simply 1 Ch. 28:14; Ex. 35:24; used also of particular sacred ceremonies, Exod. 12:25, 26; 13:5.—עָבַד עֲבֹדָה to serve service, Gen. 30:26.

(5) *instruments, implements*, Nu. 3:26, 31, 36.

עֲבֻדָּה f. *household, family, servants*, Gen. [illegible]:14; Job 1:3.

עַבְדּוֹן ("servile"), [*Abdon*], pr. n. of a town inhabited by the Levites, in the territory of Asher, Josh. 21:30; 1 Ch. 6:59. The same name is found in twenty MSS., Josh. 19:28, instead of the common reading עֶבְרֹן.

(2) [pr. n. m. Jud. 12:13, 15; 1 Ch. 8:23.]

עַבְדוּת f. (denom. from עֶבֶד), *bondage, servitude*, Ezr. 9:8, 9.

עוֹבֵד ("worshipping," sc. God, compare עָבַד No. 5), [*Obed*], pr. n. m.—(1) Ruth 4:17, 21.—(2) 1 Ch. 11:47.—(3) 1 Ch. 2:37.—(4) 1 Ch. 26:7.—(5) 2 Ch. 23:1.

עֹבֵד אֱדֹם ("he who serves the Edomites"), [*Obed-edom*], pr. n. of a Levite, 2 Sa. 6:10; 1 Ch. 16:38.

עַבְדִּי (for עַבְדִּיָּה "servant of Jehovah"), [*Abdi*], pr. n. m.—(1) 1 Chr. 6:29.—(2) 2 Chr. 29:12. —(3) Ezr. 10:26.

עַבְדִּיאֵל ("servant of God"), [*Abdiel*], pr. n. m. 1 Ch. 5:15.

עֹבַדְיָה & **עֹבַדְיָהוּ** m. ("worshipper of Jehovah"), compare Arab. عبد الله), [*Obadiah*], pr. n. of several men, the most celebrated of whom is the prophet of this name, contemporary with Jeremiah (Obad. 1), 1 Ki. 18:3; 1 Chr. 3:21; 7:3; 8:38; 9:16, 44; 12:9; 27:19; 2 Chr. 17:7; 34:12; Ezra 8:9; Neh. 10:6. LXX. Ἀβδίας (which is properly from עַבְדִּיָּה).

עָבָה—(1) TO BE THICK, FAT, Deut. 32:15; 1 Ki. 12:10. Compare the noun עֳבִי.

(2) *to be dense, compact*, whence עֳבִי, מַעֲבֶה density. Syr. ܥܒܐ to be thick, dense, Æth. ዐበየ: to be great, to increase, Arabic غبّ to be great, thick.

עֲבוֹט m. *a pledge*, Deu. 24:10, 11, 12; from the root עָבַט.

עָבוּר constr. עֲבוּר הָאָרֶץ *corn*, prop. *produce*, or *offering* of the land, Josh. 5:11, 12. It has the passive sense of the conjugation Hiph. הֶעֱבִיר to offer, compare יְבוּל from הוֹבִיל to bring, and תְּבוּאָה produce, from הֵבִיא. (Syr. ܥܒܘܪܐ, Chald. עִבּוּר id.).

עֲבוּר pr. subst. *passing over, transition*, an idea which is transferred to the *cause* (pr. the passing over of the cause to the effect), *the price* (for which any thing is transferred from one owner to another), *purpose, object* (prop. the passing to a thing which we desire to attain). With the prefix בְּ: בַּעֲבוּר it becomes—

(A) a prep. signifying—(1) *propter*, *because of* (compare Talmud בִּשְׁבִיל through the way of, i. e. because of, Germ. von wegen, wegen), Exod. 13:8; 1 Sam. 12:22. With suff. בַּעֲבוּרִי, בַּעֲבוּרְךָ because of me, thee, etc., 1 Sa. 23:10; Gen. 12:13, 16; 18:26.

(2) *pro*, *for*, used concerning the price for which any thing becomes another's, Am. 2:6; 8:6.

(B) Conj.—(1) *because* (compare A, 1), followed by a pret. Mic. 2:10.

(2) *that* (of purpose and object, *in order that*), followed by a fut. Gen. 27:4; Exod. 9:14; and inf. 2 Sa. 10:3; fully בַּעֲבוּר אֲשֶׁר Gen. 27:10; also לְבַעֲבוּר followed by an inf. 2 Sam. 14:20; 17:14 (compare ל conj. *that*.)

(3) *while* (pr. in the transit sc. of time), 2 Sa. 12:21.

עָבַט fut. יַעֲבֹט—(1) TO CHANGE, TO EXCHANGE (see Pi.); kindred is עָבַת to interweave.

(2) *to give a pledge for anything borrowed* (which includes the idea of exchange). Deu. 24:10, לַעֲבֹט עֲבֹטוֹ "that he may give his pledge." Also *to borrow* on the security of a pledge, Deut. 15:6, וְאַתָּה לֹא תַעֲבֹט "and thou shalt not borrow."

Piel, *to change*, *to exchange*. Joel 2:7, "they shall not change their ways," i. e. they shall go right on in the same way.

Hiphil, *to lend* [on security of a pledge], followed by acc. of pers. (to whom), Deu. 15:6; followed by two acc. of pers. and the thing lent, Deu. 15:8.

Hence עֲבוֹט and—

עַבְטִיט m. (from the root עָבַט) pr. *pledging* of goods, hence *load of debt* which one has contracted, Hab. 2:6. [In Thes. the meaning taken is that of accumulation of pledges.]

עֲבִי m. (from the root עָבָה) *density*, *compactness*, Job 15:26; 2 Ch. 4:17, בַּעֲבִי הָאֲדָמָה "in the compact soil." Vulg. *in terra argillosa*.

עֳבִי with suff. עָבְיוֹ m. *thickness*, 1 Kings 7:26; Jer. 52:21. Root עָבָה.

עֲבִידָא f. Ch.—(1) *work*, *labour*, Ezr. 4:24; 5:8; 6:7, 18.

(2) *business*, Dan. 2:49; 3:12; compare מְלָאכָה Neh. 2:16.

עָבַל an unused root, Arab. عَبَلَ to strip a tree of leaves, Med. E and O, to be thick, robust. IV. to be stripped of leaves. Hence the pr. n. עוֹבָל, עֵיבָל.

עָבַץ an unused root, see יַעְבֵּץ.

עָבַר fut. יַעֲבֹר—(1) TO PASS OVER. (Arabic عبر to pass over, to cross a stream; also to go away, to depart, to die; عَبْر, عِبْر shore, bank of a stream, Ufer, غبر to go away, to depart. The same stock is widely extended in the Indo-Germanic languages; see Sansc. *upari*, Pers. اور, بر, and زبر; *super*, *supra*, Gr. ὑπέρ, πέρα, πέραν, περάω, Lat. *super*, Goth. *ufar*, *afar*, Germ. über.) Prop. to pass over a stream, the sea, followed by an acc. Gen. 31:21; Josh. 4:22; 24:11; Deut. 3:27; 4:21; followed by בְּ Josh. 3:11; 2 Sa. 15:23; Zec. 10:11; בְּתוֹךְ Num. 33:8. Absol. *to pass over*, sc. a stream (er setzte über), Josh. 2:23, and followed by an acc. of that *to* which we pass over, Jer. 2:10, עִבְרוּ אִיֵּי כִתִּיִּים "pass over (the sea) unto the shores of Chittim;" Am. 6:2; followed by אֶל Num. 32:7; 1 Sam. 14:1, 6 (where it means to pass over to an opposite place).

Specially used—(*a*) of the wind passing over upon any thing, followed by בְּ Ps. 103:16.—(*b*) of *waters*, which, overflowing their banks, *pass over*, Isa. 8:8; 54:9; Nah. 1:8; Hab. 3:10; followed by an acc. of the bank, Jer. 5:22; used figuratively of an army overflowing, Dan. 11:10, 40; of the feelings of the soul which overflow and pour themselves out in words, Ps. 73:7. Compare Hithpael.—(*c*) used of *tears*, as overflowing (compare Arab. عَبَرَ the eye gushes with tears, Germ. die Augen gehen über, عَبْرَة a tear). Part. מֹר עֹבֵר overflowing myrrh, dropping spontaneously, Cant. 5:5, 13.—It is—(*d*) *to go over* to some one's side, followed by עַל Isa. 45:14.—(*e*) *to violate* a law, 2 Ki. 18:12; Esth. 3:3; Jer. 34:18; Dan. 9:11.

(2) *to pass over*, *to pass through*, a country, a city, etc.; followed by an acc. Jud. 11:29, וַיַּעֲבֹר אֶת־הַגִּלְעָד וְאֶת מְנַשֶּׁה "he went through Gilead and Manasseh." Isa. 23:10, עִבְרִי אַרְצֵךְ כַּיְאֹר "pass over thy land like the Nile" (compare No. 1, *b*); Ps. 8:9. More often also followed by בְּ Gen. 12:6; 30:32; Num. 20:18; 33:8; Isa. 8:21; 10:29; 34:10; Jer. 2:6; followed by בֵּין (between two things) Gen. 15:17; Jer. 34:19; בְּתוֹךְ Job 15:19. Absol. Lam. 3:44, "thou hast covered thyself with clouds, מֵעֲבוֹר תְּפִלָּה so that prayers do not pass through."—כֶּסֶף עֹבֵר 2 Ki. 12:5, more fully כֶּסֶף עֹבֵר לַסֹּחֵר Gen. 23:16, "money which passes with the merchants" (gangbare Münze; French, *argent qui passe*), is money such as merchants will take. (Whether this was stamped coin or not in the time of the patriarchs, this is not the place to investigate.) Vulg. *moneta probata*.

(3) *to pass by* (vorübergehn). Gen. 37:28, "and there passed by Ishmaelites." Ruth 4:1. Part

עֹבְרִים Psa. 129:8, עֹבְרֵי דֶרֶךְ Psa. 80:13; 89:42; Job 21:29, passers by. Followed by an acc. of pers. or place passed by, Gen. 32:32; Jud. 3:26; 2 Sa. 18:23; followed by עַל 1 Ki. 9:8; 2 Ki. 4:9; Pro. 24:30; Jer. 18:16; 19:8; 49:17; Eze. 16:6, 8; מֵעַל Gen. 18:3; עַל פְּנֵי Ex. 34:6; לִפְנֵי 2 Ki. 4:31. Specially —(*a*) used of time passing by, Gen. 50:4; of the summer or winter, Jer. 8:20; Cant. 2:11.—(*b*) *to pass by quickly, to vanish*, used of a cloud, Job 30:15; of a shadow, Ps. 144:4; of chaff, Jer. 13:24.—(*c*) *to perish*, Ps. 37:36; Job 34:20; Isa. 29:5; Esth. 9:28. עָבַר בַּשֶּׁלַח to perish by the weapon (of death), Job 33:18; 36:12. עָבַר בַּשַּׁחַת to perish in the sepulchre [corruption], Job 33:28.—(*d*) metaph. is said עָבַר עַל פֶּשַׁע *to pass by sin*, i.e. *to forgive*, Mic. 7:18; Pro. 19:11; and without פֶּשַׁע; followed by a dat. of pers. to forgive any one, Amos 7:8; 8:2.—(*e*) Isaiah 40:27, מֵאֱלֹהַי מִשְׁפָּטִי יַעֲבוֹר "my cause has passed over from my God;" i.e. he does not regard my cause, he overlooks it and neglects it (er läßt es ruhig an sich vorübergehn). Comp. Arab. عدا to pass by, to omit, to supersede.

(4) *to pass on*, or *along*, *to go beyond* (weiter gehn). Gen. 18:5, אַחַר תַּעֲבֹרוּ "afterwards ye shall pass on," go farther. 2 Sa. 18:9; Hab. 1:11; Est. 4:17; hence—(*a*) *to move on, to march*, Josh. 6:7, 8; Ps. 42:5.—(*b*) *to pass away, to depart*, Cant. 5:6; followed by מִן Ps. 81:7, כַּפָּיו מִדּוּד תַּעֲבֹרְנָה "his hand departed from the basket" (for carrying burdens); i.e. he gave it up, he was freed from the work of carrying it. 1 Ki. 22:24, אֵיזֶה עָבַר רוּחַ יְיָ מֵאִתִּי "which way did the Spirit of Jehovah depart from me?"—(*c*) *to pass on* to any place, *to go* to any place; followed by עַל 2 Ki. 6:30; followed by an acc. Am. 5:5. עָבַר מֵעִיר לָעִיר to pass from city to city, to go through all the cities, 2 Chr. 30:10. עָבַר וָשָׁב to pass on and return, to go hither and thither, Ex. 32:27; Eze. 35:7; Zec. 7:14; 9:8.—(*d*) *to enter*, followed by an accus. into a gate, Mic. 2:13 (opp. to יָצָא); metaph. עָבַר בִּבְרִית to enter into a covenant, Deu. 29:11; compare בּוֹא No. 1, *e*.—(*e*) followed by לִפְנֵי *to pass on before*, Gen. 33:3; Ex. 17:5; 2 Ki. 4:31; Mic. 2:13.—(*f*) followed by אַחֲרֵי *to follow* any one, 2 Sa. 20:13.

(5) Followed by עַל to pass over any person or thing, Nu. 6:5.—(*a*) *to overwhelm* any one, used of overflowing waters (compare No. 1, *b*), Psalm 124:4; of wine, followed by an acc. Jerem. 23:9, "like a man עֲבָרוֹ יַיִן (whom) wine overwhelms," oppresses, (compare similar expressions under the words הָלַם, בָּלַע); used of a multitude of sins (followed by an acc.), Psa. 38:5; of the anger of God, Ps. 88:17; compare Lam. 4:21.—(*b*) *to rush upon* any one, *to attack, to assail* him, followed by עַל Nah. 3:19, "whom has not thy wickedness assailed;" Job 13:13, "let what (calamity) will assail me;" Micah 5:7. Used of God himself, Job 9:11, of a spirit of jealousy, Num. 5:14.—(*c*) *to be imposed* on any one, Deu. 24:5. But Isa. 45:14, עָבַר עַל is *to pass over* to another owner (speaking of riches), compare Eze. 48:14.

Niphal, *to be passed over* (as a stream), Eze. 47:5.

Piel, *to cause to pass over*, to make to pass forward—(*a*) a bar or bolt, hence to shut up with a bolt; *to bar*, followed by לִפְנֵי. 1 Kings 6:21, וַיְעַבֵּר בְּרַתּוּקוֹת זָהָב לִפְנֵי הַדְּבִיר "and he closed up with golden chains (as if with a bolt) before the holy of holies."—(*b*) a female is said to let pass, to conceive seed, hence to become pregnant. Job 21:10, שׁוֹרוֹ עִבַּר "his ox (i. e. cow) becomes pregnant." Chald. עַבַּר Peal, Pael, Ethpael, id., see Bochart, Hieroz. i. p. 291, and Buxtorf, Lex. Chald., p. 1568; compare syn. עָדָה to pass by, Pa. Aph. to become pregnant, in Targ. for הָרָה pr. to transmit.

Hiphil הֶעֱבִיר—(1) causat. of Kal No. 1, to cause to pass over, i. e. *to transmit, to send over, to conduct over* any one, e. g. a people, a flock across a stream, with an acc of obj., 2 Sa. 19:16; more often with two acc., of pers., and of the river, Gen. 32:24; Nu. 32:5; Josh. 7:7; 2 Sa. 19:16; with an acc of obj. and בְּ of the river, Psa. 78:13; 136:14. This word is used whether a stream be passed in boats (brüberführen), 2 Sa. loc. cit.; as by swimming, as in the case of a flock, or by a ford (durchführen), Gen., Josh. l. l. c. c. It is also—(*a*) *to cause* a razor *to pass* over some one, followed by עַל Nu. 8:7; Ezek. 5:1.—(*b*) *to cause to remove* from one place to another Genesis 47:21, "and he removed the people לֶעָרִים (from cities) into cities," i. e. from one city to another, he made them exchange habitations.—(*c*) *to cause* an inheritance *to pass to* any one, followed by לְ Nu. 27:7, 8.—(*d*) *to cause* to pass over, i. e. *to violate* a law (compare Kal No. 1, letter *e*), 1 Sam. 2:24.

(2) causat. of Kal No. 2 *to cause* or *suffer to pass through*, e. g. a land, Deut. 2:30; *to cause to pervade* (as wild beasts in a land), Eze. 14:15; specially הֶעֱבִיר קוֹל בְּ to cause to be proclaimed (in a land, or camp), Exod. 36:6; Ezr. 1:1; 10:7; הֶעֱבִיר שׁוֹפָר to cause the trumpet to sound throughout; i. e. to blow the trumpet, Lev. 25:9.

(3) causat. of Kal No. 3, *to cause to pass by*, 1 Sa. 16:9, 10; 20:36, "he shot an arrow לְהַעֲבִירוֹ so as

to pass him by," i. e. beyond him. Metaph. הֶעֱבִיר חַטָּאת to pass by sin, *to remit, to forgive* (compare Kal No. 3, letter *d*), 2 Sa. 12:13; 24:10; Job 7:21.

(4) causat. of Kal No. 4, i. q. הֵבִיא *to bring*, specially *to offer* as a sacrifice, *to consecrate*, followed by לַיהוָה Ex. 13:12; Ezek. 23:37; more often also in this phrase הֶעֱבִיר לַמֹּלֶךְ to offer (children) to Moloch, Lev. 18:21: Jer. 32:35; compare Eze. 16:21, with the addition of the word בָּאֵשׁ 2 Ki. 23:10; Eze. 20:31. It can scarcely be doubted that children thus offered to Moloch were actually burned, as is shewn by the following passages, Jer. 7:31; 19:5; Ps. 106:37; 2 Chron. 28:3; compare Diod. xx. 14; Euseb. Præp. iv. 16; although the Rabbins in order to free their ancestors from the stigma of such an atrocious superstition, have alleged that they were only made to pass through the fire as a rite of lustration:—(see Carpzov, Apparatus Antiqu. Cod. S. p. 487); the same opinion is found in the LXX. 2 Ki. 16:3. The idea of offering being neglected, this word appears to have the signification of burning, in the phrase הֶעֱבִיר בַּמַּלְבֵּן to cast into the brick-kiln, 2 Sa. 12:31.

(5) causat. of Kal No. 4, *b*, *to lead away*, 2 Chr. 35:23; *to take away, to remove*, e.g. a garment, Jon. 3;6; a ring, Esth. 8:2; idols, lying prophets, 2 Chron. 15:8; Zec. 13:2; *to avert* evil, reproach, Esth. 8:3; Ps. 119:37, 39; Ecc. 11:10.

Hithpael—(1) *to pour oneself forth* in wrath, i. e. pour forth wrath, to be wroth (compare Kal No. 1, *b*), Ps. 78:21, 59; followed by בְּ Ps. 78:62; עִם Ps. 89:39; עַל Prov. 26:17; with suff. Prov. 20:2, מִתְעַבְּרוֹ for מִי לוֹ "whoever pours forth wrath against him" (the king). (Compare Arab. جَارَ to transgress, to be proud, to burn with anger).

(2) *to be proud*, ὑβρίζειν, Prov. 14:16 (compare עֶבְרָה No. 2).

Derived nouns, עָבוּר, מַעֲבָר, מַעְבָּרָה, מַעֲבָרָה, and those which follow as far as עֶבְרוֹנָה.

עֵבֶר m. with suff. עֶבְרוֹ—(1) *region on the other side, situated across a stream, or the sea.* עֵבֶר אַרְנוֹן the region situated across the Arnon, Judges 11:18; בְּעֵבֶר הַיָּם in the region beyond the sea, Jer. 25:22; especially עֵבֶר הַיַּרְדֵּן τὸ πέραν τοῦ Ἰορδάνου, the region of Palestine beyond Jordan, i. e. situated to the east of Jordan, Genesis 50:10, 11; Deu. 1:1, 5; 3:8, 20, 25; 4:41, 46, 47; Joshua 1:14, 15; 2:10; 9:10; 12:1; 13:8, 32; 14:3; 17:5; 20:8; 22:4; Judges 5:17; Isa. 8:23; although the same expression is used five times, Josh. 5:1; 9:1; 12:7; 1 Ch. 26:30, of the region *on this side Jordan*, by a later usage of language which seems to have arisen in the Babylonish captivity; [but observe it is so found in *Joshua*] Similar also is the phrase עֵבֶר הַנָּהָר the region beyond the Euphrates, Joshua 24:2, 3; 2 Sam. 10:16 1 Ch. 19:16; which is used of provinces on this side, i. e. west of the Euphrates, 1 Ki. 5:4; Ezr. 8:36; Neh. 2:7; (compare Ch. Ezr. 4:10, 16); all of which were written by men living to the east of the Euphrates. [?] Plur. עִבְרֵי נָהָר the regions beyond the Euphrates, Isa. 7:20.

(2) *the opposite region, a region over against, the opposite side*, whether there be a valley or whatever else may be between. 1 Sam. 26:13, וַיַּעֲבֹר דָּוִד הָעֵבֶר "and David went over to the other side," i. e. a mountain situated opposite. Hence, in opposition to each other, are put מֵהָעֵבֶר מִזֶּה and מֵהָעֵבֶר מִזֶּה ,לְעֵבֶר אֶחָד לְעֵבֶר אֶחָד 1 Sam. 14:4; and ib. ver. 40; Ex. 28:26. Pl. מִכָּל־עֲבָרָיו from all sides, Jer. 49:32; מִשְּׁנֵי עֶבְרֵיהֶם on both sides, Ex. 32:15.

(3) with prefixes it often becomes a prep.—(*a*) אֶל־עֵבֶר—(*α*) to the region beyond, Deu. 30:13.—(*β*) to the opposite region, Josh. 22:11.—(*γ*) towards a region, *towards*, Exod. 28:26. More fully—(*δ*) אֶל עֵבֶר פָּנָיו towards the region opposite one's face, i. e. right before one (Vorwärts, gerade vor sich hin), Eze. 1:9, 12; 10:22. עַל עֵבֶר פּ׳ idem, Ex. 25:37.—(*b*) לְעֶבְרוֹ i. q. אֶל עֶבְרוֹ straight before one, Isa. 47:15.—(*c*) מֵעֵבֶר followed by a genit. and suff. and מֵעֵבֶר לְ—(*α*) *from the other side, from beyond*, after verbs of motion, Josh. 24:3; Zeph. 3:10.—(*β*) *beyond*, e. g. מֵעֵבֶר לַיָּם beyond the sea, Deut. 30:13; מֵעֵבֶר לְנַהֲרֵי כוּשׁ beyond the rivers of Æthiopia, Isa. 18:1.

(4) pr. n. *Eber*—(*a*) the ancestor of the race of the Hebrews, Gen. 10:24, 25; 11:14, 15 (see my observations on this, Gesch. d. Hebr. Sprache u. Schrift. p. 11); hence בְּנֵי עֵבֶר Gen. 10:21; and poet. עֵבֶר Nu. 24:24, i. q. עִבְרִים *Hebrews;* as to the difference between this and Israelites, see under עִבְרִי.—(*b*) Neh. 12:20.—(*c*) 1 Ch. 8:12.—(*d*) 1 Ch. 8:22.—(*e*) 1 Ch. 5:13.

עֲבַר Chald. i. q. Hebr. עֵבֶר No. 1, *region beyond;* hence עֲבַר נַהֲרָא the region beyond the Euphrates, according to the Persian manner of speaking, i. e. the region west of the Euphrates, Ezr. 4:10, 11, 16, 20; 5:3; 6:6, 8, 13; 7:21, 25.

עֲבָרָה f.—(1) *a ferry-boat*, or *raft*, for crossing a river, 2 Sam. 19:19.

(2) 2 Sam. 15:28 כתיב, where there is the קרי ערבות desert places.

עֶבְרָה f. [plur. const. עֶבְרוֹת also עַבְרוֹת Psa. 7:7]. —(1) *outpouring* of anger (compare the root in

Hithpa.). Job 40:11, עֶבְרוֹת אַפֶּךָ "the outpourings of thy anger." Hence used of *wrath* itself as *poured out*, Isa. 14:6; 10:6; often used of the anger of God, and of punishment sent by God. יוֹם עֶבְרָה the day of divine wrath, Prov. 11:4; Zeph. 1:15, 18; comp. Prov. 11:23.

(2) ὕβρις, *pride, haughtiness*, Uebermuth (see the root Hithpael No. 2), Isa. 16:6; Jerem. 48:30; Ps. 7:7.

עֶבְרֹן see עַבְדּוֹן.

עַבְרוֹנָה ("passage," sc. of the sea), [*Ebronah*], pr. n. of a station of the Israelites, on the shore of the Ælanitic gulf, Num. 33:34.

עִבְרִי pl. עִבְרִים, עִבְרִיִּים, f. עִבְרִיָּה, pl. עִבְרִיּוֹת, Gentile noun, *Hebrew*. As to the origin of this name, it is derived in the Old Test. itself from the name עֵבֶר (which see) [if this be the case there can be no farther question about the matter]; it seems, however, to be originally an appellative, from עֵבֶר the land beyond the Euphrates; whence עִבְרִי a stranger come from the other side of the Euphrates, Gen. 14:13, where it is well rendered by the LXX. ὁ περάτης. This word differs from Israelites (בְּנֵי יִשְׂרָאֵל), in that the latter was the patronymic derived from the ancestor of the people, which was used amongst the nation itself, and there only this was regarded as an appellative, applied by the Canaanites to the Hebrews, as having crossed the Euphrates and immigrating into Canaan; and it was commonly used by foreign nations (compare כְּנַעֲנִים and Φοίνικες; *Chemi*, מִצְרַיִם and Αἴγυπτος). Hence Greek and Latin writers only use the name of *Hebrews* (or Jews), (see Pausan. i. 6; vi. 24; x. 12; Tac. Hist. v. 1; Josephus, passim) while the writers of the Old Testament only call the Israelites *Hebrews* when foreigners are introduced as speaking, Gen. 39:14, 17; 41:12; Exod. 1:16; 2:6; 1 Sam. 4:6, 9; 13:19; 14:11; 29:3, or when the Israelites themselves speak of themselves to foreigners, Gen. 40:15; Ex. 1:19; 2:7; 3:18; 5:3; 7:16; 9:1, 13; Jon. 1:9; or when used in opposition to other nations, Gen. 43:32; Ex. 1:15; 2:11, 13; 21:2; Deu. 15:12 (compare Jerem. 34:9, 14); 1 Sam. 13:3, 7 (where there is a paronomasia in עִבְרִים עָבְרוּ); 14:21. As to what others have imagined, that Israelites was a *sacred name*, while that of Hebrews was for common use, it is without foundation, and is repugnant to the Old Test. usage. (I have made more remarks on this noun in Gesch. d. Hebr. Sprache u. Schr. p. 9—12.)

[(2) *Ibri*, pr. n. m. 1 Ch. 24:27.]

עֲבָרִים ("regions beyond"), [*Abarim*], pr. n. Jer. 22:20; fully הַר־הָעֲבָרִים Nu. 27:12; Deu. 32:49, and הָרֵי הָעֲבָרִים Num. 33:47, 48, pr. n. of a mountainous region situated beyond Jordan, opposite Jericho, where Mount Nebo (see נְבוֹ) is a prominent summit.

עָבַשׁ ἅπ. λεγόμ. Joel 1:17, used of seed which, by too much *heat* when under ground, WASTES AWAY, DECAYS, *æstu vanescit*, to use the term which Pliny has appropriated to this matter (H. N. xiv. 24); Germ. verdummen. With this agrees Ch. עֲפַשׁ prop. to rot, specially used of seeds perishing in the earth (see Buxtorf, Lex. Chald. p. 1642; Bochart, Hieroz. ii. 471). That a word signifying *to rot* may also be so wide in use as to be applied to seed, *æstu vanescens*, is shewn by the Gr. πύθομαι, Hesiod. Scut. Herc. 153. Abulwalid compares Arab. عبس i. e. يبس to dry up.

עָבַת not used in Kal, TO BE INTERWOVEN, INTERTWINED, kindred to the roots עָבַם, עָוַת.

Piel, *to twist, to pervert*, Micah 7:3. Hence—

עָבֹת f. עֲבֻתָּה adj. *interwoven*, used of trees with thick foliage, Eze. 6:13; 20:28; Lev. 23:40. (Syr. with the letter Tet ܥܒܛܐ id.)

עֲבֹת plur. עֲבֹתִים and עֲבֹתוֹת subst. com. (fem. Jud. 15:14), *something interwoven, intertwined*; hence—

(1) *a rope*, Jud. 15:13, 14; pl. *bonds*, Ps. 2:3, Eze. 3:25; 4:8.

(2) *a braid, wreath*, of small rods woven together, Exod. 28:24; מַעֲשֵׂה עֲבֹת wreathen work, Exod. 28:14.

(3) *a branch with thick foliage*, Eze. 19:11; 31:3, 10, 14.

עָגַב fut. יַעְגַּב. The native power is that of *breathing* and *blowing*, i. q. cogn. אָהַב No. 1; whence עוּגָב a pipe, which is blown. This is also applied to the more violent affections of the mind, especially love between the sexes; TO LOVE, especially licentiously and voluptuously; followed by an acc. and עַל Ezek. 23:5, seq. Part. עֹגְבִים lovers, Jer. 4:30. (Cogn. אָהַב ἀγαπάω. Arab. عجب IV. to please any one (used of a thing); Conj. I. to be glad, to wonder; also, to be pleasant, agreeable.) Hence עוּגָב, and the two nouns which follow.

עֲגָבִים m. pl. *pleasures, delights*; Eze. 33:31

שִׁיר עֲגָבִים "a pleasant song." Specially *things which please God.* (Arab. عجب the grace or good pleasure of God.) Ezek. 33:31, כִּי־עֲגָבִים בְּפִיהֶם הֵמָּה עֹשִׂים "for with their mouth they do what is pleasing to God (opp. to), but their heart follows after gain."

עֲגָבָה or **עַגְבָה** f. *immodest love*, Eze. 23:11.

עֻגָה and **עֻגָּה** —(1 Ki. 19:6; Eze. 4:12), fem. *a cake* baked under hot cinders, such as the Orientals are still accustomed to make, especially when on a journey, or in haste; see Rosenm. Morgenland, i. p. 69; עֻגַת רְצָפִים a cake baked on hot stones, 1 Kings 19:6; עֻגוֹת מַצּוֹת unleavened cakes, Exod. 12:39. (Arab. عجّة a cake made with eggs, baked in a pan). Root עוג which see.

עָגוּר masc. adj. *gyrating, wheeling, flying in circles*, from the root עָגַר, which see. It is—(*a*) epith. of the swallow, Isa. 38:14, כְּסוּס עָגוּר "like a swallow wheeling in circles" [*chirping, chattering, twittering*, is the meaning given in Thes.] (LXX. omit עָגוּר; Syr. render, chattering swallow).—(*b*) poet. for the swallow itself, Jer. 8:7. Compare דְּרוֹר, the etymology of which is very similar. Bochart (Hieroz. ii. 68, seq.) regards the word עָגוּר as signifying *the crane;* but his arguments have but little weight. This meaning is principally refuted by the passage referred to in Isaiah, which Bochart renders "*as the swallow*, and as the *crane*," a sense which would have been expressed by כַּסּוּס וְכָעָגוּר. Both words being without the article clearly shews that the first is a substantive, and the second its epithet; compare כְּקֵן מְשֻׁלָּח Isa. 16:2; כְּמֹץ עֹבֵר 29:5; כְּנַחַל שׁוֹטֵף 30:28. Compare page CCXII, B.

עָגִיל m. *a ring*, specially *an earring*, Ezek. 16:12; Nu. 31:50. From the root—

עָגַל i. q. גָּלַל TO ROLL, TO REVOLVE; Syr. Pael id. Comp. Arab. عجل to hasten, to hurry. Hence מַעְגָּל, עָגִיל, and the five nouns which follow.

עָגֹל f. עֲגֻלָּה adj. *round*, 1 Ki. 7:23, seqq.

עֵגֶל m. with suff. עֶגְלִי; pl. const. עֶגְלֵי, and—

עֶגְלָה f.—(1) *a calf*, prop. one of the first year, Levit. 9:3; Mic. 6:6 (comp. Maimonid. de Sacrif. i. § 14); but it is also very often—

(2) *a bullock, steer, heifer;* used of a heifer broken in to work, Hos. 10:11; giving milk, Isa. 7:21; yoked to the plough, Jud. 14:18; of three years' old, Gen. 15:9. And such a heifer (prop. one of the *third* year) not broken in, unaccustomed to the yoke (comp. Hos. 10:11; Jer. 31:18; Plin. viii. 4, 5), was rightly understood by the LXX., Vulg., Targ., in the words עֶגְלַת שְׁלִשִׁיָּה Isa. 15:5; Jer. 48:34. Metaph. עֶגְלֵי עַמִּים bullocks of the peoples, used for leaders of the peoples, Ps. 68:31; compare עַתּוּד. (Arab. عجل, Syr. ܥܓܠܐ, ܥܓܠܬܐ id. Æth. ዕጐል: a calf, a whelp, and even an infant; see Bochart, Hieroz. i. page 273, seqq.

(3) עֶגְלָה [*Eglah*], pr. name of one of the wives of David, 2 Sa. 3:5; 1 Ch. 3:3.

עֲגָלָה with suff. עֶגְלָתוֹ f. *a wagon, a chariot* (so called from rolling, wheeling), Genesis 45:19, seqq.; specially *a wagon*, 1 Sa. 6:7, seqq.; *an ox-cart*, Isa. 28:27, 28; *a military car*, Psalm 46:10. (Syriac ܥܓܠܬܐ, Arab. عجلة id.)

עֶגְלוֹן (q. d. "*vitulinus*"), [*Eglon*], pr. n.—(1) of a king of Moab, Jud. 3:12.—(2) of a town in the lower country of the tribe of Judah, formerly a royal city of the Canaanites, Josh. 10:3; 12:12; 15:39 [prob. now 'Ajlan, عجلان Rob. ii. 392].

עָגַם TO BE SAD, TO GRIEVE, followed by לְ on account of any one, Job 30:25. See אָגַם No. 3.

עָגַן only in Niph. according to the Ch. use, TO BE SHUT UP, TO REMAIN SHUT UP. Ruth 1:13, הֲלָהֵן תֵּעָגֵנָה "would ye therefore shut yourselves up?" for תֵּעָגַנָּה, compare Isa. 60:4. LXX. κατασχεθήσεσθε. According to Kimchi עגונה is a woman who remains at home, and lives without a husband.

עָגַר an unused root, of nearly the same signification as the kindred עָגַל to roll, to roll oneself, to turn round. Hence עָגוּר (epith. of the swallow) *revolving*, flying in circles. Arab. عجر to fold up, to bend together, e. g. the neck of a camel. V. to roll up together. VIII. to wrap round with a turban. From the idea of folding comes also the signification of Conj. I. to return, to escape, to his accustomed place (as a camel), whence Bochart (Hieroz. II. p. 80) supposes that the Heb. עָגוּר signifies a *migratory* (bird), but the explanation already given is to be preferred. [In Thes. the signification assigned to this verb is that of *to chatter*, and so also the derivative.]

עַד m. (from the root עָדָה to pass over, to go on) —(A) subst.—(1) pr. passing, progress, (in space), then duration (of time). Hence *perpetuity of time*,

eternity, i. q. עוֹלָם. אֲבִי־עַד perpetual father (of his country), [?] Isa. 9:5 [Christ]. הַרְרֵי עַד Hab. 3:6, and הוֹרֵי עַד Gen. 49:26; eternal mountains, those which are to endure continually. לָעַד Psa. 9:19; 19:10; more fully לְעוֹלָם וָעֶד Ps. 9:6; עוֹלָם וָעֶד Psa. 10:16; 21:5; 45:7; עֲדֵי־עַד Ps. 83:18; עַד־עוֹלְמֵי עַד Isa. 45:17; for ever.

(2) *prey, spoil* (see the root No. 2, Ch. עֲדָא, עֲדֵי, עֲדָאָה prey, spoil), Gen. 49:27; Zeph. 3:8; Isa. 33:23.

(B) prep. poet. עֲדֵי (like אֱלֵי, עֲלֵי), with suff. עָדַי, עָדֶיךָ, עָדָיו also עֲדֵיכֶם (the Kametz being retained which is unusual), Job 32:12; once עֲדֵהֶם for עֲדֵיהֶם 2 Ki. 9:18.

(1) *while so long as*, ἕως (während). 2 Ki. 9:22, עַד זְנוּנֵי אִיזֶבֶל "so long as the whoredoms of Jezebel (continue)." 1 Ki. 18:45, עַד כֹּה וְעַד כֹּה "while so and while so (it was done)," i. e. meanwhile, gradually, little by little. Job 20:5, עֲדֵי רָגַע "during a moment." Followed by inf. Jud. 3:26, עַד־הִתְמַהְמְהָם "while they waited."

(2) *to, even to* some certain limit. It is used—

(*a*) prop. *of space* (from the signification of passing on), as עַד הַנָּהָר הַגָּדוֹל even to the great river, Deut. 1:7; עַד דָּן even to the town of Dan, Gen. 14:14. In opposition to one another are used, מִן...וְעַד, מִן...עַד, (see מִן No. 3, let. β), and where there are many terms, and a transition from one to another מִן...עַד...וְעַד Gen. 7:23; Nu. 8:4; Jer. 31:40; 1 Sam. 17:52: In the later Hebrew there frequently occurs עַד לְ *even to*, Ezr. 9:4; Esth. 4:2; hence עַד לְמֵרָחוֹק even to afar off, Ezr. 3:13; 2 Chron. 26:15 (compare עַד מֵרָחוֹק Isa. 57:9); once עַד אֲלֵיהֶם even to them, 2 Ki. 9:20. The particle אֶל and this differ properly in this respect: that אֶל signifies nothing but motion and direction *towards* some limit. עַד on the contrary implies an actual arrival *quite to* such a limit; e. g. בּוֹא עַד (see בּוֹא No. 2, *c*.); נָגַע עַד to attain unto, Job 4:5; מָצָא עַד Job 11:7; נִגַּשׁ עַד Jud. 9:52; but this distinction is not always observed, as is clearly shewn by the phrases הִתְבּוֹנֵן עַד to attend to, Job 32:12; 38:18 (in other places followed by אֶל, עַל); הֶאֱזִין עַד Num. 23:18. עַד לַדָּבָר הַזֶּה Ezr. 10:14; "with regard to this thing." Followed by inf. *even until* (anything comes to pass), Num. 32:13; in the later Hebrew עַד לְ Ezr. 10:14; 1 Chron 5:9.

(*b*) of *time*. עַד הַיּוֹם הַזֶּה even unto this day, i. e. (the limit being included; as to the distinction of the particles عَدْ=حَتَّى and إِلَى, the former of which includes the limit, the latter excludes it, compare De Sacy, Gramm. Arab. I. § 830, No. 3); *even this day, even now*, Gen. 26:33; 32:33. עַד הַבֹּקֶר until the morning, Jud. 6:31; עַד הָעֶרֶב until the evening, Lev. 15:5; poet. עֲדֵי עָרֶב Ps. 104:23. Often followed by adverbs of time; as עַד־אָנָה, עַד־כַּמָּה, עַד־מָתַי until when i. e. how long? (see אָנָה, מָה, מָתַי) עַד הֵנָּה (contr. עַתָּה, כֹּה, הֵנָּה) עַד עַתָּה, עַד כֹּה (עַדֶנָּה) hitherto (see עַד בִּלְתִּי, עַד בְּלִי *until* (there is) *none* (or *nothing*): see בִּלְתִּי, בְּלִי.

(*c*) used of *degree*, especially with reference to a greater, and also to the highest, עַד לִמְאֹד, עַד מְאֹד even to the highest degree, i. e. exceedingly; עַד מְהֵרָה unto the (greatest) haste, i. e. very fast; עַד לְמַעְלָה unto the highest degree, i. e. exceedingly (see מַעַל No. II.); עַד אֵין מִסְפָּר until there is no numbering, Psalm 40:13 (compare עַד לְאֵין מ׳ 2 Ch. 36:16); עַד אֶפֶס מָקוֹם until there is no place left, Isa. 5:8. Hence *even*, *adeo*, Num. 8:4, and, with a negative particle following, *not even*. לֹא...עַד אֶחָד not even one, Jud. 4:16; 2 Sam. 17:22; Hag. 2:19, עַד הַגֶּפֶן וְהַתְּאֵנָה ... לֹא נָשָׂא "even the vine and the fig-tree... bear no fruit;" Job 25:5. Also its use is singular in comparisons, when it is properly, to attain *even unto* another who is distinguished in any thing (bis zu dem Grade wie), 1 Ch. 4:27, "but their family did not multiply עַד בְּנֵי יְהוּדָה up to the children of Judah," i. e. like the children of Judah; Nah. 1:10, עַד סִירִים סְבֻכִים "they are woven together, even as thorns," i. e. like thorns. Compare בּוֹא No. 2, *c*.

(C) Conj.—(1) *while* (compare B, 1), followed by a pret. 1 Sa. 14:19; followed by a fut. Job 8:21; part. ib. 1:18, compare 16, 17. עַד שֶׁ id. Cant. 1:12; עַד לֹא Prov. 8:26; and עַד אֲשֶׁר לֹא Ecc. 12:1, 2, 6, "while (there was) not," i. q. בְּטֶרֶם before that; Syr. ܥܕܠܐ Matt. 1:18, for the Gr. πρὶν ἤ.

(2) *until, so long as*, used of a limit of time (compare letter B, 2, *b*), followed by a pret. Josh. 2:22, עַד שָׁבוּ הָרֹדְפִים "until the pursuers returned;" Eze. 39:15; followed by a fut. Gen. 38:11; Hos. 10:12. More fully עַד אֲשֶׁר until that, followed by a pret. Deut. 2:14; Jud. 4:24; followed by a fut. Nu. 11:20; Hos. 5:15; עַד שֶׁ Cant. 3:4; Jud. 5:7; עַד כִּי id. Gen. 26:13; עַד אִם Gen. 24:19; Isa. 30:17; עַד אֲשֶׁר אִם Gen. 28:15; Num. 32:17; Isa. 6:11. The limit of time itself (not the interval of time up to the limit) is signified in these words, 1 Sam. 1:22, עַד יִגָּמֵל הַנַּעַר וַהֲבִיאֹתִיו "until the child be weaned [then] I will bring him," for, when he shall have been weaned; compare Ch. עַד אָחֳרֵין and the idiom of the south and west of Germany, bis Sonntag reise ich i. e. on next Sunday itself. There is properly an ellipsis in these examples, which may be thus explained, "until when the child be weaned (he shall

remain with me), then I will bring him." It has also been often observed (see Noldii Concord. Part. p. 534; Glassii Philol. S. p. 382, ed. Dathii, interpreters on Ps. 110:1, and on the other hand, Fritzsche on Matt. p. 853, seq.; Winer's Lex. p. 695), that the particle עַד sometimes also includes the times *beyond* the stated limit; but this is manifestly false, so far as this is supposed to lie in the power of this particle from any singular usage of the Hebrew language. But, on the other hand, it is not less certain that the sacred writers have not stated the extreme limit in places of this kind, but have mentioned a nearer limit without excluding the time beyond. When any one setting out on a journey says to a friend, "Farewell till we meet again" (lebewohl bis auf Wiedersehn!), he is *now* indeed resting on this nearer limit, although wishing well to his friend after his return as well. In the same manner are we to judge of the passages, Ps. 110:1 [?]; 112:8; Dan. 1:21; Gen. 28:15; 1 Tim. 4:13; compare Hengstenberg, De Authentia Libri Danielis, p. 66, 67.

(3) *even to* (a great) degree, i. e. *even that, so that* (compare Arab. حتّى and Horst ad Motenabbii Carmen, Bonnæ 1823, verse 1), Isa. 47:1, "thou hast said, I shall rule for ever, עַד לֹא שַׂמְתְּ אֵלֶּה עַל לִבֵּךְ even that (thou hast gone so far in insolence and pride, that) thou didst not lay these things to heart;" Job 14:6; 1 Sam. 2:5; 20:41; more fully עַד אֲשֶׁר Josh. 17:14 (unless it should be read עַל אֲשֶׁר).

עַד Chald. i. q. Heb.

(A) Prep.—(1) *within, during* (während). עַד יוֹמִין תְּלָתִין within thirty days, Dan. 6:8, 13.—(2) *until, even until*, used of time, e. g. עַד כְּעַן until now, Ezr. 5:16; but עַד אָחֳרֵין until the last, is i. q. at last, Dan. 4:5.—(3) *to, for*, used of purpose and end. עַד־דִּבְרַת דִּי to the end that, Dan. 4:14, i. q. עַל דִּבְרַת דִּי 2:30.

(B) עַד דִּי Conj.—(1) *while, when meanwhile*. Dan. 6:25, "they (the men cast into the den) had not yet reached the bottom of the den, when meanwhile (עַד דִּי) the lions seized them."—(2) *until that*, Dan. 4:30; 7:22.

עֵד m. pr. part. of the root עוּד.

(1) *witness*, Pro. 19:5, 9; used also of inanimate things, Gen. 31:44, 48; Isa. 19:20.

(2) *testimony*, pr. *what testifies*. עָנָה עֵד בְּ to bear witness against any one, Ex. 20:16; Deu. 5:17; 31:21.

(3) *a prince*, pr. commander, legislator, Isa. 55:4. [The common meaning, *a witness*, needs not to be departed from in this passage.]

עֹד see עוֹד *as yet*.

עָדַד an unused root; Arabic عدّ to number, count, compute, especially days, time; Conj. IV. to determine, especially time. This verb appears to be secondary, and derived from the noun עַד time, like יָעַד, to which it is allied. Hence Syriac ܥܐܕܐ a festival day, i. q. מוֹעֵד, Arabic عِدّان, عَدّان time, عِدّة the time of the monthly courses of women, and Heb. עִדָּה, and also the pr. n. עִדּוֹ, עַדְעָדָה, Ch. עִדָּן.

עוֹדֵד see under the root עוּד Pilel.

עָדָה Arab. عدا for عدو i. q. עָבַר—(1) TO PASS BY, Job 28:8; whence עַד A, 1, and B, C, עֲדֵי No. 1.

(2) *to attack in a hostile manner*, whence the Arabic عدوّ an enemy, compare the synonyms עָבַר No. 5, *b*, חָלַף, הָלַךְ. Hence עַד A, 2, booty.

(3) causat. to make to pass over, i. e. *to put on* ornaments (Germ. überziehen, anziehen), *to adorn oneself* with any thing; followed by an acc. like לָבַשׁ. (Ch. id.). Job 40:10, עֲדֵה־נָא גָאוֹן "adorn thyself with majesty." עָדָה עֲדִי to put on ornaments. Eze. 23:40; Jer. 4:30; Hos. 2:15; Jer. 31:4, תַּעְדִּי תֻפַּיִךְ "thou shalt adorn thyself with thy tabrets," which, being put on the hands, adorned women when dancing.

HIPHIL—(1) causat. of Kal No. 1, *to remove, put away* (as a garment), i. q. הֶעֱבִיר (Jon. 3:6) Prov. 25:20.

(2) causat. of Kal No. 3, followed by two acc. *to adorn any one with any thing*, Eze. 16:11.

The derived nouns are, עַד, עֲדִי, עֵת for עֶדֶת (עַתָּה, עִתִּי), and the pr. n. עָדָה, עֲדִיאֵל, עֲדָיָה, עֲדִיתַיִם, יַעְדּוֹ, מַעֲדְיָה, מַעֲדַי.

עֲדָה, עֲדָא fut. יֶעְדֵּא, יֶעְדֵּה Chald. i. q. Hebr.

(1) TO PASS OVER, or AWAY, a kingdom, Dan. 7:14; *to be abrogated*, as a law, Dan. 6:9, 13.

(2) *to go, to come*, followed by בְּ to any thing, Dan. 3:27; followed by מִן *to go away, to depart*, Dan. 4:28.

APHEL, causat. of Peal No. 2, *to take away*, Daniel 5:20; 7:26; *to depose* (kings), 2:21.

עָדָה ("ornament," "beauty"), [*Adah*], pr. n. f.—(1) of a wife of Lamech, Gen. 4:19.—(2) of a wife of Esau, Gen. 36:2, 4; compare 26:34.

I. **עֵדָה** f. constr. עֲדַת (from the root יָעַד) for יְעָדָה (by aphæresis) *an appointed meeting, an assembly*, specially—

(1) *the congregation* of the Israelites, fully עֲדַת יִשְׂרָאֵל Ex. 12:3; עֲדַת בְּנֵי יִשְׂרָאֵל 16:1, 2, 9; עֲדַת יְהוָֹה the congregation of Jehovah, Num. 27:17; and κατ' ἐξοχήν הָעֵדָה Lev. 4:15. LXX. συναγωγή.

(2) *a private domestic meeting, a family,* Job 16:7; 15:34; and in a bad sense, *a crowd* (of wicked men), Nu. 16:5; Ps. 22:17.

(3) *a swarm* (of bees), Jud. 14:8.

II. עֵדָה f. (from the root עוּד) with Tzere impure, pl. עֵדוֹת.

(1) *something that testifies,* Gen. 31:52.

(2) *testimony,* Gen. 21:30.

(3) *a precept* (of God), Ps. 119:22, 24, 59, 79, 138, 146, 168.

עִדָּה f. only pl. עִדִּים i. q. Arab. عِدَّة an appointed time, specially the monthly courses of women (see the root עָדַד). Isa. 64:5, בֶּגֶד עִדִּים "a menstruous cloth." Arab. عدّ Conj. VIII. to menstruate.

עִדּוֹ & עִדּוֹא ("timely"), [*Iddo*], pr. n.—(1) of a prophet and writer, 2 Ch. 12:15; 13:22.—(2) of the grandfather of Zechariah the prophet, Zech. 1:1, 7; Ezr. 5:1; 6:14; Neh. 12:4, 16.

עֵדוּת f.—(1) i. q. עֵדָה No. 3, *a precept* (of God), most frequently in pl. עֵדְוֹת (*edwoth*) inflected in the Aramæan manner (like מַלְכוּ, pl. מַלְכְוָן). Ps. 119:14, 36, 99; Neh. 9:34.

(2) *law,* i. q. תּוֹרָה, especially used of the decalogue, Ex. 25:21; 16:34; 2 Ki. 11:12. אֲרוֹן הָעֵדוּת the ark of the law, Ex. 25:22. אֹהֶל הָעֵדוּת the tent of the law, Nu. 9:15; 17:23; 18:2 [of *witness*, Eng. Vers. see Acts 7:44]. Used also of the holy *rites,* Psa. 122:4.

(3) *revelation,* hence a *revealed psalm,* Psa. 60:1; 80:1; inasmuch as the authors of the Psalms considered them as revealed: [as of course all Scripture is; the Psalms are quoted with the words, "the Holy Ghost saith," Hebrews 3:7], (Psa. 40:7; 60:8; 62:12; 81:7). Others consider it to mean *a lyric poem,* one to be sung to the lyre, as if from עֵד i. q. Arab. عُود lyre.

עֲדִי (from the root עָדָה) in pause עֶדִי, with suff. עֶדְיֵי m.—(1) *age,* Psa. 103:5 (Targ. old age); opp. to נְעוּרִים; see the root No. 1; compare עַד A, 1.

(2) *ornament* (see the root No. 3), Ex. 33:4, 6; Jer. 4:30. עֲדִי עֲדָיִים most splendid ornament, Eze. 16:7. Used of the ornaments of a horse, *trappings,* Ps. 32:9.

[Note. Many attribute to this word the signification of *mouth.*]

עֲדִיאֵל ("ornament of God"), [*Adiel*], pr. n. m.—(1) 1 Ch. 4:36.—(2) 1 Ch. 9:12.—(3) 1 Ch. 27:25.

עֲדָיָה ("whom Jehovah adorned"), [*Adaiah*], pr. n. m.—(1) the grandfather of king Josiah, 2 Ki. 22:1.—(2) 1 Ch. 9:12; Neh. 11:12.—(3) 1 Chron. 8:21.—(4) Ezr. 10:29.—(5) Ezr. 10:39; Neh. 11:5. for which there is עֲדָיָהוּ 2 Ch. 23:1.

עָדִין adj. *soft, delicate,* Isa. 47:8. The words are very difficult, and perhaps corrupted in 2 Sam. 23:8, הוּא עֲדִינוֹ הָעֶצְנוֹ (כְּתִיב) for which the author of the Chronicles, 1 Ch. 11:11, has given, הוּא עוֹרֵר אֶת חֲנִיתוֹ "he lifted up his spear." Vulg. renders them *ipse est quasi tenerrimus ligni vermiculus.* Jo. Simonis, *percussio ejus hastâ suâ (fuit) in octigentos* etc.; comparing عدن Conj. II. to smite with a pointed weapon, see below עֵצֶן. I prefer rendering עָדִין by *vibration* (das Schwingen, Schwenken der Lanze); from the root עָדַן to be soft, pliant (schwank).

(2) [*Adin*] pr. n. m. Ezr. 2:15; Neh. 7:20.

עֲדִינָא ("slender," "pliant;" Germ. schwank), [*Adina*], pr. n. of one of David's captains, 1 Chron. 11:42.

עֲדִיתַיִם ("twofold ornament," ["twofold prey"]), [*Adithaim*], pr. n. of a town in the tribe of Judah, Josh. 15:36.

עָדַל an unused root; Arab. *to be just, equitable;* whence—

עַדְלַי (for עֲדָלְיָה "justice of God"), [*Adlai*], pr. n. m., 1 Ch. 27:29; and—

עֲדֻלָּם ("the justice of the people," for עֲדַל עָם; according to Jo. Simonis, compounded of עַד עֹלָם; comp. عدو a hiding place; and עָלַם to hide), [*Adullam*], pr. n. of a city in the plain country of Judah; formerly a royal city of the Canaanites, fortified by Rehoboam, Josh. 12:15; 15:35; Mic. 1:15; Neh. 11:30. LXX. Ὀδολλάμ. Near it was מְעָרַת עֲדֻלָּם the cave of Adullam, 1 Sam. 22:1; 2 Sam. 23:13; Gent. noun, עֲדֻלָּמִי Gen. 38:1, 12.

עָדַן a root not used in Kal, which appears to have had the signification of softness, laxity; Arab. غدن V. to be flexible, to vacillate, غَدَن softness, laxity

languor, غدان a cane, or reed, a tall rod (pr. vacillating, vibrating in the air); comp. above עֲדִין. Gr. ἀδινός, which Jo. Simonis compares, is plainly not connected with this stock.

Hithpael, pr. *to conduct oneself softly*, i.e. to live sumptuously, delicately, Neh. 9:25.

Derived nouns, עֵדֶן, עֶדֶן, עֵדֶן, עֶדְנָה, עֲדִין, מַעֲדַנִּים, and the pr. n. עֲדִינָא, עַדְנָה.

עֵדֶן m.—(1) *delight, pleasure;* Gr. ἡδονή, Syr. ܥܕܢܐ only in plur. Ps. 36:9; 2 Sa. 1:24.

(2) [*Eden*], pr. n. of a pleasant country in Asia (the site of which is described Gen. 2:10—14), in which was the garden where the first created human beings were placed, Gen. 2:8, 10; 4:16; hence גַּן־עֵדֶן the garden of Eden, 2:15; 3:23, 24; Joel 2:3; Isa. 51:3; Eze. 31:9, 16. The various opinions as to the locality of the terrestrial paradise are stated and discussed by Rosenmüller, Bibl. Alterthumskunde, vol. i. p. 172, seqq.; Schulthess, d. Paradies. Zurich, 1816, oct.

עֶדֶן ("pleasantness"), [*Eden*], pr. n. of a district of Mesopotamia or Assyria, 2 Ki. 19:12; Isaiah 37:12; Eze. 27:23. It is different from בֵּית עֶדֶן, see page CXVIII, A.

עֲדֶן, **עֲדֶנָּה** contr. for עַד־הֵנָּה *till now, hitherto*, Ecc. 4:2, 3.

עִדָּן m. Chald.—(1) *time;* Syriac ܥܶܕܳܢܳܐ, Arabic عدان id.; from the root עֲדַד Dan. 2:8, seq.; 3:5, 15; 7:12.

(2) specially *a year*, Dan. 4:13, 20, 22, 29; 7:25, עַד־עִדָּן וְעִדָּנִין וּפְלַג עִדָּן "during a year, (two) years, and the half of a year;" i. e. during three years and a half; comp. Josephus, Bellum Jud. i. 1. See מוֹעֵד No. 2, and יָמִים No. 4.

עַדְנָא ("pleasure"), [*Adna*], pr. n. m. Ezra 10:30.

עַדְנָה (id.), [*Adnah*], pr. n. m.—(1) 1 Ch. 12:20 [this is עַדְנַח].—(2) 2 Ch. 17:14.

עֶדְנָה f. *pleasure*, Gen. 18:12.

עַדְעָדָה (Syr. "festival"), [*Adadah*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:22.

עָדַף TO BE REDUNDANT, ABUNDANT, prop. used of full and ample garments and curtains, and curtains hanging down; hence *to be over and above*, used of food, Ex. 16:23; of money, Lev. 25:27; of men, Nu. 3:46, 48, 49.

Hiphil, *to collect*, or *have what is over and above*, Exod. 16:18. (Arab. غدف to give what is over and above, too much; Conj. IV. to loosen a vail.)

I. **עָדַר** not used in Kal; Arabic غدر to desert perfidiously; III. to desert.

Niphal נֶעְדַּר—(1) TO BE LEFT BEHIND, TO REMAIN, 2 Sa. 17:22.

(2) *to be wanting, lacking*, 1 Sam. 30:19. Isa. 40:26; 59:15.

Piel עִדֵּר *to suffer* anything *to be wanting*, 1 Ki. 5:7.

[This and the following are blended in Thes.]

II. **עָדַר**—(1) TO SET IN ORDER, TO ARRANGE, TO DISPOSE, as an army in battle array, 1 Ch. 12:38. With the word for battle omitted, verse 33. Hence עֵדֶר.

(2) From the Chaldee usage, *to weed*, Isa. 5:6; 7:25 (Syriac ܥܶܕܪܳܐ a plough); whence מַעְדֵּר a hoe. Hence—

עֵדֶר m.—(1) with suff. עֶדְרוֹ *a flock*, Gen. 29:2, 3, 8, and so frequently; עֵדֶר יְהוָה a flock of Jehovah, a name for the people of Israel, Jer. 13:17.

(2) [*Eder*], pr. n.—(*a*) of a town in the south of the tribe of Judah, Josh. 15:21.—(*b*) m. 1 Chron. 23:23; 24:30; compare מִגְדַּל עֵדֶר p. CCCCXLVII, B.

עֵדֶר ("flock"), [*Ader*], pr. n. m. 1 Ch. 8:15.

עַדְרִיאֵל ("flock of God"), [*Adriel*], pr. n. of a son-in-law of King Saul, 1 Sa. 18:19; 2 Sa. 21:8.

עָדַשׁ an unused root, Arabic عدس to tend a flock. Hence is derived—

עֲדָשׁ or **עָדָשׁ** only plur. עֲדָשִׁים *lentiles*, chiefly used as food for the poor, Gen. 25:34; 2 Sa. 17:28; 23:11; Eze. 4:9. (Arabic عدس idem.) See Celsii Hierob. ii. p. 104, seqq.

עַוָּא [*Ava*], 2 Ki. 17:24; see עַוָּה.

עוּב not used in Kal, i. q. עוּף No. 3, TO WRAP ROUND, TO COVER WITH DARKNESS.

Hiphil, *to cover with darkness;* metaph. to render ignoble, to treat with indignity; Lam. 2:1, "how hath the Lord in his anger covered the daughter of Zion with darkness;" LXX. ἐγνόφωσεν. (Syr. Aph. to obscure, but Pael ܥܰܝܶܒ metaph. to contemn, to treat with indignity, عاب Med. Ye, to disgrace.)

Derivative, עָב No. II. a cloud (Chald. and Zab ܥܒܐ id.)

עוֹבָל ("stripped," "bare of leaves"), [*Obal*], pr. n. of a nation and country of Joktanite Arabs [Gen. 10:28], called in the Samaritan copy and 1 Ch. 1:22, עֵיבָל. The situation is wholly uncertain: Bochart (Phaleg, ii. 23) understands them to be the Avalites, on the shores of Æthiopia; but it seems that Joktanites should be sought for in Arabia itself. Far less can this word be identified with Gobolitis, in Idumæa, which is גְּבָל.

עוּג—(1) prop. TO GO IN A CIRCLE, like the kindred roots חוּג, חָגַג; Arab. عاج Med. Kesra, to be curved, II. to bend, to curve. Hence מָעוֹג, עֻגָה a round of cake, like כִּכָּר, from כָּרַר.

(2) denom. from עֻגָה, *to bake bread*, or *cake*, Eze. 4:12.

עוֹג (perhaps contr. for עֲנֹג, עֲנָק i. e. "in stature, long necked," "gigantic," compare עֲנָק), [*Og*], pr. n. of a king of Bashan, celebrated for his great size. Num. 21:33; 32:33; Deut. 3:1.

עוּגָב m. Gen. 4:21; Job 21:12; 30:31, and עֻגָּב Ps. 150:4 (where many MSS. and printed editions have עֻגָּב), *tibia*, *fistula*, *syrinx*, *pipe*, *reed*, as rightly given by the Hebrew interpreters. Targ. אַבּוּבָא a pipe (Syr. ܐܒܘܒܐ, Zab. ܐܒܘܒܐ; whence *ambubaja*, i. e. *tibicina*, Hor.); Jerome, *organon*, i. e. a double or manifold pipe, an instrument composed of many pipes. In Dan. 3:5, 10, 15, the Hebrew translator uses it for the Chald. סוּמְפֹּנְיָה, which see. The root is עָגַב, probably with the primary signification of *breathing*, *blowing*.

עוּד—(1) i. q. Arab. عاد Med. Waw, TO TURN BACK, TO RETURN (the verbs אוּד No. 1, and חוּד, see Piel, are nearly connected); then TO REPEAT, TO DO OVER AGAIN (compare שׁוּב); whence inf. absol. עוֹד adv. again, yet (which see).

(2) *to say again and again*, *to witness*, *to exhort*, in Kal once, Lam. 2:13 כתיב, see Hiphil.

PIEL עִוֵּד *to surround*, Ps. 119:61. (Æth. ዐውደ: to go round, አዐደ: to make go round, i. e. to surround.)

HIPHIL הֵעִיד.—(1) causat. *to take as a witness*, *to call* any one *to witness*, Isa. 8:2; Jer. 32:10, 25, 44; hence *to call as witness*, *to invoke*, followed by בְּ against any one, Deu. 4:26; 30:19; 31:28.

(2) i. q. Kal; hence *to testify*, *to bear witness*, absol. Am. 3:13; Mal. 2:14, followed by an acc. against any one, 1 Ki. 21:10, 13, and in a good sense for any one, i. e, to praise him, Job 29:11 (compare μαρτυρέω, Luke 4:22). Hence—(*a*) *to obtest*, i. e. *to affirm solemnly*, *to affirm*, calling God to witness, followed by בְּ of pers. Gen. 43:3, הָעֵד הֵעִד בָּנוּ הָאִישׁ לֵאמֹר "the man did solemnly affirm unto us;" Deut. 8:19; 32:46; 1 Ki. 2:42; Zec. 3:6.—(*b*) *to admonish solemnly*, especially Jehovah a people, followed by an acc. of pers. Lam. 2:13; בְּ Ps. 50:7; 81:9; 2 Ki. 17:13; עַל Jer. 6:10; especially *to chastise*, *to chide* (compare יָסַר), Neh. 13:15, 21.—(*c*) *solemnly to enjoin* on any one a precept or law; hence used of any law given by God (see עֵדָה No. 3, and עֵדוּת), 2 Ki. 17:15, אֵת עֵדְוֹתָיו אֲשֶׁר הֵעִיד בָּם "his precepts, which he had given them;" Neh. 9:34; 1 Sam. 8:9.

HOPHAL הוּעַד *to be declared*, *shewn*, Ex. 21:29.

PILEL עוֹדֵד (which some incorrectly take as from the root עָדַד) pr. *to restore*, *to confirm*, Ps. 146:9; 147:6.

HITHPALEL, *to set oneself up*, *to stand upright*, Ps. 20:9. LXX. ἀνορθώθημεν.

Derived nouns, עֵד, עֵדָה, עֵדוּת, תְּעוּדָה [pr. n. עוֹדֵד] and—

עוֹד, sometimes (according to the Masora twelve times, e. g., Gen. 8:22; Jer. 13:27, etc.), עֹד prop. inf. absol. of the verb עוּד *going over again*, *repeating*. Always an adv.

(1) *again*, *yet again*, Gen. 4:25; 8:21; 24:20, Jud. 13:8; Hos. 1:6.

(2) *again and again*, *repeatedly* (zu wiederholten Malen, immer von Neuem, so that an action hardly intermitted, is repeatedly begun anew; often incorrectly rendered, continually, without intermission). Gen. 46:29, וַיֵּבְךְּ עַל־צַוָּארָיו עוֹד "and he wept on his neck again and again," i. e. so that the tears burst out again and again. Ruth 1:14; Psa. 84:5, "blessed are those who dwell in thy house עוֹד יְהַלְלוּךָ they will praise thee again and again," (i. e. daily; well explained by Kimchi כָּל־הַיָּמִים), Jerem. 2:9; Hosea 12:1.

(3) *more*, *further*, *besides*, Isa. 5:4; Ecc. 3:16; Jud. 20:25; Gen. 7:4; 8:10; 29:7.

(4) *as yet*, *yet*, *still*. Gen. 29:7, "it is yet high day," Num. 11:33; and so very frequently; also, *yet more*, *still more*. Prov. 9:9, "give to a wise man וְיֶחְכַּם עוֹד and he will become yet wiser;" with suff. עוֹדִי (עוֹדֶנִּי see below); as yet I (am, was), Joshua 14:11; 1 Sa. 20:14; עוֹדְךָ as yet thou, Gen. 46:30; עוֹדֶנּוּ Gen. 18:22; 43:27, 28; עוֹדֶנָּה 1 Ki. 1:14, 22; עוֹדָם Ex. 4:18; once עוֹד הֵם Isa. 65:24. With suff. plur. once, Lam. 4:17 קרי, עוֹדֵינוּ תִּכְלֶינָה עֵינֵינוּ "as yet our eyes languish." The suffix is redundant, and seems to have been introduced on account of the

rhythm, in כתיב it is written עוֹדֶינָה (an Aram. form for עוֹדֶינּוּ) on account of the similar ending in the word תְּכַלֶּינָה.

With prefixes—(1) בְּעוֹד, בְּעֹד—(*a*) *while, while yet, in the time when yet* (it was or is), (opp. to בְּטֶרֶם). 2 Sa. 12:22, בְּעוֹד הַיֶּלֶד חַי "while the child yet lived." Jer. 15:9, בְּעֹד יוֹמָם "while it is yet day." Psalm 104:33, בְּעוֹדִי "whilst yet I (live)." Ps. 146:2.—(*b*) *within yet*—. Gen. 40:13, בְּעוֹד שְׁלֹשֶׁת יָמִים "within yet three days." Isaiah 7:8. Compare בְּ A, No. 3.

(2) מֵעוֹד *from as yet, ex quo, ever since.* מֵעוֹדִי ever since I was, Gen. 48:15. Nu. 22:30, מֵעוֹדְךָ עַד הַיּוֹם הַזֶּה "from the time that thou wast unto this day."

עוֹד Ch. *yet*, Dan. 4:28.

עוֹדֵד (for מְעוֹדֵד "restoring," "setting up"), [*Oded*], pr. n.—(1) of the father of Azariah the prophet, 2 Chron. 15:1, 8.—(2) of another prophet, 2 Ch. 28:9.

עָוָה—(1) i. q. Arab. عوى TO BEND, TO CURVE, TO TWIST, TO DISTORT (cogn. root אָוָה), see Niph. Pi. Hiph.

(2) *to act perversely, to sin* (compare חָבַל No. II. 2), Daniel 9:5; followed by עַל of pers. Esth. 1:16. (Arab. غوى to err, to be led astray.)

NIPHAL—(1) *to be distorted, to writhe,* with pains and spasms, like a parturient woman. Isaiah 21:3, נַעֲוֵיתִי מִשְּׁמֹעַ "I writhe, so that I cannot hear," also *to be bowed, to be depressed* by calamities, Ps. 38:7.

(2) *to be perverse.* Proverbs 12:8, נַעֲוֵה לֵב "(a man) perverse of heart." 1 Sam. 20:30, בֶּן־נַעֲוַת הַמַּרְדּוּת "thou son of the perverse rebellious (woman)," i. e. of a perverse rebellious mother.

PIEL, *to pervert, to subvert, to overturn.* Isaiah 24:1, עִוָּה פָנֶיהָ "he subverteth the face thereof" (of the earth). Lam. 3:9, נְתִיבֹתַי עִוָּה "he has subverted my ways." Compare הָפַךְ.

HIPHIL, *to make crooked, to pervert,* as to pervert right, Job 33:27; to pervert one's way, i. e. course of action, i. e. to act perversely, Jerem. 3:21; then by the omission of דֶּרֶךְ *to act perversely,* 2 Sa. 7:14; 19:20; 24:17.

Derived nouns, מְעִי, עִי, עִוְעִים, עָוֹן, עַוָּה, Chald. עֲוָיָא, and the pr. n. עִוִּי, עַוָּה, עֲוִית, עַי, עִיִּים, עִיּוֹן.

עַוָּה (i. q. עַוָּה "overturning," unless indeed it should be so read), 2 Ki. 18:34; 19:13; Isa. 37:13; and עַוָּא 2 Kings 17:24; [*Iva*], pr. n. of a city under the dominion of the Assyrians, from which colonies were brought to Samaria. Gent. noun, pl. עַוִּים 2 Ki 17:31; but see as to other nations of the same name below under עַוִּי. Some compare with this *Avatha*, a city of Phœnicia (see Relandi Palæstina, p. 232, 233).

עַוָּה f. *overturning*, Eze. 21:32; see עָוָה Pi.

עוֹז see עָז.

עוֹז see עֹז *strength.*

עוּז Arab. عاذ Med. Waw, TO FLEE FOR REFUGE, (kindred roots are עוּשׁ, חוּשׁ), followed by בְּ *to* any one, Isa. 30:2.

HIPHIL, causat. *to cause to flee,* i. e. *to set* any thing *in safety* (Germ. ſeine Habe flüchten), Ex. 9:19, and without an acc. to set *one's own things* in safety, Isa. 10:31; Jer. 4:6; 6:1.

עוּט an unused root (cogn. אוּץ, עוּץ), prop. to impress, to immerse, to engrave. Hence עֵט a style. Arabic غاط to impress, to immerse, to imprint, as feet into the sand; also, to dig. II. to swallow down great morsels. VI. to dip one another into the water. غُوطَة soft sandy ground, irrigated with water, and planted with trees; comp. غاص to dip oneself under water, to make water. [In Thes. the meanings given here to this root are spoken of very doubtfully, and the word עֵט is derived from the idea of hardness.]

עַוִּי, plur. עַוִּים—(1) Gent. noun (prop. from עַוָּה, "those who inhabit desert places"), *Avim, Avvites*—(*a*) aborigines of the land of the Philistines, Deut. 2:23; Josh. 13:3.—(*b*) the inhabitants of the city Avva, see עַוָּה.—But—(2) הָעַוִּים (the city) of the Avvites, is a town in the tribe of Benjamin, probably taking its name from the Avvites (No. 1, *a*), Josh. 18:23.

עֲוָיָא or **עֲוָיָא** f. Chald. *perversity, sin.* Often occurring in the Targums. In the Old Test. only in plur. עֲוָיָן, or (as it is in other copies, and always in the Targums) עֲוָיָתָךְ, Dan. 4:24.

עֲוִיל m.—(I) *evil, ungodly,* Job 16:11, from the root עוּל.

(II) *a child, infant,* pr. *suckling,* i. q. עוּל Job 21:11; perhaps 19:18, from the root עוּל.

עֲוִית ("ruins"), [*Avith*], pr. n. of a town on the borders of Edom, Gen. 36:35.

עָוַל not used in Kal; prop. TO TURN AWAY, TO DISTORT (compare אָוַל, חָבַל); hence *to be wicked*

Arab. عال Med. Waw quiesc. *to decline, turn aside*, especially from what is just.

Piel עִוֵּל *to act wickedly*, Psa. 71:4; Isa. 26:10. (Syr. Aph. id.)

Derived nouns, עָוֶל, עֶוֶל, עַוָּל, עַוְלָה, עוֹלָה No. I, and עֲוִיל No. I.

עַוָּל m. *evil, wicked*, Job 18:21; 27:7; 29:17.

עָוֶל, עֶוֶל ["once in const."], with suff. עַוְלוֹ, and m. *wickedness, depravity, iniquity*, as of a judge, Lev. 19:15; of a merchant, Eze. 28:18. עָשָׂה עָוֶל to act wickedly, to commit iniquity, Eze. 3:20. LXX. ἀδικία, ἀνομία.

עוּל or **עִיל** TO SUCKLE, TO GIVE MILK, used of animals, 1 Sam. 6:7, 10; Gen. 33:13. Part. עָלוֹת *those that give milk;* poet. used of ewes ["and cows"], Ps. 78:71; Isa. 40:11. (Arab. غال Med. Ye, to be great with young, and to give suck.)

Derivatives, עֲוִיל No. II., and—

עוּל m. *an infant, a child*, prop. *a suckling*, Isa. 49:15; 65:20. (In Arab. عايل a boy; Syr. ܥܘܠܐ id.)

עַוְלָה f. i. q. עָוֶל Job 6:29, 30; 11:14; 13:7. בְּנֵי־עַוְלָה the wicked, 2 Sam. 3:34, and without בְּנֵי abstr. for concr. עַוְלָה used for wicked persons, Job 24:20; Ps. 107:42. With ה parag. עַוְלָתָה Ps. 92:16, and contr. עֹלָתָה Job 5:16; transp. עַלְוָה (which see); pl. עוֹלוֹת Ps. 58:3; 64:7.

עוֹלָה—(I.) contr. for עַוְלָה *iniquity*, Isa. 61:8. [This passage may very well be taken with the common meaning. So Thes.]

(II.) *burnt offering*, see עֹלָה (from the root עָלָה).

עוֹלָל pl. עוֹלָלִים, and **עוֹלֵל** (verbal of Poel of the form חוֹתָם), pl. עוֹלְלִים, with suff. עֹלְלֵיהֶם, עֹלְלֵיכֶם, m. *a boy, a child* (so called in my opinion from the idea of petulance, see עָלַל No. 2), a poet. word, differing from יוֹנֵק, with which it is joined, Jer. 44:7; Lam. 2:11. Used of a boy playing in the street, Jer. 6:11; 9:20; asking bread, Lam. 4:4; led away captive, Lam. 1:5; carried in the bosom, Lam. 2:20; once used of an unborn babe, Job 3:16. The same is מְעוֹלָל Isa. 3:12. (My opinion as to the origin and proper signification is given above. Others regard it differently. Alb. Schultens, Origg. Hebr. i. 6, compared Arab. علّ Conj. II. *to soothe a weaned child* (*with sweet things*), so that עוֹלָל prop. would be a weaned child; but this does not accord with the form, which is active.)

עוֹלֵלוֹת *gleanings*, see עֹלֵלוֹת.

עוֹלָם sometimes עֹלָם m.—(A) pr. what is hidden; specially *hidden time, long;* the beginning or end of which is either uncertain or else not defined; *eternity, perpetuity*. It is used—(1) of *time long past*, antiquity, in the following phrases and examples, יְמֵי עוֹלָם Am. 9:11; Mic. 7:14; Isa. 63:9; and יְמוֹת עוֹלָם Deu. 32:7, ancient times. מֵעוֹלָם *of old, from the most ancient times*, Gen. 6:4; 1 Sa. 27:8; Isa. 63:16; Jer. 2:20; 5:15; Ps. 25:6; and even of time before the creation of the world [i. e. eternity], Prov. 8:23; with a negation, *not from any time, never*, Isa. 63:19; 64:3; elsewhere *from a long time ago, long*, Isa. 42:14 (where it is referred to the time of the captivity [?]); Isaiah 46:9; 57:11. גְּבוּל עוֹלָם the boundary set by the forefathers, Prov. 22:28; 23:10; פִּתְחֵי עוֹלָם the ancient gates, Psalm 24:7; מֵתֵי עוֹלָם those who died of old, Psa. 143:3; Lam. 3:6; עַם עוֹלָם men of old, those who have been long dead, Eze. 26:20. Since true piety and uncorrupted morals are ascribed to men of old, דֶּרֶךְ עוֹלָם Ps. 139:24; אֹרַח עוֹלָם Job 22:15; נְתִיבוֹת עוֹלָם Jer. 6:16; שְׁבִילֵי עוֹלָם Jerem. 18:15, is the (true) piety of the fathers; compare צֶדֶק עֹלָמִים ancient justice or innocence, Dan. 9:24. [It need hardly be pointed out to any Christian, that this passage in Daniel can have no such meaning as this; it speaks of the everlasting righteousness to be brought in through the atonement of Christ.] It does not always denote the most remote antiquity, as is shewn by חָרְבוֹת עוֹלָם; which, in Isa. 58:12; 61:4, is used at the end of the Babylonish captivity [written prophetically long before], of the ruins of Jerusalem. (Jer. 25:9; 49:13, does not belong here; ע׳ being applied there to time future).

(2) It more often refers to *future time*, in such a manner, that what is called the *terminus ad quem*, is always defined from the nature of the thing itself. When it is applied to human affairs, and specially —(*a*) to individual men, it commonly signifies *all the days of life*, as עֶבֶד עוֹלָם a perpetual slave (not to be discharged as long as he lives), Deu. 15:17; Ex. 21:6; 1 Sam. 27:12 (poetically used of a beast, Job 40:28); עַד עוֹלָם for ever, i. e. all the days of life, 1 Sa. 1:22; 20:15; 2 Sa. 3:28. שַׁלְוֵי עוֹלָם perpetually (whilst they live) secure. Psalm 73:12; 30:13, "Jehovah my God לְעוֹלָם אוֹדֶךָּ "I will praise thee for ever" (while I live); [there is no need so to limit this passage]. Ps. 5:12; 31:2; 37:27, 28;

49:9; 52:11; 71:1; 86:12; sometimes also a *very long life*. Ps. 21:5, "(the king) asked life of thee, thou (O God) gavest it him אֹרֶךְ יָמִים עוֹלָם וָעֶד even long, very long;" [lit. *length of days for ever and ever: eternal* life is spoken of, not merely temporal as Gesenius would make it]. The word עוֹלָם has a much narrower limit [?] in this passage, Isa. 35:10, שִׂמְחַת עוֹלָם עַל רֹאשָׁם, "perpetual gladness (shall be) upon their heads;" i. e. joy shall always be conspicuous in their countenances, they shall always be cheerful and joyful (compare Ps. 126:2); Isa. 51:11; 61:7; and 32:14; the term itself of the time is marked; "hill and watchtower shall become caverns עַד עוֹלָם for a long time....15. עַד יֵעָרֶה until the Spirit be poured out," etc. Elsewhere—(*b*) it belongs to a whole race (dynasty), or people, and it comprehends *all the time until their destruction;* 1 Sam. 2:30, "thy family shall serve me עַד עוֹלָם while it shall continue;" 1 Sa. 13:13; 2 Sa. 7:16; 1 Ch. 17:12; 22:10; Psa. 18:51, "he will shew mercy to David and to his seed עַד עוֹלָם." So the covenant of God with the Israelites is called בְּרִית עוֹלָם Gen. 17:7; Lev. 24:8; the laws given to them, חֹק עוֹלָם, חֻקַּת עוֹלָם Ex. 12:14, 17; 27:21; 28:43; 30:21; Lev. 3:17; 6:11; the possession of the holy land אֲחֻזַּת עוֹלָם Gen. 17:8; 48:4.—(*c*) *the metaphysical idea of eternity*, at least that which has no end, is more nearly approached by the examples in which עוֹלָם is applied to the earth and the whole nature of things. Ecc. 1:4, "but the earth stands, or remains לְעוֹלָם for ever;" Ps. 104:5, "it (the earth) is not moved for ever;" Ps. 78:69; גִּבְעוֹת ע׳ *the eternal hills*, created many ages ago, and which shall last for ever. Gen. 49:26; Deut. 33:15, בָּמוֹת ע׳ the eternal high places, Eze. 36:2; and also when used of the future state of man after death, e.g. שְׁנַת עוֹלָם an eternal sleep, used of death, Jer. 51:39, 57; בֵּית עוֹלָמוֹ his eternal house, i. e. the grave, Eccles. 12:5; חַיֵּי עוֹלָם eternal life after resurrection, Dan. 12:2.—(*d*) The true notion of *eternity* is found in this word in those passages which speak of the immortal nature of God himself, who is called אֵל עוֹלָם the eternal God, Gen. 21:33; Isa. 40:28; חַי הָעוֹלָם who liveth for ever, Dan. 12:7 (compare חָיָה הָעוֹלָם to live for ever, to be immortal, like gods [rather like God himself], Gen. 3:22; Job 7:16), to whom are ascribed זְרֹעֹת עוֹלָם everlasting arms, Deut. 33:27; and of whom it is said, Ps. 90:2, מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל "from everlasting to everlasting thou art God;" 103:17; compare Psa. 9:8; 10:16; 29:10; 93:2. Also a peculiar class is formed of those places—(*e*) in which the Hebrews use the metaphysical notion of eternity by hyperbole, in speaking of human things, especially in the expression of good wishes. Here belongs the customary form of salutation addressed to kings, יְחִי אֲדֹנִי הַמֶּלֶךְ לְעוֹלָם "let my Lord the king live for ever;" 1 Ki. 1:31; Neh. 2:3 (compare Dan. 2:4; 3:9; Judith 12:4; Ælian. Var. Hist., i. 32); also the wishes of poets for kings and royal families [these passages are really *prophecies*, not wishes; and the eternity spoken of, instead of being at all hyperbole, is the literal truth which God has vouchsafed to reveal], as Ps. 61:8, "let (the king) sit on his throne before God for ever" (compare verse 7, "(let) his years be כְּמוֹ דֹר וָדֹר like many generations"). Psa. 45:7, "thy throne established by God [really "thy throne, O God"] לְעוֹלָם וָעֶד (shall stand) for ever." Psalm 89:37, "his (David's) seed shall endure for ever." How much these expressions imply, may be understood from the words which immediately follow, "his throne (shall stand) as the sun before me." Verse 38, "like the moon it shall be established for ever;" and, Ps. 72:5, "they shall fear thee (O King) so long as the sun and moon endure throughout all generations;" ibid., 17, "his name shall be לְעוֹלָם for ever; so long as the sun shall his name flourish." That is, by the figure of hyperbole there is invoked for the king, and particularly for David and his royal posterity, an empire not less enduring than the universe itself. [These are prophecies, not hyperbolical wishes.] Also, Ps. 48:9, "God shall establish her (Jerusalem) for ever." Jerem. 7:7, "the land which I gave unto your fathers לְמִן עוֹלָם וְעַד עוֹלָם;" 25:5.

(B) *the world*, from the Chaldee and Rabbinic usage, like the Gr. αἰών, hence *the desire or pursuit of worldly things* (Weltsinn), more fully called ἀγάπη τοῦ κόσμου, 1 John 2:15; αἰὼν τοῦ κόσμου τούτου, Eph. 2:2; and Arab. دُنيا the world, worldly things, and the love of them as destructive to the knowledge of divine things, Ecc. 3:11, "(God) has made every thing beautiful in its time, גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא יִמְצָא הָאָדָם וגו׳ although he hath set the love of worldly things in their hearts, so that man does not understand the works of God," etc. גַּם for גַּם כִּי, see גַּם No. 4. As to the sense, compare Ecc. 8:17. Another form is עֵילוֹם.

עוּן an unused root, *to rest, to dwell* (compare Arab. أَوْنٌ convenience, rest, آنَ to live tranquilly), whence מָעוֹן, מְעוֹנָה dwelling, and—

עוֹנָה f. *conjugal cohabitation*, Exodus 21:10. (Talmud. id.).—Hos. 10:10, in קרי there is עוֹנֹת

which the Targ. renders furrows (compare מַעֲנָה), but the context almost requires [the pointing to be] עֲוֹנוֹת sins.

עָוֹן i. e. עָוֹן, see the root עין.

עָוֹן Ex. 28:43; 34:7; more rarely עָווֹן 2 Ki. 7:9; Ps. 51:7; const. עֲוֹן, עֲווֹן 1 Chron. 21:8, pl. absol. and const. עֲוֹנוֹת, with suff. עֲוֹנֵנוּ, עֲוֹנֶיךָ, more often עֲוֹנֹתַי, עֲוֹנֹתֶיךָ etc.; m. pr. *perversity, depravity* (from the root עָוָה); hence—(1) *a depraved action, a crime, a sin,* Genesis 4:13; 44:16. Job 31:11, עָוֹן פְּלִילִים "a crime to be punished by the judges," comp. Job 31:28; 19:29, עֲוֹנוֹת חֶרֶב "crimes to be punished by the sword." Eze. 21:30, עֲוֹן קֵץ "crime of end," i. e. which brings an end or destruction. Eze. 21:34; 35:5. It is often *guilt contracted by sinning,* as עֲוֹן אָבוֹת "the guilt of the fathers," Ex. 20:5; 34:7; עֲוֹן הָאֱמֹרִי "the guilt of the Amorites," Gen. 15:16. עֲוֹן חַטָּאתִי "the guilt of my sin," Ps. 32:5; also *any thing unjustly acquired,* Hos. 12:9, "they shall not find in my possession עָוֹן אֲשֶׁר חֵטְא any thing unjustly acquired which (would be) sin," (kein Unrecht, das Sünde wäre). In speaking of pardon and expiation of sin, the words נָשָׂא, כִּפֶּר, הֶעֱבִיר, סָלַח No. 2, *c*, are used; of punishing it, the verb פָּקַד is used; of bearing or suffering its penalty, the verb נָשָׂא No. 2, *b*.

(2) Sometimes it is *the penalty* of sin, Isaiah 5:18; *calamity, misery,* Ps. 31:11. [The common meaning does very well in this place.]

עִוְעִים m. pl. *depravities, perversities,* Isaiah 19:14; for עֲוָעִים, from the root עָוָה. Vulg. *vertigo,* which is not unsuitable.

עוּף—(1) i. q. כָּנַף (from which perhaps this root has been formed by softening the letters; compare ענק, עוק; אָנַם, אלץ, אוץ and others; see the roots דוש, הוף etc.), TO COVER; especially *with feathers,* wings. Isa. 31:5, כְּצִפֳּרִים עָפוֹת "as birds which cover (their young) with their wings כֵּן יָגֵן יְיָ צְ׳ עַל יְרוּשָׁלָםִ so will Jehovah of hosts protect Jerusalem." From the idea of covering is עוֹף prop. i. q. כָּנָף a wing; whence—

(2) *to fly, to fly away, to fly unto;* used of birds, Prov. 26:2; figuratively of an army, Isaiah 11:14; Hab. 1:8; of ships, Isa. 60:8; an arrow, Ps. 91:5; also to vanish quickly (verfliegen); used of a dream, Job 20:8; human life, Psa. 90:10. Once transit. like Hiph., Pro. 23:5 כתיב (Arab. عاف, Med. Waw, and Ye, to hang in the air, and hover over something (used of a bird); followed by على, عيفة flight; a secondary word is عائف an augur; عيافة, عياف augury). From the idea of covering (No. 1) it is—

(3) *to cover with darkness* (Syr. ܥܛܦ to wrap round); and intrans. *to be covered with darkness.* Job 11:17, תָּעֻפָה כַּבֹּקֶר תִּהְיֶה "(although now) covered with darkness," i. e. pressed down by calamity, "(soon) shalt thou be as the morning;" (unless it be preferred to read with three MSS. תְּעוּפָה *darkness shall be as the morning*). And—

(4) *to faint, to faint away,* so that the eyes are involved in darkness (see עָלַף, עָטַף and the Arab. غشى; Syr. ܥܘܦ to fail in strength; Ethp. to faint away. Cognate are עָיֵף and יָעֵף to fail in strength). Fut. יָעֻף (for distinction from וַיָּעַף to fly), 1 Sa. 14:28; Jud. 4:21.

PILEL עוֹפֵף—(1) i. q. Kal No. 2, *to fly,* Gen. 1:20; Isa. 6:2.

(2) *to brandish,* as to make to fly (a sword), Eze. 32:10.

HIPHIL, *to make to fly,* Prov. 23:5 קרי.

HITHPALEL, *to fly away,* i. e. to vanish, Hos. 9:11.

Nouns derived from signif. 1, 2 are עוֹף, עַפְעַפַּיִם; signif. 3 מָעוּף, מוּעָף, עֵיפָה, תְּעוּפָה.

עוֹף prop. *a wing* (see the root No. 1); hence collect. *birds, fowl* (Geflügel), Gen. 1:21, 30; Levit. 17:13; Ps. 50:11; and so frequently.

עוֹף Chald. i. q. Hebr., Dan. 2:38; 7:6.

I. **עוּץ** TO CONSULT, i. q. יָעַץ; only found in imp עֻצוּ Jud. 19:30; Isa. 8:10. Hence יְעוּץ pr. n.

II. **עוּץ** i. q. עוּם, غاط, غاص to impress, to immerse oneself, e. g. the foot into sand; whence غوطة soft ground, sandy and fruitful. Hence—

עוּץ ("soft and sandy earth), [*Uz*], pr. n. *Ausitis, Ausitæ* (LXX. Αὐσῖτις, Αὐσῖται), pr. n. of a region and tribe in the northern part of the Arabian desert (بدية الشام) between Palestine, Idumæa, and the Euphrates; called by Ptolemy, verse 19, Αἰσῖται (unless this should be corrected to Αὐσῖται), Job 1:1 (compare verse 3); Jer. 25:20; and Lam. 4:21 (a passage which is to be understood of the Edomites living in Ausitis). As to the origin of the nation, different accounts are given in different places; see Gen. 10:23; 22:21; 36:28 [but Scripture cannot be self-contradictory]; compare Vater's Comment on the Pentat., vol. i. p. 152. See also the discussions respecting the site of the land of Uz in Bochart, Phaleg. ii. 8; J. D. Michaëlis in Spicileg. ii. 26; Ilgen, De Jobi Natura et Indole, p. 95:96; Rosenm. Scholiis in Job. Prolegomm. § 5; Eichhorn, Einleit. in das A. T § 639. [See also Forster's Arabia.]

עִיק not used in Kal. Syriac and Chald. TO BE PRESSED, STRAITENED, i. q. Hebr. צוק.

HIPHIL, *to press;* followed by תַּחַת (prop. to press down; καταθλίβω), Am. 2:13.

Derived nouns, מוּעָקָה, עָקָה.

עָוַר not used in Kal. Æth. ዐወረ: TO BE BLIND. Arab. عور and عار to be blind of an eye.

PIEL עִוֵּר *to blind, to make blind.* (Syr. ܥܘܰܪ. In its origin perhaps עִוֵּר is the same as עִפֵּר to cast dust, sand, chaff into the eye; compare Chald. עוּר.) 2 Ki. 25:7; Jer. 39:7. Metaph. *to blind* a judge (with gifts), Ex. 23:8; Deut. 16:19. [In Thes. this Piel form is deduced from עור III.]

Derived nouns (עוּר), עִוֵּר, עִוָּרוֹן, עַוֶּרֶת.

עִוֵּר adj. *blind*, Ex. 4:11; Lev. 19:14. Metaph. used of men who walk in the darkness of ignorance (Isa. 29:18; 42:18, 19; 43:8), or of misery (Ps. 146:8).

I. **עוּר** prop. TO BE HOT, ARDENT (cogn. with עִיר, which see); hence *to be alert, watchful* (in opposition both to sleep and to idleness). Specially—(1) *to wake, to be awake*, Cant. 5:2; Mal. 2:12, עֵר וְעֹנֶה "one wakeful and one answering," i. e. every one who is alive, a proverbial phrase (like עָצוּר וְעָזוּב), perhaps taken from the Levites keeping watch in the temple (Ps. 134), one of whom watches and calls out, and the other answers. In the same sense the Arabs say, "no one crying out, and no one answering" (Vit. Tim. i. p. 108, ed. Manger). Jerome renders, *magister et discipulus.*

(2) *to awake, to arouse* from sleep. Only in imp. Ps. 44:24, עוּרָה לָמָּה תִישַׁן אֲדֹנָי "awake! why sleepest thou, O Lord?" Ps. 7:7; Isa. 51:9.

(3) causat. *to cause to awake*, i. q. Hiphil, Job 41:2, fut. קרי יְעוּר.

NIPHAL נֵעוֹר, fut. יֵעוֹר pass. of Piel and Hiphil.—(1) *to be aroused, awaked* (from sleep), Job 14:12; Zec. 4:1.

(2) figuratively, *to arise*, as the wind, Jer. 25:32; a people, Jer. 6:22; Joel 4:12; God, Zec. 2:17. As to the passage, Hab. 3:9, see עור No. II.

PILEL עוֹרֵר (compare Gr. ὄρω = ὄρνυμι, pret. ὄρωρα). (1) *to awake, to arouse* from sleep, Cant. 2:7; 3:5; 8:4 (5?); *to arouse* a serpent, and call forth from his hiding place, Job 3:8; figuratively, *to excite* a brawl, Prov. 10:12; to rouse up one's strength (seine Macht aufbieten), Ps. 80:3.

(2) *to raise up* (and brandish) a spear, 2 Sam. 23:18: a scourge, Isa. 10:26.—But for Isa. 23:13, see under the root עָרַר Pilel.

HIPHIL הֵעִיר (ἐγείρω) i. q. Piel.—(1) *to arouse, to awake*, from sleep, Zec. 4:1; Cant. 2:7; 3:5; 8:4; *to incite* any one to any thing, Isa. 45:13; Jer. 50:9, and in the same sense to incite any one's spirit, 1 Ch. 5:26; 2 Ch. 21:16; to arouse any one's ear, Isa. 50:4; *to provoke*, e. g. a crocodile, Job 41:2; to stir up young birds to fly, Deu. 32:11, כְּנֶשֶׁר יָעִיר קִנּוֹ עַל גּוֹזָלָיו יְרַחֵף "as the eagle stirs up her nest (i. e. her young ones, to fly, *ad volandum*, as rightly in the Vulg.) hovers over her young," in the air, etc. The description is of a female eagle exciting her young ones, in teaching them to fly, and afterwards guarding with the greatest care, lest the weak should receive harm

(2) *to watch* (prop. Wache halten), Psa. 35:23; followed by עַל to watch over any one, Job 8:6.

HITHPALEL—(1) *to arouse oneself, to rise up*, Isa. 51:17; 64:6; followed by עַל against any one, Job 17:8.

(2) *to rejoice, to be glad* (Germ. aufgeweckt seyn used of one who is cheerful, glad), Job 31:29.

Derived nouns, Chald. עִיר watcher, and the pr. n. עֵר, עֵרִי, עֵר, יָעִיר.

II. **עוּר** i. q. עָרָה and עָרַר TO BE NAKED, TO BE MADE NAKED; whence the Arab. عار, عورة nudity, verenda. Hebr. מְעוֹרִים.

NIPHAL, Hab. 3:9, עֶרְיָה תֵעוֹר קַשְׁתֶּךָ "with nakedness was thy bow made naked."

PILEL עוֹרֵר, see the root עָרַר.

III. **עוּר** an unused root, cogn. חוּר *to dig, to bore;* whence غار, Hebr. מְעָרָה a cavern. [In Thes. Piel עִוֵּר is referred to this root with the idea of blinding by boring out the eyes.]

עוּר Ch. *chaff*, Dan. 2:35. Syr. ܥܘܪܐ id.; Arab. عاير, عوار a bit of chaff, or the like, which hurts the eye. Said to be so called from blinding (root עִוֵּר); but may not rather עור be the same as עָפָר dust, a particle of dust; whence עִוֵּר i. q. עִפֵּר to throw dust into the eye; (Sand in die Augen streuen, stäuben)? [This conjectural derivation is rejected in Thes.]

עוֹר m.—(1) *the skin* of a man (so called perhaps from nakedness, see the root No. II), Ex. 34:30, 35; Levit. 13:2; Job 7:5, and so frequently. עוֹר שִׁנַּיִם skin of the teeth, i. e. the gums, Job 19:20 (on this passage see under the root מָלַט). As to the words Job 19:26, see under the root נָקַף. Poet. used of *the body, the life*, Job 2:4, עוֹר בְּעַד עוֹר "skin for skin;" i. e. life for life. Job 18:13, "parts of his skin;" i. e. the members of his body.

(2) *the hide of animals*, Gen. 3:21; pl. עוֹרוֹת Gen. 27:16; also used of hides artificially prepared, *leather*, Lev. 4:11; 13:48.

עוֹרִים (read עֲיָרִים), Isaiah 30:6 כתיב, for עֲיָרִים *asses*.

עִוָּרוֹן m. *blindness*, Deu 28:28; Zec. 12:4. See the root עָוַר.

עַוֶּרֶת f. id. Lev. 22:22.

עוּשׁ ἅπ. λεγόμ. Joel 4:11, rendered by the LXX., Targ., Syr., TO GATHER TOGETHER, TO ASSEMBLE SELVES. I prefer, TO HASTEN, TO MAKE HASTE, i. q. the kindred roots חוּשׁ, עוּז, and غشّ III. to hasten, to accelerate a work. Compare also עוּת.

Derived pr. n. יְעוּשׁ, יוֹעָשׁ.

עָוַת not used in Kal; to be bent, inflected, i. q. the kindred verbs עָבַת, עָבַם.

PIEL עִוֵּת TO BEND, TO CURVE, TO PERVERT, Ecc. 7:13. Metaph. to pervert right, Job 8:3; 34:12; compare Am. 8:5; also with an accus. of person, *to bend* or *pervert the cause of* any one, Lam. 3:36; Job 19:6; Psa. 119:78. עִוֵּת דֶּרֶךְ פ׳ to pervert any one's way, i. e. to lead him astray, Ps. 146:9.

PUAL, part. *crooked*, Ecc. 1:15.

HITHPAEL, *to bow oneself*, Ecc. 12:3.

Derivative, עַוָּתָה.

עוּת a root, ἅπ. λεγόμ. of the same origin and signification as עוּשׁ, pr. TO HASTEN TO, especially to give help; hence *to succour* (Germ. beispringen), *to aid*. Arab. غاث Conj. IV. *to aid, to succour, to assist*. Const. with two accus. (like כִּלְכֵּל Gen. 47:12; 1 Ki. 18:4, 13). Isaiah 50:4, לָעוּת אֶת־יָעֵף דָּבָר "to help the wearied (people) with a word," to set him up, to confirm him, with words. Aqu. ὑποστηρίσαι. Vulg. *sustentare*. Hence—

עוּתַי (for עוּתָיָה, עוּתְיָה "whom Jehovah succours"), [*Uthai*], pr. n.—(1) 1 Chron. 9:4.—(2) Ezr. 8:14.

עַוָּתָה pr. Aram. inf. Piel, from the root עָוַת (with Kametz impure), f. *the bending* of any one, i. e. his oppression, Lam. 3:59; comp. the verb, verse 36.

עַז f. עַזָּה, pl. עַזִּים—(A) adj.—(1) *strong, vehement*, spoken of a people, Num. 13:28; of a wind, Exod. 14:21; of the waves, Neh. 9:11; Isa. 43:16; of anger, Gen. 49:7; Pro. 21:14.

(2) *strong, fortified*, Nu. 21:24.

(3) *harsh, cruel, hard*, of a king, Isa. 19:4. עַז פָּנִים *hard of face*, i. e. impudent, shameless, Deut 28:50; Dan. 8:23.

(B) subst. *strength, might*, Gen. 49:3. Root עָזַז.

עֵז pl. עִזִּים f.—(1) *a she-goat*. (Syr. ܥܙܐ; Arab. عنز; Phœnic. ἄζα, Steph. Byz. The same word is found in the Indo-Germanic languages, as the Sansc *adsha*, a he-goat; *adshâ*, a she-goat; Goth. *gáitsa*; Anglo-Sax. *gât;* Germ. Geiß, with a harder form, Gemß, chamois; Gr. αἴξ, αἰγός; also the Turkish *gieik*, *ghieizi;* comp. Grimm, Deutsche Gram. iii. 328.) גְּדִי עִזִּים a kid of goats, Gen. 27:9. שֵׂה עִזִּים a goat, i. e. *the* goat (ein Stück Ziegenvieh), [an individual for the species], Deu. 14:4.

(2) pl. עִזִּים *goats' hair*, Ex. 26:7; 36:14; 1 Sa. 19:13.

עֵז Ch. i. q. Heb. No. 1, Ezr. 6:17.

עֹז sometimes עוֹז (Prov. 31:17, 25); followed by Makk. עָז־, with suff. עֻזִּי and עָזִּי, עֻזְּךָ and עָזְּךָ, עֻזּוֹ, עוּזֵּנוּ (from the root עָזַז)—(1) *strength, might, power*, used of God, Job 12:16; 26:2; of men, Ps. 29:11; Prov. 24:5; of beasts, Job 41:14; of a loud voice, Ps. 68:34; of vehemence of anger, Ps. 90:11. בְּכָל־עֹז with all (one's) might, 2 Sa. 6:14. Concr. *the strong, heroes*, Jud. 5:21.

(2) *firmness*. מִגְדַּל עֹז a firm, secure, fortified tower, Jud. 9:51; comp. Ps. 30:8. Hence trop. *defence, refuge, protection*. Psalm 28:8, יְהוָה עֹז לָמוֹ "Jehovah (is a) protection for them." Psalm 46:2; 62:8. In a bad sense עֹז פָּנִים strength of countenance, i. e. impudence, Eccl. 8:1.—With the idea of power are joined those of *majesty, splendour, glory*. Hence it is—

(3) *splendour, majesty*, i. q. כָּבוֹד with which it is often joined, Hab. 3:4. Psalm 96:6, עֹז וְתִפְאֶרֶת "splendour and majesty." Ps. 132:8, אֲרוֹן עֻזֶּךָ "the ark (the seat) of thy majesty," i. e. the ark of the covenant, (elsewhere אֲרוֹן כְּבוֹד יְהוָה 2 Ch. 6:41): called poet. עֹז alone, Ps. 78:61; compare 1 Samuel 4:21, 22.

(4) *glory, praise*, Ps. 8:3; 29:1; 68:35; 99:4; Ex. 15:2. 2 Chron. 30:21, כְּלֵי־עֹז "instruments of praise," employed in praising God. (Arab. عزّ power, victory, glory.)

עֻזָּא ("strength"), [*Uzza*], pr. n. m.—(1) 2 Sa 6:3; for which there is, verses 6, 7, עֻזָּה.—(2) 1 Ch 8:7.—(3) Ezr. 2:49; Neh. 7:51.

עֲזָאזֵל only found in the law of the day of atonement (Lev. 16:8, 10, 26), respecting which many

conjectures have been made. I have no doubt that it should be rendered *averter*, ἀλεξίκακος (עֲזָאזֵל for עֲזַלְזֵל, from the root עָזַל, عزل to remove, to separate; comp. Lehrg. p. 869). By this name is I suppose to be understood originally some idol to be appeased by sacrifices (as Saturn and Mars, see מֹלֶךְ), [no such idea as this can be admitted by any one who indeed believes in the inspiration of Scripture; God could never mix up idolatrous rites with his own worship]; and afterwards I suppose from the names of idols being often applied to demons (see the book of Enoch, chap. 10; Spencer on the Ritual Laws of the Hebrews, iii. diss. viii.), this name was used for that of an evil demon inhabiting the wilderness, who had to be appeased by sacrifices by this very ancient and Gentile rite. The name *Azazel* عزازيل (in Golius, p. 317, incorrectly عرازيل) is also used by the Arabs as that of an evil demon (see Reland, De Rel. Muhammed. p. 189; Meninski, h. v.). The etymology above proposed is that which was of old expressed by the LXX., although generally overlooked or else misunderstood. There לַעֲזָאזֵל is rendered in verse 8, τῷ Ἀποπομπαίῳ (i. e. Ἀποτροπαίῳ, Ἀλεξικάκῳ, *Averrunco*); verse 10, εἰς τὴν ἀποπομπήν (*ad averruncandum*); verse 26, εἰς ἄφεσιν, compare the remarks on the use of the Greek word ἀποπομπαῖος given by Bochart in Hieroz. P. I. p. 561; Vossius ad Epist. Barnabæ, p. 316, and Suicer. Thes. Eccl. i. p. 468. The fathers of the Church incorrectly understood the word Ἀποπομπαῖος as applying to the goat, although it is clear in verse 8 that לַעֲזָאזֵל and לַיהוָה stand in opposition to each other. So however the Vulg. *caper emissarius*, Symm. ἀπερχόμενος, ἀπολελυμένος (as if it were compounded of עֵז a goat, and אָזַל to depart). Bochart himself loc. cit. understood it to mean the place into which the goat should be sent; and he thought עֲזָאזֵל عزازيل was the *pluralis fractus*, from the sing. عزال, عزيل, pr. separations; hence *desert places;* but there are in Hebrew no traces of the *pluralis fractus*, and the place to which the goat should be sent is rather indicated by the word הַמִּדְבָּרָה verses 10, 21, and אֶל־אֶרֶץ גְּזֵרָה verse 22.

עָזַב fut. יַעֲזֹב.—(1) TO LOOSEN BANDS, and TO LET GO a beast from its bonds. (As to this use of the Arabic verb عزب see Sypkens in Diss. Lugd. ii. p. 930, seqq.) Thus in the difficult passage, Ex. 23:5, "if thou see the ass of thy enemy lying down under its burden, וְחָדַלְתָּ מֵעֲזֹב לוֹ עָזֹב תַּעֲזֹב עִמּוֹ beware that thou leave him not, but that thou loose his (the ass's) bonds with him." There is a play of the words in the double use of the verb עזב which stands first in the common signification of forsaking, then in the primary one of loosing. It is applied to a servant set free; whence is the proverbial expression עָצוּר וְעָזוּב shut up and set free, i. e. the slave and the free man, or all men of every sort, Deu. 32:36; 1 Ki. 14:10; 21:21; 2 Ki. 9:8; 14:26. (Lud. de Dieu interprets this phrase, the married and the unmarried; comp عزب an unmarried man, and اعصر a married man; others, neutr. shut up and cast away, i. e. the precious and the vile, all together. But the former interpretation is preferable, and this latter cannot be received, because the expression always refers to men and not to things.) Metaph. Job 10:1, אֶעֶזְבָה שִׂיחִי "I will let loose my complaint," I will let loose as it were the reins, I will not restrain it. Hence—

(2) *to leave* a person, Gen. 2:24; a place, Jerem. 25:38; Eze. 8:12; also, *to desert*, as the wretched, the poor, Job 20:19; Ps. 27:10; Eze. 23:29; God, a people, Isa. 42:16; 49:14; 54:7; Ps. 9:11; 22:2; 71:11; and *vice versâ*, a people, God, Judges 2:12; Deu. 31:16; Jer. 5:19; Eze. 24:21; the law of God, Isaiah 58:2; Ezra 9:10; godliness, Job 6:14, etc. Strength, or mind, also are said to desert any one, Ps. 38:11; 40:13. Specially—(*a*) *to leave* any one any where, Gen. 50:8; followed by בְּיַד in any one's hand (of one departing), ib. 39:12, 13; sometimes said for *to commit* to any one, leave in his charge (überlassen, anvertrauen), Gen. 39:6; sometimes for *to leave to any one's will*, 2 Ch. 12:5. And in the signification of committing, it is construed also followed by אֶל Job 39:11; and עַל Ps. 10:14 (intrans.), עָלֶיךָ יַעֲזֹב חֵלְכָה "the poor committeth himself to thee."—(*b*) of a person dying; to leave anything to heirs; followed by לְ Ps. 49:11.—(*c*) to leave anything to any one, so as not to take it away; followed by לְ Mal. 3:19. Part. pass. עֲזוּבָה *left, deserted*, applied to houses, which being forsaken by their inhabitants now lie deserted, i. q. *ruins*, Isa. 6:12; 17:9, כַּעֲזוּבַת הַחֹרֶשׁ וְהָאָמִיר אֲשֶׁר עָזְבוּ מִפְּנֵי בְּנֵי יִשׂ׳ "like ruins in the woods and summits (of Palestine), which (the Canaanites) left desert (fleeing) before the Israelites;" compare Isa. 17:2; Jer. 4:29.

(3) *to leave off, to cease from* any thing; followed by an acc. Ezek. 23:8; followed by a gerund, Hos. 4:10; *to remit*, cease from, wrath, Psalm 37:8; עָזַב חַסְדּוֹ מֵעִם פ׳ to remit, i. e. to take away his favour from any one, Gen. 24:27; Ruth 2:20.

NIPHAL, *to be left*, forsaken, Neh. 13:11; often used of a country which has been forsaken by its

inhabitants and lies desert, Lev. 26:43; Isa. 7:16; Job 18:4; followed by לְ *to be left* to any one, i. e. committed to him, Isa. 18:6.

Pual עֻזַּב i. q. Niph. Isa. 32:14.

Derived nouns, עֲזוּבָה and—

עִזָּבוֹן only in plur. עִזְבוֹנִים m. a word only used with regard to merchandize, having almost the same signification as מַעֲרָב, *traffic, commerce* (from the root עָזַב *to let go* for a price, *to commit* to another, i. e. to sell); hence—(1) *fair, market, market-place;* Eze. 27:19, "Dan and Javan מְאוּזָּל בְּעִזְבוֹנַיִךְ נָתָנוּ set forth spun work in thy *fairs*." In the similar passages, verses 12, 14, 22, with the same sense בְּ is prefixed to the wares to be sold (*with silver, iron,* etc. *they set forth thy fairs*); and verse 16 בְּ is even put twice; how this is to be understood is plainly enough shewn by the context, but it may be very well doubted whether it be a correct construction. [Perhaps these variations of phraseology were used by merchants, and hence were adopted by the prophet. Thes.]

(2) *gain* made by *traffic*, Eze. 27:27, 33; compare סַחַר.

עַזְבּוּק (perhaps "altogether desolated," from עָזַב and בּוּק) [*Azbuk*], pr. n. m. Neh. 3:16.

עַזְגָּד ("strong in fortune"), [*Azgad*], pr. n. m. Ezr. 2:12; 8:12; Neh. 7:17; 10:16.

עָזָה an unused root. Arab. عزى *to comfort*, whence the pr. n. מַעֲזְיָה, יַעֲזִיאֵל, עֲזִיאֵל.

עַזָּה ("strong," "fortified," as if Valentia) pr. n. [*Gaza, Azzah*] (LXX. Γάζα), one of the five cities of the Philistines, Josh. 11:22; Jud. 16:1, 21; 1 Sa. 6:17; Jer. 25:20; Amos 1:6, 7; Zeph. 2:4; a royal city (Zech. 9:5), situated on the southern borders of Palestine (Gen. 10:19; 1 Ki. 5:4), taken by the Jews in the time of the Judges (Jud. 1:18), but soon after recovered again by the Philistines. It is frequently mentioned by the Greek writers, of whom Plutarch calls it the *greatest* city of Syria; Arrian calls it a great city, situated on a lofty place, and well fortified. It even now retains its ancient name (غَزَّة). Its history is given at considerable length by Reland, in Palæstina, p. 788—800. Gent. n. עַזָּתִי Jud. 16:2.

עֻזָּה see עֻזָּא No. 1.

עֲזוּבָה f.—(1) *ruins, heaps of ruins,* see the root No. 2.

(2) [*Azubah*], pr. n. fem.—(*a*) of the mother of Jehoshaphat, 1 Ki. 22:42.—(*b*) of the wife of Caleb, 1 Ch. 2:18, 19.

עִזּוּז m. *strong, powerful,* (used of God), Psa. 24:8; collect. *strong ones,* i. e. soldiers, Isaiah 43:17.

עֱזוּז masc. *strength,* as of battle, Isa. 42:25; of God, Ps. 78:4; 145:6. Root עָזַז.

עָזוּר see עַזֻּר.

עָזַז fut. יָעֹז inf. עֲזוֹז—(1) TO STRENGTHEN, TO MAKE STRONG. (Arab. عزّ fut. O). Followed by לְ. *to make secure.* Ecc. 7:19, הַחָכְמָה תָּעֹז לֶחָכָם וגו׳ "wisdom makes the wise man *stronger* than ten leaders," i. e. protects him more than ten leaders could. (Compare עֹז No. 2, and מָעוֹז.) See also this active signification in the name עֲזַזְיָהוּ.

(2) *to become strong, to be made strong.* Jud. 3:10, וַתָּעָז יָדוֹ עַל־כּוּשַׁן "and his hand became *stronger* than Cushan," i. e. he conquered him; Jud. 6:2. Dan. 11:12, וְלֹא יָעוֹז "and he shall not *conquer*." Ps. 9:20; Prov. 8:28, בַּעֲזוֹז עֵינוֹת תְּהוֹם "when the fountains of the sea were *strong*," i. e. flowed forth violently; compare מַיִם עַזִּים Neh. 9:11; Isa. 43:16. (Syr. ܥܙ Ethpa. to boil forth).

(3) *to be strong, robust, powerful,* Ps. 89:14; to show oneself such, 68:29; 52:9.

Hiphil הֵעֵז followed by פָּנִים *to strengthen one's countenance,* i. e. to put on a shameless look, Pro. 7:13; followed by בְּ 21:29. Compare עַז No. 2, עֹז No. 2.

The derived nouns are, עַז, עֹז, עִזּוּז, עֱזוּז, מָעוֹז, עֻזָּא, עֻזָּה, and those which immediately follow עֶזְנִיָּה—עָזָז.

עָזָז ("strong"), [*Azaz*], p. n. m. 1 Chr. 5:8.

עֲזַזְיָהוּ ("whom Jehovah strengthened"), [*Azaziah*], pr. n. masc.—(1) 1 Chr. 27:20.—(2) 15:21.—(3) 2 Chr. 31:13.

עֻזִּי (abbreviated from עֻזִּיָּה) [*Uzzi*], pr. n. m.—(1) 1 Chr. 5:31; 6:36; Ezr. 7:4.—(2) 1 Chr. 7:2.—(3) 9:8.—(4) 7:7.—(5) Neh. 11:22.—(6) 12:19, 42.

עֲזִיאֵל see יַעֲזִיאֵל.

עֻזִּיאֵל ("power of God"), [*Uzziel*], pr. n. m.—(1) Exod. 6:18; Nu. 3:19.—(2) 1 Ch. 4:42.—(3) 7:7.—(4) 25:4.—(5) 2 Ch. 29:14.—(6) Neh 3:8. Patron. of No. 1, is—

עָזִּיאֵלִי Nu. 3:27

עֻזִּיָּה & **עֻזִּיָּהוּ** ("power of Jehovah"), pr. n. *Uzziah*, king of Judah, from 811—759 B.C., 2 Ki. 15:13, 30, 32, 34; Isaiah 1:1; 6:1; 7:1; Hos. 1:1; Am. 1:1. In 2 Ki. 14:21; 15:1, 6, 8, 23, 27, he is called also עֲזַרְיָה and עֲזַרְיָהוּ; which I should attribute not to a two-fold name of the same king, but to an error of copyists (as עזיה and עזריה are alike), or to an interchange of the names as spoken by the common people (*ss* being pronounced for *sr*). Comp. No. 3.—(2) 1 Ch. 27:25.—(3) 1 Ch. 6:9; for which there is in verse 21 עֲזַרְיָה.—(4) Ezr. 10:21.—(5) Neh. 11:4. LXX. Ὀζίας.

עֲזִיזָא ("strong"), [*Aziza*], pr. n. m. Ezra 10:27.

עַזְמָוֶת ("strong to death"), [*Azmaveth*], pr. n.—(1) of one of the heroes of David, 2 Sa. 23:31.—(2) 1 Ch. 27:25. See בֵּית עַזְמָוֶת p. CXVIII, A.

עזל an unused root. Arab. عزل to remove, to take away; see the cognate root אָזַל No. 2. Hence עֲזָאזֵל.

[**עַזָּן** *Azzan*, pr. n. m. Num. 34:26.]

עָזַן an unused root, perhaps i. q. אָזַן to be sharp [in Thes. this is rejected as a root]; whence—

עָזְנִיָּה f. Lev. 11:13; Deut. 14:12, a species of *eagle*, so called from the acuteness of its vision (see Job 39:29; Il. ρ' 674), unless perhaps עָזְנִיָּה be for עַזִּיָּה (fem. from עַזִּי strong, powerful), according to that custom of the language which has been explained above, page cc, B., compare especially in this same root מָעֻזְנֶיהָ Isa. 23:11, for מָעֻזֶּיהָ. LXX. ἁλιαίετος. Vulg. *aquila marina*. I formerly compared Arab. الغرن, according to Gigg. and Castell, an eagle, or a bird like an eagle; but in the printed Kamûs (page 1786) it stands, الغرن (with Re) "a bird, either an eagle, or some other like it." This is an authority to which we must yield.

עזק only in PIEL עִזֵּק TO LOOSEN (the ground) WITH A MATTOCK, TO DIG, Isa. 5:2. (Arab. عزق id.; whence معزق a spade, a mattock.) From the kindred signification of engraving is—

עִזְקָא f. Ch. *a signet ring*, Dan. 6:18. (Syriac ܥܙܩܬܐ id.)

עֲזֵקָה ("a field dug over," "broken up"), [*Azekah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 10:10; 15:35; 1 Sa. 17:1; Neh. 11:30; Jer. 34:7; see Relandi Palæst. p. 603.

עָזַר fut. יַעְזֹר, pl. יַעְזְרוּ TO HELP, TO AID. (Arab. عزر, Syriac ܥܕܰܪ, not ܥܙܪ, as given by Simonis and Winer, id. The primary idea lies in girding, surrounding, hence defending; comp. cogn. roots. אָצַר, חָצַר No. I, and עֲזָרָה i. q. חָצֵר.) Constr. absol. Isa. 30:7; followed by an acc. of pers. Ps. 37:40; 79:9; 109:26; 118:13; followed by לְ 2 Sa. 8:5; 21:17; especially in the later books, 1 Chron. 18:5; 22:17; 2 Ch. 19:2; 26:13; 28:16; Job 26:2; followed by עִם (Germ. beystehen) 1 Ch. 12:21; followed by אַחֲרֵי 1 Ki. 1:7, וַיַּעְזְרוּ אַחֲרֵי אֲדֹנִיָּה "they aided, having followed the side of Adonijah."—Part. עֹזֵר *helper*, Job 9:13; used of an ally in war, 1 Ki. 20:16.

NIPHAL, *to be helped*, Ps. 28:7, especially by God, 2 Chr. 26:15. 1 Chr. 5:20, וַיֵּעָזְרוּ עֲלֵיהֶם "and they were helped against them," i. e. God gave them the victory. Dan. 11:34. Similarly in Arabic, انتصر to be helped (by God), i. e. to conquer.

HIPHIL, i. q. Kal. Part. (of the Aramæan form) pl. מַעְזְרִים 2 Ch. 28:23; inf. לַעְזִיר 2 Sa. 18:3, כתיב.

Derived and compounded nouns, עֵזֶר—עַזְרִיקָם, also יַעְזֵר.

עֵזֶר m. with suff. עֶזְרִי—(1) *aid, help;* often concr. *a helper, aider*, Ps. 33:20; 70:6; 115:9; *a female helper*, Gen. 2:18, 20.

(2) [*Ezer*], pr. n. m.—(*a*) 1 Ch. 4:4; for which there is עֶזְרָה verse 17.—(*b*) 1 Chr. 12:9.—(*c*) Neh. 3:19.

עֶזֶר ("help"), [*Ezer*], pr. n. m.—(1) Neh. 12:42.—(2) 1 Ch. 7:21.

עַזֻּר & **עַזּוּר** ("helper"), [*Azur, Azzur*], pr. n. m.—(1) Jer. 28:1.—(2) Eze. 11:1.—(3) Neh. 10:18.

עֶזְרָא ("help"), pr. n. *Ezra*—(1) the priest, and γραμματεύς, who in the seventh year of Artaxerxes Longimanus (458 B. C.) led a colony of Jews from Babylon to Jerusalem, Ezr. chap. 7—10; Neh. chap. 8; his pedigree is given, Ezr. 7:1—5.—(2) one of the first colony, a cotemporary of Zerubbabel, Neh. 12:1, 2.

עֲזַרְאֵל ("whom God helps;" Germ. Gotthelf), [*Azareel*], pr. n. m.—(1) 1 Ch. 12:6.—(2) 1 Ch. 25:18.—(3) 1 Ch. 27:22.—(4) Neh. 11:13; 12:36.—(5) Ezr. 10:41.

עֶזְרָה f.—(1) *help, aid*, Psalm 22:20; also עֶזְרָת

like זִמְרָת), Psa. 60:13; 108:13; with He parag. עֶזְרָתָה Ps. 44:27.

(2) [*Ezra*], pr. n.; see עֵזֶר 2, *a*.

עֲזָרָה f.—(1) a word of the later Hebrew, for the older חָצֵר *a court* (of the temple), 2 Ch. 4:9; 6:13; from עזר in the signification of surrounding, i. q. עָצַר, חָצֵר. (Often in the Targ.; Arab. عرصة id.).

(2) *a ledge* (of the altar), Absatz, *Terrasse*, Eze. 43:14, 17, 20.

עֶזְרִי ("ready to help;" [for עֶזְרִיָּה "the help of Jehovah"]), [*Ezri*], pr. n. m., 1 Ch. 27:26.

עַזְרִיאֵל ("the help of God;" compare the Punic pr. name *Hasdrubal;* i. e. עזרו בעל "the help of Baal"), [*Azriel*], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 27:19.—(3) Jer. 36:26.

עֲזַרְיָה ("whom Jehovah aids"), and עֲזַרְיָהוּ [*Azariah*], pr. name—(1) of a king of Judah; also called עֻזִּיָּה which see.—(2) see עֻזִּיָּה No. 3; also of other men. See Simonis Onomast. p. 541.

עַזְרִיקָם ("help against an enemy"), [*Azrikam*], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 8:38; 9:44.—(3) 1 Ch. 9:14.—(4) 2 Ch. 28:7.

[**עֶזְרַת** see עֶזְרָה].

עַזָּתִי see עַזָּה.

עֵט m. (from the root עוט, which see).—(1) *a style* made of iron, with which letters were engraven on a rock, Job 19:24; Jer. 17:1.

(2) a writer's *pen*, Jer. 8:8; Ps. 45:2.

עֵטָא Ch. (from the root יְעַט) i. q. Heb. עֵצָה *counsel, prudence*. Daniel 2:14, הֲתִיב עֵטָא וּטְעֵם לְאַרְיוֹךְ "he answered to Arioch prudence and understanding;" i. e. replied prudently and wisely. Compare Prov. 26:16.

עָטָה—(1) TO COVER, TO COVER OVER. (Arab. غطا [Syr. ܛܥܐ]. Cognate roots are עָטַף, from which this seems to be formed by softening the last labial, and כָּסָה as pronounced with a sibilant). Const. followed by עַל (like כָּסָה and other verbs of covering), Lev. 13:45; Eze. 24:17, 22; Mic. 3:7.

(2) *to cover, to clothe oneself* with any thing, *to put on* any thing, followed by an acc. Part. עֹטֶה מְעִיל clothed with a mantle, 1 Sa. 28:14; Metaph. Ps. 104:2, עֹטֶה אוֹר כַּשַּׂלְמָה "clothing himself with light as with a garment." Ps. 109:19, 29; 71:13.

(3) *to wrap up, roll up*. Isai. 22:17, עֹטְךָ עָטֹה "rolling he will roll thee up;" also *to wrap oneself up*. Jer. 43:12, "and he (Nebuchadnezzar) will wrap himself in the land of Egypt, as a shepherd wraps himself in his cloak," i. e. he will destroy the whole face of the land of Egypt; compare the metaphor of the heavens being rolled together, Isaiah 34:4. In this passage of Jeremiah is found the origin of the signification of *destroying, blotting out*, an idea which the Syr. ܛܥܐ has as well as that of covering; see Castelli Lex. ed. Mich. p. 646.

(4) *to become languid, to faint, to faint away* (from the mind and eyes being involved in darkness, like the synonyms עוּף Nos. 3, 4, עָטַף No. 3, עָלַף No. 2). I thus interpret with Alb. Schultens (in Opp. Min. p. 241), Cant. 1:7, "lest I be כְּעֹטְיָה as one who faints by the flocks of thy companions," lest I should wander in search of thee from flock to flock, languid even to fainting, through the noontide heat. Caph in כְּעֹטְיָה may be explained, languid *as* one about to faint, wie ohnmächtig, or else from that use of the preposition כְּ which has been stated above, p. CCCLXXIX, A, *quam languidissima*, as faint as possible. Others regard עֹטְיָה h. l. to be *one veiled*, i. e. a harlot (comp. Genesis 38:14); others *one weeping*, others *unknown*, all of which are more remote from the context.

HIPHIL הֶעֱטָה, *to cover*, followed by two acc. Psa. 84:7, גַּם־בְּרָכוֹת יַעְטֶה מוֹרֶה "moreover, the autumnal rain covers (it) with blessings;" and followed by עַל of the thing to be covered, Psa. 89:46.—As to the forms וַיַּעַט, וַתַּעַט 1 Sam. 14:32; 15:19, see the root עיט.

Derivative, מַעֲטֶה.

עָטִין m. (from the root עָטַן), *a place where cattle lie down*, Job 21:24, עֲטִינָיו מָלְאוּ חָלָב "the resting places of his cattle abound with milk." So indeed Abulwalid, Aben Ezra, and many more recent writers. But I prefer to take עָטִין for the Ch עַטְמָא, Syr. ܥܛܡܐ *thigh, side* (*m* and *n* being interchanged, see p. CCCCXLIII), Ch. and Zab. אטמא with this sense, *his sides are full of fat* (חֵלֶב for חָלָב). So LXX. ἔγκατα; Vulg. *viscera;* Syr. sides.

עֲטִישָׁה m. *sneezing*, Job 41:10, from the root עָטַשׁ.

עֲטַלֵּף m. *a bat*, Lev. 11:19. Isa. 2:20, comp. of עטל, compared with the Arab. غطل to be dark, and עָף flying, ע being elided.

עָטַן an unused root. Arab. عطن *to lie down around the water* (as cattle); whence معطن and

عطن a place by the water, where cattle lie down; see עָטִין.

עָטַף fut. יַעֲטֹף.—(1) TO COVER, TO COVER OVER, i. q. עָטָה, for which this verb is often used in the Targums. (Arab. عطف IV. to be on, Syr. ܥܛܦ to be clothed. Cognate and synonymous roots are עָטָה, עוּף, עָלַף.) Followed by לְ Psa. 73:6, יַעֲטָף־שִׁית חָמָס לָמוֹ "a garment of violence covers them;" they are altogether covered over with iniquity, as with a garment. Compare לָבַשׁ.

(2) *to be covered, to be clothed.* Followed by an acc. Ps. 65:14, עֲמָקִים יַעַטְפוּ בָר "the valleys are covered over with corn." Absol. *to hide,* or *cover over oneself.* Job 23:9, יַעְטֹף יָמִין "(if) he cover himself over (i. e. hide) in the south." Hence מַעֲטָפוֹת garments.

(3) *to be wrapped in darkness, to languish, to faint* (comp. the synonyms עוּף Nos. 3, 4, עָטָה, עָלַף). Used of the heart or soul, Psa. 61:3; 102:1; Isa. 57:16. Part. pass. עָטוּף fainting, Lam. 2:19; *weak* (used of lambs), Gen. 30:42.

Niphal, i. q. Kal No. 3, Lam. 2:11.

Hiphil, id. intrans. *to languish, to be feeble,* Gen. 30:42.

Hithpael, *to languish, to faint,* used of the soul, or spirit, Psalm 77:4; 107:5; 142:4; 143:4; Jon. 2:8.

Derived noun מַעֲטָפָה.

עָטַר (cognate to the verb כָּתַר which see), TO SURROUND, whether in a hostile manner (followed by אֶל), 1 Sa. 23:26; or for protection, followed by two acc. Ps. 5:13.

Piel, עִטֵּר *to surround with a crown, to crown,* followed by two acc. Ps. 8:6; 65:12; 103:4 (metaph.); followed by a dat. of pers. Cant. 3:11.

Hiphil, i. q. Piel; Isa. 23:8, צֹר הַמַּעֲטִירָה "Tyre, the crowning," i. e. distributing crowns, or diadems, from the royal dignity in the Phœnician colonies resting on the authority of the senate of Tyre. Hence—

עֲטָרָה constr. עֲטֶרֶת, plur. עֲטָרוֹת f.—(1) *a crown.*—(*a*) convivial, Isa. 28:1.—(*b*) royal, *a diadem,* 2 Sam. 12:30; Ps. 21:4; Cant. 3:11; Ezek. 21:31. Whatever is an ornament, or dignity, to any one, is figuratively designated a crown; Job 19:9, "he hath pulled down the crown from my head;" Pro. 12:4, "a virtuous woman is a crown to her husband," Pro. 14:24; 16:31; 17:6.

(2) [*Atarah*], pr. n. f. 1 Ch. 2:26.

עֲטָרוֹת ("crowns"), [*Ataroth*], pr. n.—(1) of a town in the tribe of Gad, Num. 32:3, 34.—(2) of another in the tribe of Ephraim, Josh. 16:7; also called עַטְרוֹת־אַדָּר ("crowns of Addar"), Josh. 16:5; 18:13.—(3) עַטְרוֹת בֵּית יוֹאָב ("crowns of the house of Joab"), a town in the tribe of Judah, 1 Ch. 2:54.—(4) עַטְרוֹת שׁוֹפָן a town in the tribe of Gad, Num. 32:35.

עָטַשׁ an unused root; Arab. عطس *to sneeze,* see עֲטִישָׁה.

עַי (for עֲוִי, i. q. עִי, "a heap of ruins"), with the art. הָעַי [*Ai, Hai*], pr. n. of a royal city of the Canaanites, situated east of Bethel, in the northern part of the territory of the tribe of Benjamin, Gen. 12:8; 13:3; Josh. 7:2, seqq.; 8:1, seq.; Ezr. 2:28. LXX. Ἀγγαί. Vulg. *Hai.* Other forms of the same name which are fem. are עַיָּא Neh. 11:31; עַיָּה 1 Chron. 7:28 [but this is עַזָּה]; and עַיָּת Isa. 10:28.

עִי (for עֲוִי, from the root עָוָה, to overturn, to destroy), pl. עִיִּים m.

(1) *ruins, ruinous heaps,* Mic. 1:6; Jer. 26:18; Mic. 3:12; Ps. 79:1; comp. מְעִי.

(2) עִיִּים Num. 33:45, and more fully עִיֵּי הָעֲבָרִים verse 44; 21:11 ("the ruinous heaps of mount Abarim"), [*Ije-abarim*], a part of mount Abarim.

(3) עִיִּים [*Iim*], a town of the tribe of Judah, Josh. 15:29.

עַיָּא see עַי.

עִיב see עוּב.

עֵיבָל ("void of leaves," see עָבַל: ["stone"]), [*Ebal*], pr. n.—(1) of a mountain or rock in the northern part of mount Ephraim, opposite mount Gerizim (גְּרִזִים), Deut. 11:29; Josh. 8:30. LXX. Γαιβάλ. Vulg. *Hebal.*

עַיָּה see עַי.

עִיּוֹן ("ruin"), [*Ijon*], pr. n. of a fortified city in the tribe of Naphtali, 1 Ki. 15:20; 2 Ch. 16:4.

עַיּוֹת f. 1 Ch. 1:46 כתיב for עֲוִית, which see.

עִיט (or עוּט Hiphil), TO PRESS UPON, TO RUSH VIOLENTLY UPON any person or thing. (Kindred to the roots עוּשׁ, עוּת. Syr. ܐܬܚܡܛ to be indignant, to rush upon any one; ܚܡܛܐ indignation, wrath. Arab. غاظ to be indignant, غيظ rage, anger.) Const. followed by בְּ 1 Sa. 25:14, וַיָּעַט בָּהֶם "he flew upon

them," i. e. stormed at them; followed by אֶל 1 Sam. 15:19. וַתַּעַט אֶל הַשָּׁלָל "(wherefore) didst thou fly upon the spoil;" and 1 Sa. 14:32 in קרי (which alone is the true reading), וַיַּעַט הָעָם אֶל הַשָּׁלָל "the people rushed upon the spoil." As to the form in both of these places, I have no doubt but that וַיַּעַט is the same as וַיָּעַט 1 Sa. 25:14, just like וַתַּחַשׁ Job 31:5, for וַתָּחָשׁ and he hastened; and יָחַד Prov. 27:17, for יָחַד, יָחֵד; perhaps in these forms there is Dag. forte occultum (in the Chaldee manner). I formerly (see on Isaiah 22:17) referred these forms to the root עָטָה (and this has been followed by Winer in his Lexicon), in the sense of *laying hold*, and *seizing*, comparing the Arab. عطا, in which however the only notion is that of *taking*, *receiving*. Hence—

עַיִט m.—(1) *a rapacious creature* (so called from rushing upon), Jer. 12:9; especially—

(2) *a rapacious bird* (ἀετός), Isa. 46:11; Job. 28:7; with which a warlike king is compared, Isaiah 46:11. Collect. birds of prey, Gen. 15:11; Isa. 18:6; Eze. 39:4.

עֵיטָם ("a place of ravenous creatures"), [*Etam*], pr. n. of a town in the tribe of Judah, 1 Ch. 4:3, 32; 2 Ch. 11:6; and of a rock near it, Jud. 15:8, 11.

עִיִּים, עִיֵּי הָעֲבָרִים see עִי No. 2, 3.

עֵילוֹם m. i. q. עוֹלָם *eternity*, 2 Ch. 33:7.

עִילַי (i. q. Chald. עִלַּי "most high"), [*Ilai*], pr. n. of one of David's captains, 1 Ch. 11:29; called, 2 Sam. 23:28, צַלְמוֹן.

עֵילָם *Elymaïs*, [*Elam*], pr. n. of a province of Persia, in which stood the capital city, Susa (Ezr. 4:9; Dan. 8:2); perhaps in ancient writers it included the whole of Persia, which is called by later writers פָּרַס Gen. 10:22 (where the origin of the Elamites is traced from Shem), Gen. 14:1; Isa. 11:11; 21:2; 22:6; Jer. 25:25; 49:34, seqq.; Eze. 32:24. When used of the country, it is constr. with a fem., Isa. 21:2; when used for the inhabitants, with a masc., Isa. 22:6. See Cellarii Not. Orbis Antiqui. ii. p. 686; Rosenmüller Bibl. Alterthumskunde i. 1, p. 500, seqq.

["עֵלְמָיֵא Ch. plur. *Elamites*, Ezr. 4:9."]

עָיַם an unused root; perhaps, i. q. kindred אָיַם Chald. Pa. to frighten. Hence (as has been rightly observed by Abulwalid) ἅπ. λεγόμ.—

עַיָם Isa. 11:15, בַּעְיָם רוּחוֹ "in the terror of his wrath," i. e. in his terrible wrath; or, as I prefer, "with his terrible wind," i. e. most vehement wind. Rightly therefore, given by the LXX. ἐν πνεύματι βιαίῳ; Vulg *in fortitudine spiritus sui.*

עָיַן—(1) i. q. Arab. عان Med. Ye, TO FLOW, TO FLOW OUT, as water, tears; whence עַיִן the eye, a fountain (unless, indeed, this noun be radical, and the verb secondary).

(2) denom. from עַיִן Part. עוֹיֵן *looking askance, envious*, 1 Sam. 18:9 כתיב; Arab. عائن id.

עַיִן f. (once m. Cant. 4:9 כתיב ["also perhaps Ps. 73:7; dual Zec. 3:9."]), constr. עֵין with suff. עֵינִי, עֵינוֹ etc.; dual עֵינַיִם (which is also used for the plur., Zec. 3:9); constr. עֵינֵי; once defectively עֵנֵי Isa. 3:8; plur עֲיָנוֹת constr. עֵינוֹת (only in signif. 3).

(1) *an eye* (Arab., Syr., Æth., id.). רָאָה לְעַיִן to see with (one's) eyes, Eze. 12:12; יְפֵה עֵינַיִם beautiful of eyes, having beautiful eyes, Gen. 29:17; 1 Sa. 16:12.—Zec. 9:1, לַיהוָה עֵין אָדָם "Jehovah's is the eye of man;" i. e. he has his eye fixed upon man; so the LXX., Ch., Syr., (comp. Zec. 4:10; Jer. 32:19).—Specially these phrases are to be noticed—(*a*) לְעֵינֵי פ׳ *before the eyes* of any one, before any one, Gen. 23:11, 18; Ex. 4:30; 7:20; 9:8; 19:11; and so very frequently. But altogether different from this is—(*b*) בְּעֵינַי *in my eyes*, i. e. according to my judgment, as it seems to me, in my opinion, by which in Hebrew the sense of *to seem*, *videri*, is expressed by a circumlocution. Gen. 19:14, וַיְהִי כִמְצַחֵק בְּעֵינֵי חֲתָנָיו "and he was in their eyes as one jesting;" i. e. he seemed to his sons-in-law to be jesting. Gen. 29:20. 2 Samuel 10:3, הַמְכַבֵּד דָּוִד אֶת אָבִיךָ בְּעֵינֶיךָ "thinkest thou that David wished to honour thy father?" Hence טוֹב בְּעֵינַי it seems good to me, i. e. it pleases me (see טוֹב, יָטַב), יֵרַע רַע בְּעֵינַי it displeases me (see רַע, יָרַע), compare under the root יָשַׁר.—חָכָם בְּעֵינָיו one who seems to himself to be wise, Proverbs 3:7; 26:12; Job 32:1.—(*c*) מֵעֵינֵי פ׳ (far) from any one's eyes, i. e. unknown to him, Num. 15:24.—(*d*) בֵּין עֵינַיִם *between the eyes*, i. e. *on the forehead*, Ex. 13:9, 16; Deu. 6:8; 11:18; *on the front of the head*, Deut. 14:1.—(*e*) שִׂים עַיִן עַל *to set one's eye on any one*, commonly used in a good sense, to regard any one with kindness, to look to his good; like the Arabic وضع عينا على فلان, (on the other hand שִׂים פָּנִים עַל is always taken in a bad sense), e. g. Genesis 44:21, אָשִׂימָה עֵינִי עָלָיו "I will look to his good;" LXX. ἐπιμελοῦμαι αὐτοῦ. Jer. 39:12; 40:4; Job 24:23; Ezr. 5:5; [Chald.]: followed by אֶל Psalm 33:18; 34:16; followed by בְּ Deu. 11:12 (compare also Zec. 12:4; 1 Kings 8:29, 52); rarely used in a

bad sense of the angry countenance of Jehovah (elsewhere פָּנִים), Am. 9:4, 8; and also verse 4 with the addition of the word לְרָעָה. Comp. in New Test. 1 Pet. 3:12.—(*f*) הָיָה לְעֵינַיִם לְ to serve instead of eyes to any one, i. e. to shew him the way, whether he be blind, Job 29:15, or ignorant of the way, Nu. 10:31.—(*g*) נָשָׂא עֵינַיִם to lift up the eyes, see נָשָׂא No. 1, letter *d*.—(*h*) פָּקַח עֵינַיִם see פָּקַח.—As many passions of the mind, such as envy, pride, pity, desire, are manifest in the eyes, that which properly belongs to the persons themselves is often applied to the eyes, e. g. רָעָה עֵינִי בְּ my eye is evil against some one, i. e. I envy him, Deu. 15:9; compare Tob. 4:7, μὴ φθονησάτω σου ὁ ὀφθαλμός. See also the remarks under the roots חוס, כָּלָה. עֵינַיִם רָמוֹת *proud eyes*, i. e. pride, haughtiness, Prov. 6:17; Ps. 18:28.—Poet. *the eye* of wine is the bubbling when it sparkles as poured out (Germ. Perle), Prov. 23:31. By meton. it is used of a *look*, or *glance* of the eyes, Cant. 4:9, לִבַּבְתִּנִי בְּאַחַד מֵעֵינַיִךְ, כתיב "thou hast wounded my heart by one of thy eyes;" i. e. by one glance of thy eyes (in this one instance עַיִן is joined to a masculine, but the קרי has בְּאַחַת).

(2) *face*, i. q. פָּנִים, so called from the eyes, as being a principal part of it (compare Germ. Gesicht, French *visage*, and Lat. *os*, used for the whole face). The examples which are cited for this, in its proper signification, are all either uncertain (Num. 14:14; Isa. 52:8: there is more weight in Ps. 6:8, although not even this is certain), or else misunderstood (1 Sa. 16:12; Gen. 29:17, see רַךְ); but that this was a signification of the word when Hebrew was a living language is shewn by the figurative significations which have arisen from it—(*a*) *surface*, Ex. 10:5, עֵין הָאָרֶץ "surface of the earth;" verse 15; Num. 22:5, 11.—(*b*) *face*, i. e. *appearance*, *form*, Num. 11:7; Levit. 13:5, 55; Eze. 1:4, seq.; 10:9; Dan. 10:6.—Connected with the primary meaning is—

(3) *a fountain*, so called from its resemblance to an eye (compare Pers. چشم eye, چشمه a fountain; Chinese, *ïan*, eye and fountain; and *vice versâ* Gr. πηγή, fountain, corner of the eye), Gen. 16:7; 24:29; 30:41; pl. f. עֲיָנוֹת, constr. עֵינוֹת Deu. 8:7; Ex. 15:27; Prov. 8:28; see as to the use of the plur. fem. with regard to inanimate things, Lehrg. p. 539, 540.

Also many towns of Palestine took their names from fountains which were near them, viz.—

(*a*) עֵין גֶּדִי ("the fountain of the kid"), [*Engedi*], a town in the desert of Judah, near [close upon] the Dead Sea, abounding in palm trees; Engadda of Pliny (H. N. v. 17), Josh. 15:62; 1 Sam. 24:1; Eze. 47:10; Cant. 1:14; more anciently called חַצְצוֹן־תָּמָר (which see). [Now called 'Ain Jidy, Rob. ii. 209.]

(*b*) עֵין־גַּנִּים ("the fountain of gardens"), [*Engannim*], a town—(*α*) in the plain country of Judah, Josh. 15:34.—(*β*) of the Levites, in the tribe of Issachar, Josh. 19:21; 21:29.

(*c*) עֵין דֹּאר Ps. 83:11, and עֵין דּוֹר ("the fountain of habitation"), [*En-dor*], Josh. 17:11; 1 Sam. 28:7, in the tribe of Manasseh.

(*d*) עֵין חַדָּה ("fountain of sharpness," i. e. swift) [*En-haddah*], a town in the tribe of Issachar, Josh. 19:21.

(*e*) עֵין חָצוֹר [*En-hazor*], a town in the tribe of Naphtali, Josh. 19:37.

(*f*) עֵין חֲרוֹד, see חֲרוֹד.

(*g*) עֵין מִשְׁפָּט ("fountain of judgment"), [*En-mishpat*], i. q. קָדֵשׁ, which see, Gen. 14:7.

(*h*) עֵין עֶגְלַיִם ("fountain of two calves," unless perhaps ע is written for אֶגְלַיִם "two pools"), [*En-eglaim*], a town on the northern shore of the Dead Sea.

(*i*) עֵין שֶׁמֶשׁ ("the fountain of the sun"), [*En-shemesh*], a town with a stream, on the borders of the tribes of Judah and Benjamin, Josh. 15:7.

(*k*) עַיִן [*Ain*] simply—(*α*) a town of the Levites in the tribe of Simeon, Josh. 15:32; 19:7; 21:16; 1 Ch. 4:32.—(*β*) a town in northern Palestine, Nu. 34:11.

In other places fountains themselves are designated by proper names, as—(*aa*) עֵין רֹגֵל ("fountain of the spy," or, according to the Targ. "fuller's fountain"), [*En-rogel*], a fountain south of Jerusalem, on the borders of the tribes of Judah and Benjamin, Josh. 15:7; 18:16; 2 Sa. 17:17; 1 Ki. 1:9; according to Josephus (Arch. vii. 14, § 4), in the royal gardens.

(*bb*) עֵין הַתַּנִּים ("fountain of the jackals," commonly "dragon-fountain"), a fountain near Jerusalem, Neh. 2:13.

(*cc*) עֵין־תַּפּוּחַ [*En-tappuah*], a fountain of the town תַּפּוּחַ Josh. 17:7; compare verse 8.

Denominative is מַעְיָן, which see.

עַיִן Chald. f. plur. עַיְנִין, constr. עַיְנֵי id. q. Heb. No. 1, Dan. 4:31; 7:8, 20. No. 1, *e*. Ezr. 5:5.

עַיִן see עין No. 2.

עֵינַיִם ("two fountains"), Gen. 38:21, and—

עֵינָם (comp. as to this form of the dual number, Gesch. der Heb. Sprache, page 49, 51; Lehrg. page 536), [*Enam*], pr. name of a town in the tribe of Judah, Josh. 15:34.

עֵינָן ("having eyes"), [*Enan*], pr. n. m. Nu. 1:15; 2:29; comp. חֲצַר עֵינָן under the word חָצֵר.

עָיֵף TO LANGUISH, TO FAINT; comp. the cognate roots עוּף (עָטַף, עָלַף), יָעֵף. Once found as a verb, Jer. 4:31. Hence—

עָיֵף f. עֲיֵפָה adj. *languishing*, especially used of one who is wearied out, either with a journey or with toil, and at the same time suffers from thirst; see especially Gen. 25:29, 30; Job 22:7 (in the other hemist. רָעֵב); Psa. 63:2. Pro. 25:25, "cold waters to a languishing (i. e. thirsty) soul." Jer. 31:25, "I will give drink to the thirsty." It is used also of cattle when wearied, Isa. 46:1 (where עֲיֵפָה is neutr. wearied, *fessum*, i. e. wearied beasts, i. q. חַיָּה עֲיֵפָה); used of a thirsty land, Ps. 143:6; Isa. 32:2.

עֵיפָה fem. (from the root עוּף No. 3)—(1) *darkness*. Amos 4:13, עֹשֵׂה שַׁחַר עֵיפָה "he makes the dawn darkness." With ה parag. עֵפָתָה Job 10:22.

(2) [*Ephah*], pr. n.—(*a*) of a country and tribe of the Midianites; Arab. غَيْفَة Gen. 25:4; Isa. 60:6; 1 Ch. 1:33.—(*b*) m. 1 Ch. 2:47.—(*c*) f. 1 Ch 2:46.

עֵיפַי ("wearied out," "languishing"), [*Ephai*], pr. n. m. Jer. 40:8 קרי, where the כתיב has עוֹפַי.

עַיִר m. with suff. עִירֹה Gen. 49:11, plur. עֲיָרִים, *a young ass*, the foal of an ass, Zec. 9:9. Job 11:12, עַיִר פֶּרֶא "a wild ass's colt." Sometimes used also of *a full grown ass*, used for riding on (Jud. 10:4; 12:14), for carrying loads (Isa. 30:6), for plowing (Isa. 30:24). Compare Gen. 32:16. (Arabic عَيْر signifies any ass, whether wild or domestic. It appears properly to signify a wild ass, and a young ass, so called from its swift, ardent running; see the root עיר No. 1, like פֶּרֶא a wild ass, from פָּרָא to run.)

עִיר pr. i. q. עוּר TO BE HOT, ARDENT (heiß, hitzig seyn); Arabic غار Med. Waw, to be hot (as the day), and causat. (for הֵעִיר) *to make hot, to heat* (heizen). Hos. 7:4, of a baker, יִשְׁבּוֹת מֵעִיר וְגו׳ "he leaves off heating (his oven) after the kneading until it be leavened." The notion of being hot is applied in various ways:—

(1) to *an ardent* rapid *course*, or running (Arab. غار IV. to run swiftly, of a horse; عار Med. Ye, to run away, breaking the reins, as a horse, compare דָּלַק No. 2); whence עַיִר a wild ass, so called from its rapid unrestrained running.

(2) it is applied to the *heat of anger*, an ardent attack upon the enemies (comp. غار Conj. I. III. IV. to rush upon enemies, and غار Med. Ye, to be incensed with jealousy). See עִיר No. 2, and עָר an enemy.

(3) to *heat of mind, terror* (compare דָּלַק No. 3). See subst. עִיר No. 3.

(4) perhaps also to a great crowd of men, as places which are much frequented and thronged by men are called hot (Schrœder, Or. Heb. page 26); comp. غار a crowd of men, غارة an army. Hence several (as Schrœder, loc. cit.) derive—

עִיר [In Thes. from עוּר I.], f. (Josh. 10:2), plur once עֲיָרִים Jud. 10:4 (on account of the paronomasia, see עַיִר), elsewhere עָרִים (from the sing. עָר)—

(1) *a city, a town*, said to be so called from being frequented by people (see the root No. 4); I would rather take עִיר as being nearly the same as קִיר No. 2, and the Gr. τεῖχος a place fortified with a wall. For this word also included *camps*, and also *small fortified places*, as *towers, watch-towers*. What the extent of its signification is, may be learned from the following places. Num. 13:19, "and what the cities are in which they (the people) dwell, הַבְּמַחֲנִים אִם בְּמִבְצָרִים whether (they dwell) in camps, or in fenced cities?" 2 Kings 17:9, "and they built for themselves high places in all the cities מִמִּגְדַּל נוֹצְרִים עַד עִיר מִבְצָר from the tower of the watchmen unto the fenced city."—*Jerusalem* is called עִיר אֱלֹהִים the city of God, Psa. 46:5; 87:3; Isa. 60:14; עִיר הַקֹּדֶשׁ the holy city, Neh. 11:1; Isaiah 52:1; Daniel 9:24 (πόλις ἁγία, Matthew 27:53); עִיר יְהוּדָה the (capital) city of Judah, 2 Chron. 25:28; also κατ' ἐξοχὴν, הָעִיר Eze. 7:23, and עִיר Isaiah 66:6 (this latter in another context is also used of Nineveh, the enemies' metropolis, Isaiah 32:19).—Followed by a genit. of pers. *the city of any one* is *his native city*, or *the one in which he dwells*, Gen. 24:10, עִיר נָחוֹר "the city of Nahor," i. e. Haran, in which Nahor dwelt; 1 Sam. 20:6, compare in New Test. πόλις Δαβίδ, i. e. Bethlehem, Luke 2:4, and πόλις αὐτῶν (of the parents of Jesus) Ναζαρέτ, Luke 2:39, and also a similar idiom is noticed under the words אֶרֶץ, עַם; followed by a genit. of another city, it is used *of the circumjacent towns or villages* (elsewhere called בְּנוֹת הָעִיר), as עָרֵי חֶשְׁבּוֹן the towns and villages near Heshbon, Josh. 13:17; עָרֵי עֲרֹעֵר Isa. 17:2.—Sometimes also parts of cities are called *cities* (comp. Germ. Altstadt, Neustadt, and πόλις, in Passow). Thus עִיר הַמַּיִם 2 Sa. 12:27, the city of waters, part of the city of Rabbah, 2 Ki. 10:25, עִיר בֵּית הַבַּעַל a part of Samaria, so called from

the temple of Baal, probably fortified by a separate wall (see above as to the etymology).—The following appears to be said proverbially, Eccl. 10:15, "the labour of the foolish wearies him, because he does not know how לָלֶכֶת אֶל־עִיר to go to the city," i. e. he cannot find his way to the city, an expression taken from a rustic and ignorant traveller, who would err even in the most beaten way. Compare Germ. er weiß sich nicht zu finden, spoken of an ignorant and slow-minded man.

Proper names of towns are—(*a*) עִיר הַמֶּלַח ("city of salt"), in the desert of Judah, near the Dead Sea, Josh. 15:62.—(*b*) עִיר נָחָשׁ ("city of serpents"), [*Ir-nahash*], the site of which is not known, 1 Ch. 4:12.—(*c*) עִיר שֶׁמֶשׁ ("city of the sun"), [*Ir-shemesh*], in the tribe of Dan, Josh. 19:41.—(*d*) עִיר הַתְּמָרִים ("city of palm-trees"), i. q. יְרִיחוֹ Jericho, so called from the multitude of palms growing there (see Plin. H. N. v. 14; Tacit. Hist. v. 6), Deut. 34:3; Jud. 1:16; 2 Ch. 28:15. As to עִיר הַהֶרֶס, see under the word הֶרֶס.

Proper name of a man is עִיר [*Ir*], 1 Ch. 7:12, for which there is, verse 7, עִירִי.

(2) *heat of anger, anger*, see the root No. 2, Hos. 11:9, לֹא אָבוֹא בְּעִיר "I will not come with anger;" perhaps also Ps. 73:20.

(3) *fear* (see the root No. 3). Jer. 15:8, הִפַּלְתִּי עָלֶיהָ פִּתְאֹם עִיר וּבֶהָלוֹת. LXX. ἐπέῤῥιψα ἐπ' αὐτὴν ἐξαίφνης τρόμον καὶ σπουδήν.

עִיר Chald. m. (from the root עוּר) *a guard, a watcher*, a name of angels in the later Hebrew, from their guarding the souls of men [?], Dan. 4:10, 14, 20. (Used also in the Syriac liturgies of archangels, as of Gabriel; elsewhere ܥܝܪܐ and Gr. Ἐγρήγοροι of evil angels. See the Book of Enoch, i. 6. Suiceri Thes. Eccl. v. ἐγρήγορος. Castelli Lexicon Syr. ed. Mich. p. 649.)

עִירָא ("town," ["watchful"]), [*Ira*], pr. n. m. —(1) of a priest of David, 2 Sa. 20:26.—(2) of two of David's captains, 2 Sa. 23:26, 38.

עִירָד [*Irad*], pr. n. of an antediluvian patriarch, son of Enoch, and grandson of Cain, Gen. 4:18.

עִירוּ pr. n. m. [*Iru*], 1 Ch. 4:15.

עִירִי ("belonging to a city"), [*Iri*], see עִיר No. 1, extr.

עִירָם ("belonging to a city"), [*Iram*], pr. n. of a leader of the Edomites, Gen. 36:43.

עֵירֹם, עֵרֹם, pl. עֵירֻמִּים i. q. עָרוֹם—(1) adj. *naked*, Gen. 3:7, 10, 11.

(2) subst. *nakedness*. Ezekiel 16:7, וְאַתְּ עֵרֹם וְעֶרְיָה "thou also (wast) nakedness and necessity," i. e. utterly naked and helpless (abstr. for concr like קֹדֶשׁ, שָׁלוֹם). Verse 22, 39; 23:29. Root עָרַם No. I.

עַיִשׁ *the constellation of the bear*, see עָשׁ.

עַיִת pr. n. see עַי.

["**עָכַב** a root unused as a verb, which appears to have signified *agility* and *alacrity*; hence the quadriliterals עַכְבָּר, עַכְבּוֹר, עַכָּבִישׁ."]

עַכְבּוֹר (i. q. עַכְבָּר "mouse"), [*Achbor*], pr. n. m. —(1) Genesis 36:38.—(2) of a courtier of Josiah, 2 Ki 22:12, 14; Jer. 26:22; 36:12.

עַכָּבִישׁ *a spider*, Job 8:14; Isa. 59:5 (Arabic عنكبوت, Chaldee עַכּוּבִיתָא). It seems to be compounded of the verb עכשׁ, Arab. عكش to weave (as a spider), and عكب [עָכַב] agile, swift as if *agile weaver*, compare German Spinne, from spinning, and the Gr. ἀράχνη from the Phœnicio-Shemitic אָרַג to weave.

עַכְבָּר m. *a mouse*, especially a field mouse, 1 Sa. 6:4, 5, 11, 18; Lev. 11:29; but some esculent species of dormouse appears to be meant, Isaiah 66:17. Indeed, Arab. عكبر is i. q. يربوع χοιρογρύλλιος, an animal good for food, like a rabbit, *mus jaculus*, Linn. See Bochart in Hieroz. t. i. p. 1017, who regards this word as being compounded of the Chaldee עכל to devour, and בַּר a field (*l* being elided); I prefer from עָכַל to devour, to digest food, and בַּר in the signification of *corn*. [But see עָכַב.]

עַכּוֹ ("sand made warm by the heat of the sun"), Arab. عكّا from the root עָכָה pr. n. *Accho*, a maritime city in the tribe of Asher, Jud. 1:31 (and perhaps Mic. 1:10; where בכו seems to be for בעכו); called on the Phœnico-Grecian coins עכ, read עַכּ (see Mionnet, Descr. des Medailles, tab. 21. Eckhel, Doctr. Numm. iii. 423 [See Ges. Monum. Phœnic. p. 269]), Greek Ἄκη (Strabo, xvi. 2, § 25); more commonly called *Ptolemais*; called in the time of the crusades عكّا, now *St. Jean d'Acre*. See Relandi Palæstina, p. 534—42.

עָכוֹר ("causing sorrow," comp. Josh. 7:26) [*Achor*], pr. n. of a valley near Jericho, Josh. 15:7; Isa. 65:10; Hos. 2:17.

עָכַךְ an unused root, Arab. عَكَّ prop. to strike, to smite; fut. I, to be hot (as the day), prop. to be struck or touched by the sun (compare נָכָה No. 3, and ضرب), whence pr. n. עַכּוֹ.

עָכַן an unused root, prob. i. q. עָכַר (comp. Josh. 7:1, seqq.), whence pr. n. יַעְכָּן and—

עָכָן pr. n. ("troubling," i. q. עָכָר, as this name is actually written, 1 Ch. 2:7), [*Achan*], an Israelite, who, by his sacrilege, occasioned the people to be smitten, Josh. 7:1; 22:20.

עָכַס not used in Kal. Arab. عَكَسَ *to bind back*, whence عِكَاس a rope which is fastened from the mouth of a camel to its forefoot. Hence עֶכֶס a fetter, an anklet, from which—

Piel, denom. *to adorn oneself with anklets*, or to make a noise, or tinkling with them, a mark of women desirous of attracting attention, Isa. 3:16.

עֶכֶס m. *an anklet* (see the root)—(*a*) a fetter for a criminal. Pro. 7:22, "he (the young man) follows her (the adulteress) as an ox to the slaughter-house; וּכְעֶכֶס אֶל־מוּסַר אֱוִיל and as the wicked man (i. e. criminal) (goes or is conveyed) in fetters to punishment." Some recent writers have incorrectly denied that כְּעֶכֶס can be rendered *as in fetters*, although it is not necessary to assume the ellipsis of the particle בְּ; see Hebr. Gramm. § 116, note; and see especially the examples in which the noun, after כְּ, must be regarded as in the accusative, and designates state or condition in which any one is: כַּחֲלוֹם as in a dream, Isa. 29:7; כְּמוֹ לְבוּשׁ as in a splendid garment, Job 38:14. Or in this passage עֶכֶס may be for אִישׁ עֶכֶס "as one bound in fetters (is conveyed) to the punishment of the fool;" i. e. of folly or crime; Germ. wie ein armer Sünder zur Strafe der Thorheit.—(*b*) as an ornament of women loving display, *periscelis*, *περισφύριον*. Plur. עֲכָסִים Isa. 3:18. Compare עָכַס.

עַכְסָה ("anklet"), [*Achsah*], pr. n. of a daughter of Caleb, Josh. 15:16, 17; Jud. 1:12.

עָכַר—(1) pr. i. q. Arab. عَكَرَ TO DISTURB or TROUBLE water; figuratively—

(2) *to afflict* any one, Jud. 11:35; often more strongly, i. q. *to bring evil upon*, Gen. 34:30; Josh. 6:18; 7:25. 1 Sam. 14:29, עָכַר אָבִי אֶת־הָאָרֶץ "my father troubleth the land," 1 Ki. 18:17, 18. Prov. 11:17, עֹכֵר שְׁאֵרוֹ אַכְזָרִי "the cruel troubleth his own flesh," verse 29.

Niphal, *to be troubled, stirred up*, (as grief), Ps. 39:3. Part. fem. *troubled*, i. e. trouble, disturbance (Zerrüttung), Pro. 15:6. Hence—

עָכָר [*Achar*], see עָכָן.

עָכְרָן ("troubled"), [*Ocran*], pr. n. m. Num. 1:13; 2:27.

עַכְשׁוּב m. quadril. *an asp*, Ps. 140:4. It is formed apparently from the root عكس to bend backwards, by the addition of the letter ב. See Lehrg. p. 865.

עַל & **עָל** (of the same form as עַד, from the root עָדָה)—(1) prop. subst. *height*, hence as a concr. *the Highest, Most High*. Used of God, Hosea 11:7, אֶל־עַל יִקְרָאֻהוּ "they (the prophets) called them (the people) to the Most High, but no one will exalt (him)." With the negative part. לֹא עַל or לֹא עָל *non-summus, not the Most High*, i. q. לֹא אֱלֹהִים *non-deus, not god*, collect. *non-dii, not gods*, i. e. idols, or i. q. בְּלִיַּעַל worthlessness, nothingness. Hos. 7:16, יָשׁוּבוּ לֹא עָל "they turn themselves to idols" or "to worthlessness."

(2) Adv.—(*a*) *on high, highly*. 2 Sam. 23:1, הֻקַם עָל "(who) was raised on high."—(*b*) *on high, above*, מֵעָל from above, Gen. 27:39; 49:25; and simply, above, Ps. 50:4. Whence constr. st.

עַל pl. const. עֲלֵי (a form peculiar to poetry, like עֲדֵי, אֱלֵי) with suff. עָלַי, עָלֶיךָ, עָלָיו, עָלֶיהָ, עָלֵינוּ, עֲלֵיכֶם, poet. עָלֵימוֹ עֲלֵיהֶם (Ps 5:12; Job 20:23).

(A) a prep. of very frequent occurrence, and of wide extent in meaning; answering to the Gr. ἐπὶ (ἀνὰ) and ὑπὲρ, Germ. auf, über, Lat. *super* and *in*, *on, upon, over;* the various significations of this word may be referred to four classes. It is—

(1) i. q. ἐπὶ, *super*, auf, *upon*, when anything is put on the upper part of another, so as to stand or lie upon it, or have it for its substratum—(*a*) used of a state of rest, e. g. to lie עַל הַמִּטָּה on a bed, 2 Sa. 4:7; עֲלֵי נָתִיב on the path, Job 18:10; עַל אֲדָמָה on a country, Amos 7:17 (compare Isaiah 14:1, 2), and so עַל אֶפְרָיִם on the territory of Ephraim, Isa. 7:2 (in Germ. auf dem Felde, auf ephraimitischem Gebiete). It is correctly used, Psalm 15:3, "he slandereth not עַל לְשֹׁנוֹ on his tongue," (for there speech really springs up); and in like manner עַל פִּיךָ upon thy mouth, where we should say, upon thy lips. Ex. 23:13, לֹא יִשָּׁמַע עַל פִּיךָ "let not (the name of idols) be heard on thy lips." Ecc. 5:1; Ps. 50:16; compare Gr. ἀνὰ στόμα ἔχειν. To the same usage belongs the phrase עַל בַּיִת *on* or *in* a house; the examples of which however may be judged of separately. Isa. 32:13, "briers and thorns grow up עַל כָּל־בָּתֵּי מָשׂוֹשׂ in all the houses

of luxury," etc., that is, *upon* their ruins, from which they spring up as from the ground. Isaiah 38:20, "we sing with stringed instruments...עַל בֵּית יְיָ "on the temple of Jehovah," this being built upon a lofty site; so in Germ., auf der Stube, auf dem Saale, for oben in der Stube, Pol. *po izbie*, on the parlour, from its being higher than the ground-floor. To the examples of letter *b*, and below to No. 4, we should perhaps refer Hos. 11:11, "I will cause them to dwell עַל בָּתֵּיהֶם in their houses," and Isaiah 24:22, "the prisoners are gathered together into the dungeon, and are shut up in the prison." Similar is עַל עָפָר *on the dust*, not only used of the surface of the ground, but also *in the grave*, where the dead both lie upon the dust, and under it, Job 20:11; 21:26; see עָפָר.

Specially—(α) it is used in designating clothing which any one *wears*. Gen. 37:23, "the tunic אֲשֶׁר עָלָיו which he wore," or "with which he was clad." Exod. 28:35; Deut. 7:25; 1 Ki. 11:30. So should the passage be explained Job 24:9, (אֲשֶׁר) עַל עָנִי יַחְבֹּלוּ "the things which are on the poor (i.e. the garments, clothes of the poor) do they take in pledge." Comp. גִּלָּה עַל for גִּלָּה אֶת־אֲשֶׁר עַל Lam. 2:14; 4:22, under the word גָּלָה No. 2. (In the same manner in Arabic they use على, see Schult. on Job 24:21; Hariri, Cons. ed. Sch. iv. page 46; also, the Gr. χειρίδες ἐπὶ χερσί, Od. xxiv. 229)—It is used—(β) to be heavy *upon* any one, i.e. to be troublesome to him, see כָּבֵד and Lehrg. 818. So Isa. 1:14, הָיוּ עָלַי לָטֹרַח "they are as a burden upon me," i.e. they are a trouble to me. Opp. to הֵקַל מֵעַל. Hence—(γ) it denotes duty or obligation, which *rests upon* any one, like a *burden* (see my remarks on Isa. 9:5). 2 Sa. 18:11, עָלַי לָתֵת "(it was) upon me to give (my duty)." Prov. 7:14, זִבְחֵי שְׁלָמִים עָלָי "thankofferings (were) upon me," (I owed them, had vowed them). Gen. 34:12, הַרְבּוּ עָלַי מְאֹד מֹהַר וּמַתָּן "lay upon me never so much dowry and gift," etc. 1 Ki. 4:7; Psa. 56:13; Ezra 10:4; Neh. 13:13. (So the Arab. على الف دينار I owe a thousand denarii, and لى عليك الف دينار thou owest me a thousand denarii; De Sacy, Gramm. Arabe 2nd edit. i. § 1062.—(δ) חָיָה עַל, Gr. ζῆν ἐπί τινος, e.g. עַל לֶחֶם to live *on* bread, Deut. 8:3; עַל חַרְבּוֹ *by* his sword, Gen. 27:40. Life is supported and sustained by whatever עַל is thus used with, as though it were a foundation upon which it rested. Comp. Isa. 38:16. Used figuratively—(ε) of the *time* when anything is done (as the things done rest upon time as a foundation or else go on in time as in a way); this usage is, however, of rare occurrence. Pro. 25:11, עַל אָפְנָיו "in its own time," (see אֹפֶן); zu seiner Zeit. (So Arab. على عهده in its own time; Gr. ἐπ' ἤματι, Od. ii. 284; ἐπὶ νυκτί, ἐπὶ πολεμοῦ; Engl. *upon* [*on*] *the day*; Germ. auf den Tag).—(ζ) of a *rule* or *standard* which is followed, or example which is imitated (since things to be measured or to be made according to the pattern of any thing else *are laid upon the rule* or *standard*, man legt sie auf das Muster; comp. Gr. ἐπὶ θηρός, in the manner of beasts, *hunc in modum;* Germ. auf die Art, auf englisch, in the English manner.) Ps. 110:4, עַל דִּבְרָתִי מ׳ "after the manner of Melchizedech." עַל כָּכָה in this manner, Esth. 9:26. נִקְרָא עַל καλεῖσθαι ἐπί τινος, to be called by any one's name (see קָרָא). Often used of the instrument after whose modulations a song is to be sung, Psal. 8:1; 45:1; 53:1; 60:1; 69:1; also used of a song the tune or measure of which is followed by other songs, Ps. 56:1 (compare as to a similar use of the Syr. ܥܠ Eichhorn, Pref. to Jones de Poësi Asiat. p. xxxiii; also the Russian *po tact*, nach dem Tacte).

(*b*) used of motion *upon* or *over* the upper part of a thing or place, either downwards *upon* any thing from a higher place, hinab, herab auf (etwas), or upwards from a lower place, hinan auf (etwas). Of the former kind are הִשְׁלִיךְ עַל to cast *upon* any thing, Ps. 60:10; to rain *on* the earth, Job 38:26; to fall *on* one's knees, 2 Ki. 1:13; כָּתַב עַל to inscribe in a book, Ex. 34:1; נָתַן עַל יְדֵי, נָתַן עַל יַד (see יָד, letter *ee*), simpl. נָתַן עַל to deliver into the hands, Isa. 29:12, and hence figuratively פָּקַד עַל, צִוָּה עַל and other verbs of commanding, giving orders; also בּוֹא עַל to come *upon* any one (see בּוֹא); also, Gen. 16:5, חֲמָסִי עָלֶיךָ "(let) my wrong (the wrong done to me) (be) upon thee;" הוֹי עַל Eze. 13:3; דִּבֶּר טוֹב עַל to pronounce good upon any one. Here also should the expression be referred which has been variously explained, "my soul pours itself עָלַי upon me," i.e. being poured out into tears, it wholly covers me, as it were, with them, (überschüttet, übergießt mich mit Thränen), Job 30:16; Ps. 42:5. This expression is followed in others which are similar to it, as הִתְעַטֵּף הָמְתָה עָלַי רוּחִי Ps. 142:4; 143:4; Jon. 2:8; Ps. 42:6, 7, 12; 43:5. (On the other hand, there is a pregnant construction in נֶהֶפְכוּ עָלַי צִירִים "pains are turned upon me," i.e. come upon me; 1 Sam. 4:19; Dan. 10:16).—To the latter kind belong עָלָה עַל הַר to go up into a mountain, Isa. 40:9; 14:3, 14; הֶעֱלָה עַל הַמֶּרְכָּבָה to take (any one) up into a chariot, 1 Ki. 20:33; תָּלָה עַל עֵץ to hang on a tree, Gen. 40

19; 2 Sam. 4:12; and also the phrase עָלָה עַל לֵב *to come up upon the heart*, and to occupy it, used of thoughts, Jer. 3:16; 7:31; 19:5; 32:35. Hence—(a) it denotes something *super-added* (compare Gr. μῆλος ἐπὶ μήλῳ, Od. vii. 120, ἐπὶ τοῖσι, Germ. über dieß, Lat. *vulnus super vulnus*), as יָסַף עַל to add to any thing (see יָסַף); נֶחְשַׁב עַל to be reckoned to any thing, 2 Sam. 4:2; שֶׁבֶר עַל שֶׁבֶר ruin upon ruin, Jer. 4:20, compare Eze. 7:26; Job 6:16; Isa. 32:10, יָמִים עַל שָׁנָה "(add) days to a year," i.e. after a year and more; Gen. 28:9, "he took Mahalath...עַל נָשָׁיו unto his wives," besides his other wives; Gen. 31:50. Where any thing is subjoined which might be a hindrance, it is—(β) *notwithstanding*, and when followed by an inf. *although*, Job 10:7, עַל דַּעְתְּךָ "although thou knowest." See below, B, No. 1.

(2) The second class comprehends those significations and phrases in which there is the idea of *impending, being high, being suspended over* anything, without, however, touching it; Gr. ὑπέρ; Germ. über, *above, over.* It is used of rest in a place, e.g. Job 29:3, "when his light shined עֲלֵי רֹאשִׁי over my head." Ps. 29:3, "the voice of the Lord (is heard) over the waters;" also after verbs of motion, Gen. 19:23, "the sun was risen עַל הָאָרֶץ over the earth;" Gen. 1:20; Job 31:21. Specially—(a) it is used of rule *over* men, as הִפְקִיד עַל, מָשַׁל עַל, מָלַךְ עַל to set *over;* אֲשֶׁר עַל הַבַּיִת he who is over (the ruler of) the palace: (see בַּיִת No. 2).—(b) It is put after verbs of *covering, protecting* (prop. to cover over anything); see עָטָה, סָכַךְ, כָּסָה, גָּנַן and Lehrg. 818; even though the covering or vail be not *above* the thing, but *around*, or *before* it. Ex. 27:21, "the curtain which was above the testimony," i.e. before the testimony. 1 Sam. 25:16, חוֹמָה הָיוּ עָלֵינוּ "they were a wall above us," i.e. before us; they protected us; Eze. 13:5. After verbs which convey the idea of protecting, and also those which imply defending or interceding, it may be rendered in Latin, by *pro, for* (compare Gr. ἀμύνειν ὑπέρ, θύειν ὑπέρ); as נִלְחַם עַל to fight *for* any one, Jud. 9:17; עָמַד עַל id.; Dan. 12:1; כִּפֶּר עַל to make atonement *for* any one; הִתְפַּלֵּל עַל to intercede *for* any one, to avert penalty. Often—(c) it has the signification of *surpassing, going beyond* (compare Lat. *super omnes, supra modum*). Ps. 89:8, "terrible above all that are round about him." Job 23:2, יָדִי כָּבְדָה עַל אַנְחָתִי "my hand (i.e. the hand of God punishing me) is heavier than my groaning;" Eccl. 1:16; Ps. 137:6; Gen. 49:26. In these examples the particle עַל is nearly the same as מִן comparative (also Gen. 48:22, "I give to thee one portion of land עַל אַחֶיךָ above thy brethren," (i.e. greater than to thy brethren); and even—(d) it is often *besides, over and above.* Ps. 16:2, טוֹבָתִי בַּל עָלֶיךָ; and of time, *beyond;* Lev. 15:25, "if the flux continue עַל נִדָּתָהּ beyond the time of her uncleanness;" Job 21:32. Figuratively—(e) it is used of *the cause, on account of* which (Gr. ὑπὲρ οὗ) any thing is done. Ps. 44:23, "for thy sake (עָלֶיךָ) we are killed;" Job 34:36; Ruth 1:19. Hence עַל זֶה Lam. 5:17; עַל זֹאת Jer. 4:28, and (see כֵּן) on this account; עַל דְּבַר (*propter rem*); עַל אוֹדוֹת (*propter causas*), on account of; עַל מָה on what account? i.e. wherefore. Followed by an inf. עַל אָמְרֵךְ *because thou sayest*, Jerem. 2:35; Job 32:2. Often, therefore, used of the cause (as if the foundation) both of joy and sorrow (see שָׂמַח, הִתְעַנֵּג, סָפַד); of laughing and weeping (see שָׂחַק, בָּכָה); of anger (Job 19:11); of pity (Ps. 103:13) etc.; also—(f) of the object of discourse (see דִּבֵּר, סִפֵּר, also Nu. 8:22); of swearing (Levit. 5:22); of confession (Ps. 32:5); of prophecy (1 Ki. 22:8; Isa. 1:1); of strife (Gen. 26:21), etc.; and—(g) of the price *for* which any thing is done (compare Latin *ob decem minas = pro decem minis*); Job 13:14, עַל־מָה "at what price," prop. "on account of what."

(3) The third class comprehends those examples in which עַל (after verbs of rest) has the sense of *neighbourhood* and *contiguity; Lat. ad, apud,* Germ. an, bey, *at, by, near;* this sense however springs from the primary one of being high over, and may be reduced to that. (Compare Germ. an from ἀνά, Lat. *apud*, ant. *apur, apor*, i.e. ὑπέρ, Sanscr. *upari.*) So especially—(a) when a thing really impends over another, e.g. when one stands *at a fountain* (עַל עַיִן), over which one really leans. Gen. 16:7; עַל מַיִם by the water (as that is lower than the surface of the ground), Num. 24:6; עַל הַיָּם by the sea, Ex. 14:2, 9; עַל פִּי יְאֹר on the shore of the Nile, Isai. 19:7 (compare Gr. ἐπὶ ποταμοῦ, Lat. *super fluvium*, Liv. i.e. *ad fluvium*, Engl. *upon* the river, Dutch *Keulen op den Rhyn*, Russian *pomorskï maritime*, pr. *supermarinus*); עַל הַגְּמַלִּים by the camels (while they were lying down, so that a man standing was above them), Gen. 24:30; עַל הַיַּיִן Prov. 23:30; עַל הַמִּשְׁפָּט in judgment, pr. at the judicial board (compare *super cœnam*, ἐπ' ἔργῳ), Isaiah 28:6; עַל אֵבוּס at the manger, Job 39:9;—(b) or when one inclines oneself, or leans upon any thing. Isaiah 60:14, "they shall bow down עַל כַּפּוֹת רַגְלַיִךְ at the soles of thy feet." עַל פֶּתַח at the door (i.e. leaning against it), Job 31:9. Hence—(c) like the Lat. *ad latus, ad dexteram*, Germ. auf der Seite, auf der

rechten Seite (compare ἐπι δεξιά, ἐπ' ἀριστερά, Il. vii. 238; xii. 240); *at, on*, the side or hand, e.g. עַל צַד at the side (see צַד), עַל יַד at the hand (see יָד), עַל יְמִינוֹ at his right hand, Zec. 3:1; עַל פְּנֵי at the front, i.e. before (see פָּנִים), עֲלֵי שִׂיחַ by the hedge (as in Germ. they say, **unter dem Zaune**), Job 30:4; עֲלֵי קֶרֶת near the city, Job 29:7; and even with another preposition following עַל אַחֲרֵי at the hinder part, i.q. אַחֲרֵי behind, Ez. 41:15; עַל לִפְנֵי Ez. 40:15. Often used of a multitude of people or soldiers attending on (standing by) a commander or king, Exod. 18:13, 14; Jud. 3:19; Job 1:14; 2:1 (compare Gr. παραστῆναι and מִמַּעַל לְ Isai. 6:2), also סָגַר עַל Exodus 14:3; עַל רֹאשָׁם Isa. 35:10; and Job 26:9, פַּרְשֵׁז עָלָיו עֲנָנוֹ "he spreads out around him his clouds." Job 13:27; 36:30.—Kindred to this is—(*d*) the signification of accompanying, *with*. Exod. 35:22, "men with (עַל) women." Job 38:32; Am. 3:15; also used of things (von begleitenden Umständen), e.g. עֲלֵי זֶבַח with sacrifices, Ps. 50:5; עֲלֵי נֶבֶל to the sound of the psaltery, Psalm 92:4; עֲלֵי אוֹר with the light (of the sun), Isa. 18:4; compare אָכַל עַל הַדָּם to eat (flesh) with the blood.—Like other particles of accompanying (אֵת, עִם), it is applied—(*e*) to the signification of holding, possessing. Ps. 7:11, מָגִנִּי עַל אֱלֹהִים "my shield (is) with God," i.e. God holds it. Also—(*f*) it is also prefixed to abstract substantives, and thus serves as a periphrasis for adverbs, as עַל שֶׁקֶר with falsehood, i.e. falsely, in a lying manner, Levit. 5:22; עַל יֶתֶר liberally, Psal. 31:24; עַל נְקַלָּה lightly, Jerem. 6:14; 8:11; עַל רָצוֹן with approbation (of God), Isa. 60:7, i.q. לְרָצוֹן Isaiah 56:7; Jer. 6:20; compare ἐπ' ἴσα, i.q. ἴσως, ἐπὶ μέγα, ἐπὶ πολύ, Arab. على بيان evidently.

(4) the fourth class includes those significations and examples in which עַל denotes *motion* (especially when rapid), *unto* or *towards* any place, nearly approaching in signification to the particle אֶל, for which ܥܠ is always accustomed to be used in Syr. and Chald. This arises from the signification of *rushing down upon* any thing, see No. 1, letter *b* (rushing being more swift and rapid when downwards), and this is expressed in Greek, either by the particle ἐπὶ, or else by κατὰ (*down upon* any thing); especially in compound words (καθίημι) Lat. *in, ad*, Germ. **auf** (etwas) **hin, auf** (etwas) **los**, *upon, to, towards*. Thus עַל־פָּנָיו to his face (elsewhere אֶל פָּנָיו see פָּנִים), Job 21:31; עַל מְקוֹמוֹ to his own place, Ex. 18:23; עַל יָמִין to the right hand, Gen. 24:49; עַל קִרְבּוֹ for אֶל קִרְבּוֹ into his inwards, i.e. into him, 1 Ki. 17:21. Hence שָׁלַח יָד עַל, הֵרִים to stretch out the hand to, or towards any thing (Isaiah 11:8; see שָׁלַח), נָפַל עַל (also נָפַל אֶל) to fall away *to* any one; כָּתַב עַל (also כָּתַב אֶל) to write *to* any one, 2 Chron. 30:1; שִׂים לֵב עַל to turn the heart *to* any thing (see שִׂים); הִשְׁתַּחֲוָה עַל to bow oneself before any one, Lev. 26:1; and so after a verb of going (2 Sam. 15:20), of coming (ibid. verse 4), of fleeing (Isa. 10:3), of drawing near, Eze. 44:13; of sending, Neh. 6:3; of being taken, Job 18:8; of telling, Job 36:33; Isa. 53:1; of love (see עָגַב) and desire, Cant. 7:11. Also, 2 Sa. 14:1, לֵב הַמֶּלֶךְ עַל אַבְשָׁלוֹם "the heart of the king (inclined) to Absalom," i.e. he loved him. Specially it is—(*a*) in a hostile sense, *against, upon*, **auf** (etwas) **los, über** (etwas) **her**. Judges 16:12, פְּלִשְׁתִּים עָלֶיךָ "the Philistines (are) upon thee," i.e. they rise against thee. Eze. 5:8, הִנְנִי עָלַיִךְ "behold I am against thee," i.e. I invade thee, attack thee (elsewhere הִ' אֵלַיִךְ), Job 16:4, 9, 10; 19:12; 21:27; 30:12; 33:10; Isaiah 9:20; 29:3; also, קוּם עַל to rise *against* any one; חָנָה עַל עִיר to besiege a city; סָבַב עַל to surround any one (in a hostile manner); חָשַׁב עַל to take counsel *against* any one, etc. More rarely—(*b*) in a good sense; *towards*, e.g. עָשָׂה חֶסֶד עַל 1 Sa. 20:8.—(*c*) By writers of the silver age (see the Chald.), it is not unfrequently so put for אֶל and לְ, that it is rendered in Latin by a dative. Est. 3:9, אִם עַל הַמֶּלֶךְ טוֹב "if it seem good to the king," i.e. pleases him (compare Ezr. 5:17); and so also not unfrequently in the book of Job, as, 33:23; אִם יֵשׁ עָלָיו i.q. אִם יֵשׁ לוֹ "if there be to him," if he have. Job 22:2, כִּי יִסְכּוֹן עָלֵימוֹ "if he be profitable to himself;" 6:27; 19:5; 30:2; 33:27; 38:10; compare Eze. 27:5; Prov. 29:5. Less correctly to this class some have referred עַל הַשָּׁמַיִם towards heaven; Ex. 9:22; עַל יְהוָה Isa. 17:7; נָהַר עַל (הַר) Mic. 4:1; and others of this kind, which belong to No. 1, *b*, latter part.

(B) Conj. for עַל אֲשֶׁר—(1) *although* (compare letter A, 1, *b*, β). Job 16:17, עַל לֹא חָמָס בְּכַפַּי "although there be no violence in my hands;" 34:6; Isaiah 53:9. (Arab. على id.; see Schult. on Job, Martini on Isa. loc. cit.).

(2) *because that, because*, followed by a pret. Gen. 31:20; Ps. 119:136; Ezr. 3:11; more fully עַל אֲשֶׁר Deut. 29:24; 2 Sam. 3:30; עַל כִּי Deut. 31:17; Ps. 139:14.

It is compounded with other particles—(A) כְּעַל pr. *as according to*, wie es angemessen (ist), comp. עַל A, No. 1, ζ; Isa. 59:18; 63:7. By far the most frequent compound is—

(B) מֵעַל (Arab. من على, although this is rare in Arabic, see 1 Ki. 13:15, Arab. Vers.).

(1) pr. *from upon, from above*, used of things which go away *from* the place, *in* or *upon* which they had been; Germ. von oben weg, e. g. Gen. 24:64, "she alighted מֵעַל הַגָּמָל from off the camel." Gen. 48:17, "he took the hand מֵעַל רֹאשׁוֹ from off his head," on which it was placed. נָשָׂא רֹאשׁ מֵעַל פ׳ to behead any one, Gen. 40:19. קָרָא מֵעַל סֵפֶר to read of that which is written *upon* the book, (compare כָּתַב עַל), Jer. 36:11, compare Isa. 34:16; Amos 7:11. Jud. 16:20, "Jehovah departed מֵעָלָיו from above him," (the Spirit of God having rested upon him). Specially —(*a*) it is used of those who *lay aside* a garment, (see עַל A, No. 1, *a*), Gen. 38:14, 19; Isa. 20:2; a shoe, Josh. 5:15; who draw off a ring from the finger, Gen. 41:42; compare Deu. 8:4; 29:4; whence it is used of the skin, Job 30:30, עוֹרִי שָׁחַר מֵעָלַי "my skin has become black (and falls) off from me;" verse 17. Figuratively, Jud. 16:19, "strength departed from off him," (as he had been clothed with it, see לָבַשׁ). —(*b*) it is used of those who remove something troubling, which had been a burden to them (see עַל No. 1, letter *a*, *β*). Exod. 10:28, לֵךְ מֵעָלַי "depart from me," to whom thou art troublesome and as it were a burden. Gen. 13:11; 25:6. 2 Sam. 19:10, "(David) fled out of the land מֵעַל אַבְשָׁלוֹם from Absalom," (to whom his father began to be a trouble).

(2) *from at, from by, from near* anything (comp. עַל No. 3), as if *de...juxta, prope*. Gen. 17:22, "and Jehovah went up מֵעַל אַבְרָהָם from by Abraham." Gen. 35:13; Nu. 16:26; hence after verbs of passing by, Gen. 18:3; removing, Job 19:13; turning oneself away, Isa. 7:17; Jer. 2:5; Hos. 9:1.

(3) מֵעַל לְ nearly i. q. עַל (comp. מִתַּחַת לְ i. q. תַּחַת), *above*, Neh. 12:37; *upon* anything, Gen. 1:7; Eze. 1:25; *over* anything Jon. 4:6; 2 Chron. 13:4; Neh. 12:31; *near, by*, 2 Ch. 26:19. (Aram. ܠܥܶܠ ܡܶܢ id. Matt. 2:9.) Also, without לְ (like מִתַּחַת for מִתַּחַת לְ) *above*, Neh. 3:28. Eccl. 5:7, כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר "for one high (powerful), who is above the high, watcheth him;" i. e. there is above the most powerful, one more powerful, who takes care of him. Psal. 108:5; and with an acc. Esth. 3:1; *near, by*, Jer. 36:21.

עַל Chald. with suff. עֲלוֹהִי, עֲלַיְנָא, עֲלֵיהוֹן i. q. Heb.

(1) *upon* (auf), Dan. 2:10, 29, 46, 48, 49; 3:12, etc.

(2) i. q. Hebr. No. 2, ὑπέρ; specially in the signification of surpassing, Dan. 3:19; figuratively, *for, on account of*, used of cause; whence עַל דְּנָה therefore, Ezr. 4:15.

(3) often i. q. אֶל *to* some person or thing, after verbs of entering, Dan. 2:24; returning, Dan. 4:31; sending, Ezr. 4:11, 17, 18; writing, 4:7 [but this is Heb.]; i. q. לְ the mark of the dative, Dan. 6:19, "sleep fled עֲלוֹהִי to him" (i.e. his sleep); hence טָב עַל Ezr. 5:17, and שְׁפַר עַל Dan. 4:24, to seem good to some one, i. e. to please him.

עֹל more rarely עוֹל, with suff. עֻלּוֹ m. *a yoke*, a curved piece of wood fastened to the pole or beam, laid upon the neck of beasts for drawing, Nu. 19:2; Deut. 21:3. Mostly used figuratively of servitude, 1 Sam. 6:7; 1 Ki. 12:11; Isaiah 9:3; of calamity, Lam. 3:27. Arab. غُلّ id., from the root עָלַל, غَلّ No. II, 2.

עִלָּא Ch. followed by מִן *over*, Dan. 6:3.

עֻלָּא ("yoke"), [*Ulla*], pr. n. m. 1 Ch. 7:39.

["**עָלַב** an unused root, i. q. غلب to be strong. Hence the pr. n. אֲבִי עַלְבוֹן" (see under אָב).]

עָלַג an unused root, i.q. לָעַג to stammer; whence—

עִלֵּג m. adj. *stammering*, Isa. 32:4. (Arabic عِلْج barbarian.)

עָלָה fut. יַעֲלֶה.—(1) TO GO UP. (Arab. علا to be high, lifted up, also to go up. In the Indo-Germanic languages to the same family belongs the Latin root, *alo* (aufziehn); whence *alesco* (wachsen), *altus, altare*, and, with the breathing at the beginning of the word hardened, *cello*; whence *celsus, excello, collis*. As to the German roots, see Fulda, Germ. Wurzelwörter, § ccx. 2.) Constr. followed by עַל of place to which one ascends, Isa. 14:14; אֶל Ex. 24:13, 15, 18; 34:4; לְ Isa. 22:1; בְּ Ps. 24:3; Cant. 7:9; followed by an acc. Gen. 49:4, כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ "because thou wentest up thy father's couch;" Prov. 21:22; Nu. 13:17; Jud. 9:48. It is very often used in speaking of those who go from a lower region towards a higher; for instance, of those who go to Judæa from Egypt, Gen. 13:1; 44:24; Ex. 1:10; from the kingdom of the ten tribes, Isa. 7:1, 6; 1 Ki. 12:27, 28; 15:17; Acts 15:2; from Assyria, Isa. 36:1, 10; from Babylonia, Ezr. 2:1; Neh. 7:6; from all countries (Zec. 14:16, 17); also of those who go up to the sanctuary, Ex. 34:24; 1 Sa. 1:3; 10:3 (sanctuaries having anciently been built on high places, like monasteries, of which those who go thither are said in Syriac, to go up (ܣܠܶܩ), compare under the word בָּמָה No. 3, 4), who go to the city (cities having, in

like manner, been built on mountains), 1 Sa. 9:11; Jud. 9:8; 20:18, 31; Hos. 8:9; who go into the desert (which seems, like the sea, to rise before those who look at it), Job 6:18; Matt. 4:1; who go to a prince or judges (from their commonly residing in citadels), Num. 16:12, 14; Jud. 4:5; 20:3; Ruth 4:1; Deut. 17:8.

Inanimate things are also said to go up, as smoke, Gen. 19:28 (and even any thing which being burned turns to smoke, Jud. 20:40; Jerem. 48:15); vapour, Genesis 2:6; the morning, Gen. 19:15; 32:25, 27; anger (which is often compared to smoke), Ps. 18:9; 78:21, 31; 2 Sa. 11:20; also, a way which goes upwards, Jud. 20:31; a tract of rising ground, Josh. 16:1; 18:12; a lot which comes up out of the urn, Lev. 16:9, 10; Josh. 18:11; a plant which sprouts forth and grows, Gen. 40:10; 41:22; Deu. 29:22; (poet. used of men, Gen. 49:9); whence the part. עוֹלֶה Job 36:33 (a plant) sprouting forth; compare עָלֶה.

Like other verbs of going, flowing (see הָלַךְ, יָרַד); poet. it is construed with an acc. of the thing, which goes up in great plenty, as though it all were changed into it; Proverbs 24:31, הִנֵּה עָלָה כֻלּוֹ קִמְּשֹׂנִים "behold! it all (the field) went up thorns," i. q. becomes thorns, like a house when burned turns to smoke, Isa. 34:13; 5:6; Am. 8:8; 9:5.

(2) Metaph. *to increase*, *to become strong* (as a battle), 1 Ki. 22:35; wealth, Deut. 28:43; followed by עַל, *to overcome*, Pro. 31:29. As to the phrase עָלָה עַל לֵב see עַל p. DCXXVIII, A.

(3) A garment when put on is said to go up (see עַל No. 1, *a*, *a*), Lev. 19:19; a razor when used for the head, Jud. 16:17; a bandage, when applied to a wound (see אֲרוּכָה); also things which are *taken up*, carried away (compare Hiph. No. 3), Job 5:26; 36:20; also things which come up into an account (compare Hiph. No. 3), 1 Ch. 27:24.

NIPHAL (pass. of Hiph.).—(1) *to be made to go up*, i.e. to be brought up, Ezr. 1:11.

(2) *to be made to depart*, *to be driven away*, Jer. 37:11; Nu. 16:24, 27; 2 Sa. 2:27.

(3) *to be elevated*, *exalted* (used of God), Psalm 47:10; 97:9.

HIPHIL הֶעֱלָה (rarely הֶעְלָה Hab. 1:15)—(1) *to cause* (any one, or any thing) *to go up*, e.g. on a roof, Josh. 2:6; out of a pit, Gen. 37:28; *to lead up*, *to take up*, 1 Sa. 2:19; 8:8; 2 Sa. 2:3; 6:15; 2 Ki. 17:36; הֶעֱלָה אֶת־הַנֵּרוֹת *he put* lamps on the candlestick, Ex. 25:37. Constr. followed by an acc., once followed by לְ Eze. 26:3. Specially *to put* a sacrifice on the altar, *to offer*, Isa. 57:6; הֶעֱלָה עֹלוֹת to offer a burnt offering, Lev. 14:20; Job 1:5.

(2) *to take up*, Ps. 102:25.

(3) *to bring up* into an account, 1 Ki. 9:21.

(4) *to spread over*, *to overlay with*. 1 Ki. 10:17, שְׁלֹשֶׁת מָנִים זָהָב יַעֲלֶה עַל־הַמָּגֵן הָאֶחָד "and he overlaid one shield with three minæ of gold," i.e. he used it in gilding one shield.

HOPHAL הֹעֲלָה (for הָעֳלָה) *to be led up*, Nah. 2:8; *to be offered* (as a sacrifice), Judges 6:28; *to be brought* into an account, 2 Ch. 20:34.

HITHPAEL, *to lift up oneself*, Jer. 51:3.

Derived nouns, עַל, עָל, עֹלָה, עָלֶה, עֲלִי, עֶלְיוֹן, מַעַל, עֲלִי, תְּעָלָה, מַעֲלָה, מַעֲלֶה, מֹעַל, and the pr. names אֶלְעָלֵה, עֵלִי, Chald. עִלָּה.

עָלֶה constr. עֲלֵה, with suff. עָלֵהוּ (Ps. 1:3); plur. constr. עֲלֵי Neh. 8:15; m. *a leaf*, Gen. 3:7; 8:11; collect. leaves, Ps. 1:3; Isa. 1:30; from the root עָלָה in the sense of growing and sprouting forth.

עִלָּה Chald. *pretext*, *cause*, Dan. 6:5, 6. (Aram. and Arab. ܥܶܠܬܳܐ, عِلَّة id. In Arabic it is also used of *any thing*, which is made the pretext of neglecting another, see the root עָלַל No. I, Kal.)

עֹלָה more rarely עוֹלָה f.—(1) *what is laid on the altar*, *what is offered on the altar* (see the root, Hiphil No. 1); specially i. q. כָּלִיל *a burnt offering*, a sacrifice of which the whole was burned, Gen. 22:3, 6; Lev. 1:4, seq.

(2) *ascent*, *steps*, Eze. 40:26.

Sometimes עֹלָה is contracted from עַוְלָה *iniquity*, which see.

עֲלָה emphat. עֲלָתָא Ch. *a burnt offering*, pl. עֲלָוָן Ezr. 6:9.

עַלְוָה f.—(1) with the letters transposed, i. q. עַוְלָה (which, in Hos. loc. cit., is found in many copies).—(1) *iniquity*, Hos. 10:9. (Compare Æth. ዐለወ: i. q. עָוַל.)

(2) [*Alvah*, *Aliah*], pr. n. of an Edomite tribe, Gen. 36:40; 1 Ch. 1:51 קרי, where כתיב has עַלְיָה.

עֲלוּמִים (denom. from עֶלֶם, עַלְמָה of the form בְּתוּלִים, זְקֻנִים), m. pl. *youth*, *juvenile age*, Psa. 89:46; Job 33:25; poet. used of juvenile strength. Job 20:11, עַצְמוֹתָיו מָלְאוּ עֲלוּמָיו "(although) his bones are full of juvenile strength," as well rendered by the LXX., Chald., Syriac (others take it as hidden sins). Used of the youthful period of a people, Isa. 54:4.

עַלְוָן ("unrighteous" ["i. q. علیان thick,

heavy"]), [*Alvan*], pr. n. of an Edomite, Gen. 36: 23, which is written עַלְיָן 1 Ch. 1:40.

עֲלוּקָה f. ἅπαξ λεγόμ. Pro. 30:15, pr. *a leech*, as rightly rendered by the LXX., Vulg., Gr. Venet. (Arab. عَلَقَة, Syr. ܥܠܘܩܐ id. from the root علق and غلق to adhere); hence used as a female monster or spectre, an insatiable sucker of blood, such as الغول, الغولة in the Arabian superstitions, especially in the Thousand and One Nights, or like the Vampyre of our fables. [Such profane follies must not be looked on as illustrations or explanations of the inspired Scripture; as if the Holy Ghost could sanction such vanities.] So العلوق in the Kamûs is rendered by the very word الغول, which Bochart (Hieroz. ii. 801) and Alb. Schult. on Prov. loc. cit. have incorrectly interpreted *fate*. See also my remarks on the superstitions of the Hebrews and other Orientals with regard to spectres, in Comment. on Isa. 34:14.

עָלַז i. q. עָלַם and עָלַץ TO EXULT, TO REJOICE, (originally, I believe, used of a sound of joy, like ἀλαλάζω, רָנַן, not of leaping, dancing, like the syn. גִּיל), 2 Sa. 1:20; Ps. 68:5; followed by בְּ, concerning anything, Psalm 149:5; Hab. 3:18. It is also applied to inanimate things, Ps. 96:12. It is sometimes used in a bad sense, of insolent, haughty men, Ps. 94:3; Isa. 23:12; compare 5:14.

Derived noun, עַלִּיז, and—

עָלֵז m. *exulting, rejoicing*, Isa. 5:14.

עָלַט an unused root; Arab. غلظ to be thick, dense, with the letters transposed غطل to be dark; whence—

עֲלָטָה f. *thick darkness*, Gen. 15:17; Eze. 12:6, 7, 12.

עֵלִי ("going up," perhaps "height;" from the root עָלָה), pr. n. *Eli*, a high priest; the predecessor of Samuel [as judge in Israel], 1 Sam. 1:3, seqq.; LXX. Vulg. Ἡλί, *Heli*.

עֱלִי m. *a pestle*, Prov. 27:22; from the root עָלָה to be lifted up (compare No. 3). It may also be suspected that the signification is taken from the root עָלַל; Arabic علّ Conj. II. to strike with repeated blows; but it is not necessary to resort to this.

עִלִּי adj. only in f. עִלִּית *higher, upper*, Josh. 15: 19; Jud. 1:15: from the root עָלָה; of the form קִטֵּל.

עִלָּי Chald. *most high, supreme*. אֱלָהָא עִלָּאָה Dan. 3:26, 32; 5:18, 21; and simply עִלָּאָה Dan. 4:14, 21; 7:25; used of the only and most high God. In כתיב always עליא; according to the Syriac form ܥܠܝܐ.

עַלְיָה and **עַלְיָן** see עַלְוָה and עַלְוָן.

עֲלִיָּה f.—(1) *an upper chamber, a loft* on the roof of a house; ὑπερῷον, Söller, Erker. (Arabic عِلِّيَّة, عُلِّيَّة.) Jud. 3:23, 25; 1 Ki. 17:19, 23; 2 Ki. 4:10. Poet. used of heaven, Ps. 104:3, 13.

(2) *a ladder, ascent by steps*, by which one *went up* to the temple, 2 Chron. 9:4.

עֶלְיוֹן m. עֶלְיוֹנָה f. adj.—(1) *high, higher* (opp. to תַּחְתּוֹן), Gen. 40:17. הַבְּרֵכָה הָעֶלְיוֹנָה the higher pool (i. e. situated in a higher place), 2 Ki. 18:17; Eze. 42:5. Used once of something set in an elevated place, and made an example of punishment to men, such as is called in Greek παραδειγματίζεσθαι. 1 Ki. 9:8, וְהַבַּיִת הַזֶּה יִהְיֶה עֶלְיוֹן Vulg. *et domus hæc erit in exemplum*.

(2) *Supreme, Most High*, used of God, as אֵל עֶלְיוֹן Gen. 14:18; יְהוָה עֶלְיוֹן Psa. 7:18; אֱלֹהִים עֶלְיוֹן Psalm 57:3; and simply עֶלְיוֹן Ps. 9:3; 21:8. (The Phœnicians and Carthaginians used the same word in speaking of their gods, viz. Ἐλιοῦν, i. q. ὕψιστος, Philo Bybl. in Euseb. Præp. Evang. i. 10; and *Alonim valonuth* (עליונים ועליונות) the gods and goddesses, pr. those who are above, both male and female. Plaut. Pœn. v. 1, 1; also pr. n. *Abdalonimus*, i. e. עבד עליונים the servant, i. e. worshipper of the gods.)

עֶלְיוֹן Ch. id., only in plur. (majest.) עֶלְיוֹנִין used of the supreme God, Dan. 7:22, 25. [But may not this pl. adj. be equivalent to ὕψιστα in the New Test.? *highest places*.]

עַלִּיז m. *exulting, joyful*, Isa. 24:8; sometimes (like the verb, which see), used in a bad sense, *exulting, insolently*, Isa. 22:2; Zeph. 2:15; Isa. 13:3, עַלִּיזֵי גַּאֲוָתִי [but the second word really is גַּאֲוָתִי: rendered in Thes. "those who rejoice in my splendour"], Zeph. 3:11.

עֲלִיל m. ἅπ. λεγόμ. Ps. 12:7; *workshop*, from the root עָלַל No. I, 3.

עֲלִילָה (from the root עָלַל I, 3), Ps. 14:1; 66:5 plur. עֲלִילוֹת f. *a deed, work*—(1) used of the excellent deeds of God, Ps. 9:12; 77:13.

(2) of the deeds of men, especially in a bad sense

Deut. 22:14, 17 (comp. עָלַל I, 2). Zephaniah 3:7, הִשְׁחִיתוּ כֹּל עֲלִילוֹתָם "they perverted all their doings," they acted perversely, wickedly; Ps. 14:1; 141:4; Ezek. 14:22.

עֲלִילִיָּה f. i. q. the preceding No. 1, *a deed* (of God), Jer. 32:19.

עֲלִיצוּת f. (from the root עָלַץ), *exultation, rejoicing*, Hab. 3:14.

עִלִּית f. Chald. *the higher part of a house*, i. q. Heb. עֲלִיָּה. Dan. 6:11.

I. **עָלַל** i. q. Arab. عَلَّ pr. TO DRINK AGAIN, after a former draught (for which they use the verb نَهِلَ), in order to quench thirst fully. Conj. II. to drink again and again, to drink deep. But this primary notion is variously applied, for instance, to a second blow, by which one already wounded is killed; to an after-milking, by which the milk is altogether drawn away; to a gleaning, and going over boughs, so as to collect all that may be left from the former harvest, etc., see Jauhari and Firuzabadi, in Alb. Schult. Origg. Hebr. i. c. 6, who treats on this root at considerable length. In Hebrew it is—

(1) *to glean, to make a gleaning*, like عَلَّ Conj. II.; see Po. No. 1, and עֹלֵלוֹת.

(2) *to quench thirst*, figuratively applied to gratifying lust (see Hithpa. Jud. 19:25); more often *to gratify one's desire* (den Muth kühlen) in *vexing* any one, petulantly making sport of him, hence *to be petulant* (muttwillig seyn), עוֹלֵל, מְעוֹלֵל, עוֹלָל a petulant (boy), abstr. תַּעֲלוּל.

(3) *to perform* (a work), *to accomplish* (etwas vollbringen, vollführen), see עֲלִיל, hence *to do a deed*, see Po. No. 3, and the nouns מַעֲלָל, עֲלִילָה.

Poel—(1) *to glean*, Lev. 19:10; followed by an acc. of the field, Deu. 24:21. Figuratively applied to a people utterly destroyed, Jer. 6:9.

(2) *to be petulant*. Part. מְעוֹלֵל a petulant (boy), Isa. 3:12, i. q. עוֹלָל, עוֹלֵל which see.

(3) *to vex, to illtreat* any one, followed by לְ of pers. Lam. 1:22; 2:20, לְמִי עוֹלַלְתָּ כֹּה "whom hast thou thus vexed?" Lam. 3:51, עֵינִי עוֹלְלָה לְנַפְשִׁי "my eye vexes me," i. e. pains me (from weeping). Pass. Lam. 1:12, "like unto my sorrow אֲשֶׁר עוֹלַל לִי which has been brought upon me." Job 16:15, עֹלַלְתִּי בֶעָפָר קַרְנִי "I have ill-treated my head in the dust," i. e. I have made it dirty, altogether covered with dust.

Hithpael הִתְעַלֵּל—(1) pr. *to satisfy thirst*, used of lust, followed by בְּ on any one, Judges 19:25; *to satisfy the mind* in vexing any one, and making sport of him (well rendered by the LXX. ἐμπαίζω, Vulg. *illudo*), 1 Sa. 31:4; 1 Ch. 10:4; Num. 22:29; Jer. 38:19.

(2) *to put forth all one's power, to expend* it in destroying any one, followed by בְּ Exod. 10:2; 1 Sa. 6:6.

Hithpoel, *to complete, to do* a deed, Ps. 141:4. Derived nouns, עֲלִילִיָּה, עֲלִילָה, עֲלִיל, עֹלֵלוֹת, עוֹלֵל, עוֹלָל, מַעֲלָל, תַּעֲלוּל, Chald. עִלָּה.

II. **עָלַל** an unused root. Arab. غَلَّ—(1) *to put in, to thrust in*, and intrans. *to enter*, like the Ch. עֲלַל.—(2) *to bind on, to bind fast*, whence עֹל غُلّ a yoke (like the Lat. *jugum a jungendo*, Gr. ζυγόν from ζευγνύω).

עֲלַל Chald. i. q. Hebr. No. II.—(1) *to enter* (Syr. id.). Specially used of any one who enters, and is admitted to the private audience of a king, Dan 2:16, 24. Pret. עַל Dan. loc. cit.; fem. עַלַּת; כתיב עללת 5:10. Part. plur. עָלִּין 4:4; 5:8 כתיב עללין.

(2) *to set* (used of the sun [the subst. מֶעָל]), Dan. 6:15. Comp. Hebr. בּוֹא.

Aphel, to bring in any one, followed by בְּ of pers., pret. הַנְעֵל (the letter נ being inserted) Dan. 2:25; 6:19; Imp. הַעֵל 2:24; inf. הַעָלָה 5:7; and הַנְעָלָה 4:3.

Hophal הֻעַל *to be introduced*, 5:13, 15.

Derived noun, מֶעָל.

עֹלֵלוֹת const. עֹלְלוֹת plur. fem. *gleanings*, Jerem. 49:9; Obad. 1:5; Isa. 17:6; Jud. 8:2; from the root עָלַל I, 1.

I. **עָלַם** TO HIDE, TO CONCEAL. In Kal only occurring in part. pass. עֲלֻמִים hidden (sins), Ps. 90:8.

Niphal נֶעְלַם *to be hidden, to lie hid*, Nah. 3:11; followed by מִן of person *from* whom any thing is hid, Lev. 5:2; and מֵעֵינֵי 4:13; Num. 5:13. Part. נַעֲלָמִים secret men, crafty, Ps. 26:4.

Hiphil הֶעְלִים—(1) *to hide*, followed by מִן *from* any one, 2 Kings 4:27. Specially—(*a*) הֶעְלִים עֵינַיִם followed by מִן to hide the eyes, i. e. to turn them away from any one, implying neglect, Eze. 22:26: and refusing aid, Isa. 1:15; compare Prov. 28:27; sometimes connivance, Lev. 20:4; 1 Sam. 12:3 (followed by בְּ). Without עֵינַיִם Psa. 10:1.—(*b*) הֶעְלִים אֹזֶן to hide the ear, not to choose to hear, Lam. 3:56.

(2) *to hide, to cover over* with words, i. e. to chide, to rebuke (opp. to throw light on, i.e. to praise), Job 42:3.

Hithpael, *to hide one's self*. Job 6:16; used of rivers, עָלֵימוֹ יִתְעַלֶּם־שָׁלֶג "in which the snow hideth itself," i.e. the snow water in the spring (עַל here having the signification of approach, see No. 1, *b*, *a*). Followed by מִן *to turn oneself away* from any thing, to withdraw from it; Deut. 22:1, 3, 4. Psa. 55:2, אַל־תִּתְעַלַּם מִתְּחִנָּתִי "hide not thyself from my supplication;" Isa. 58:7.

Derived nouns, עוֹלָם, עֵילוֹם, תַּעֲלֻמָּה [also עַלְמָה, see note on that word].

II. עָלַם or עָלֵם an unused root, Arab. غلم pubes fuit et coëundi cupidus, used both of persons when young, and of animals; Syriac ܥܠܰܡ id. Hence עֶלֶם and עַלְמָה [but see note], עֲלוּמִים.

עָלַם emph. עָלְמָא Ch. m. i. q. Hebr. עוֹלָם *remote time* (eternity), used of time future, Dan. 3:33; 4:31; 7:27, and of the past, Ezr. 4:15; whence, Dan. 2:20, מִן־עָלְמָא וְעַד־עָלְמָא "from eternity and unto eternity."

עֶלֶם m. *a youth, a young man* of the age of puberty, 1 Sam. 17:56; 20:22 (for which, verse 21, there is נַעַר); Arab. غُلَامٌ, غَلِيمٌ from the root עלם No. II.

עַלְמָה f. of the preceding, *a girl* of marriageable age, like the Arab. غُلَامَةٌ, غَلِيمٌ; Syr. ܥܠܰܝܡܬܳܐ; Ch. עֲלֵימְתָּא, i. q. נַעֲרָה, and Gr. *νεᾶνις* (by which word the Hebrew עַלְמָה is rendered by the LXX. Ps. 68:26; and Aqu., Symm., Theod., Isa. 7:14), Gen. 24:43; Ex. 2:8; Prov. 30:19. Pl. עֲלָמוֹת Ps. 68:26; Cant. 1:3; 6:8. Used of *a youthful spouse recently married*, Isa. 7:14 (compare בְּתוּלָה Joel 1:8). [See note at the end of the art.] The notion of unspotted virginity is not that which this word conveys, for which the proper word is בְּתוּלָה (see Cant. 6:8, and Prov. loc. cit; so that in Isa. loc. cit. the LXX. have incorrectly rendered it *παρθένος*); neither does it convey the idea of the unmarried state, as has of late been maintained by Hengstenberg, (Christol. des A. T. ii. 69), but of the nubile state and puberty. See Comment. on Isa. loc. cit.—עַל עֲלָמוֹת in the manner of virgins, nach Jungfrauen Weise (see עַל No. 1, *a*, *ζ*), i. e. with the virgin voice, sharp, *Germ. soprano*, opp. to the lower voice of men, 1 Ch. 15:20 (see as to this passage under the root נָצַח No. 1 Piel); Ps. 46:1. Forkel (Gesch. der Musik, i. p. 142) understood it to mean *virgin measures* (compare Germ. Jungfraumeis), but this does not suit the context, in 1 Ch. loc. cit.

[*Note.* The object in view in seeking to undermine the opinion which would assign the signification of *virgin* to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23: nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX., who could have no such motive, render it *virgin* in the very passage where it must to their minds have occasioned a difficulty. *Alma* in the Punic language signified *virgin*, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Test. is, however, quite sufficient to settle the question to a Christian.]

עַלְמוֹן ("hidden"), [*Almon*], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 21:18, called in 1 Ch. 6:45 עָלֶמֶת. But—(2) עַלְמֹן־דִּבְלָתָיְמָה Nu. 33:46, is a station of the Israelites in the desert of Sinai.

עַלְמוּת a word *δὶς λεγόμ.* but of uncertain authority.—(1) Ps. 9:1, seems to be the same as עַל עֲלָמוֹת Ps. 46:1 (see under the word עַלְמָה), with the virgin voice, (unless it should be so read).

(2) Ps. 48:15, where the context requires it to be understood i. q. עוֹלָם *eternity, for ever*, LXX. *εἰς τοὺς αἰῶνας*, Vulg. *in sæcula* (as if they had pronounced it עֲלָמוֹת). Many copies, both MSS. and printed, have, עַל־מוּת (better עַל־מָוֶת), *unto death*, and this might be preferred, [rejected in Thes. as not suiting the context]. As to this use of the particle עַל, compare Isa. 10:25; Ps. 19:7.

עֵלְמָי Ch. Gentile noun, from עֵילָם (which see), *an Elamite*, pl. עֵלְמָיֵא *Elamites*, Ezr. 4:9.

עָלֶמֶת ("covering"), [*Alemeth*], pr. n. m.—(1) 1 Ch. 7:8.—(2) 1 Ch. 8:36; 9:42.

עָלֶמֶת see עַלְמוֹן.

עָלַס i. q. עָלַז and עָלַץ TO REJOICE, TO BE MERRY, Job 20:18.

Niphal, Job 39:13, כְּנַף־רְנָנִים נֶעֱלָסָה "the wing of the ostriches exults;" i.e. moves itself briskly; comp. Il. ii. 462, *ἀγαλλόμεναι πτερύγεσσι*.

Hithpael, *to rejoice*, Pro. 7:18.

עָלַע a root of very doubtful authority, which has been regarded as the same as לוּעַ to swallow down, to suck in; and hence has been derived fut. Piel יְעַלְעוּ *they will suck in*, Job 39:30. But I suspect the true reading may be לעלע (י being changed into

ל, a letter of the same form only larger), i. e. לְעַלְעוּ (or לְעָלְעוּ) *they sip up eagerly*, pret. Pilel (a form frequently used to indicate rapid motion).

עֲלַע Chald. f. i. q. Heb. צֵלָע *a rib*, pl. עִלְעִין Dan. 7:5. Bertholdt here incorrectly understands the word to mean canine teeth, tusks.

עָלַף not used in Kal; pr. TO COVER, TO WRAP UP. (Arab. غلف, Gr. καλύπτω. Comp. עוּף No. 1.)

PUAL—(1) *to be covered*, Cant. 5:14.

(2) *to languish, to faint* (pr. to be covered with darkness, see synn. עָטָה, עָטַף), Isa. 51:20.

HITHPAEL—(1) *to vail oneself*, Gen. 38:14.

(2) i. q. Pual No. 2, *to faint, to languish* with heat, Jon. 4:8; with thirst, Am. 8:13.

עֻלְפֶּה m. (verbal of Pual with ה parag.), *languishing, lamenting*, Eze. 31:15. [In Thes. this is said to be for עֻלְּפָה, and it is referred to the Pret. Pual of the root.]

עָלַץ fut. יַעֲלֹץ, i. q. עָלַז and עָלַס TO EXULT, TO REJOICE, TO BE JOYFUL, Pro. 11:10; 28:12. עָלַץ בַּיהוָֹה to rejoice in Jehovah, Psa. 5:12; 9:3; 1 Sam. 2:1. Followed by לְ *to exult over* any one, Psal. 25:2. Used figuratively of inanimate things, 1 Ch. 16:32.

Derivative, עֲלִיצוּת.

עָלַק a root not used as a verb. Arab. علق, غلق, to adhere; hence עֲלוּקָה a leech, which see.

עַם (with conjunctive accents) and **עָם** (with distinctives, or with the art.) with suff. עַמִּי, comm. (but rarely f. Ex. 5:16; Jud. 18:7), *a people*, so called from their being collected together, see the root עָמַם No. 1 (Arab. عامّة the common people). It is very often used of Israel, as being the *people of God*, עַם יְהוָֹה Exod. 15:13; Deut. 32:36; עַם קָדוֹשׁ the holy people, Deu. 7:6; עַם נַחֲלָה the people peculiarly belonging to God, Deut. 4:20, etc.; and in opposition to גּוֹיִם (see גּוֹי); but the pl. עַמִּים Isa. 8:9; Psal. 33:10, and עַמֵּי הָאָרֶץ Deut. 28:10, etc., is used of all peoples. Specially it is used—

(1) of *single races* or tribes, e. g. עַם זְבֻלוּן Jud. 5:18; pl. often of the tribes of Israel (comp. the δῆμοι of the Athenians), Gen. 49:10; Deut. 32:8; 33:3, 19; Isa. 3:13; Hos. 10:14; Ps. 47:2, 10; and even used of the *race* or *family* of any one, especially in the plural עַמֵּי פ׳ *the kindred, relatives* of any one, i. q. אַנְשֵׁי פ׳ (see אִישׁ No. 1, *h*) Lev. 21:1, 4; 19:16. נֶאֱסַף אֶל עַמָּיו to be gathered *to one's people*, i. q. elsewhere is called, to be gathered *to one's fathers* (see אָסַף Niphal). (Hence has arisen its use in the singular of single *relatives*; whence Arab. عمّ an uncle, and the pr. n. עַמִּיאֵל kinsman of God, אֱלִיעָם to whom God is kinsman.) Poet. used of any peculiar race of men, as עַם עָנִי the afflicted people, Ps. 18:28; comp. גּוֹי צַדִּיק just men, Gen. 20:4.

(2) Opp. to princes, leaders, or the king; it denotes *the citizens, the common people* (compare λαός opp. to leaders, Il. ii. 365; xiii. 108; xxiv. 28), 1 Kings 12:16; 2 Kings 11:17; 23:21; Eze. 7:27; soldiers, Jud. 5:2; hence, followed by a genit. *the companions*, or *servants* of a leader or lord; i. q. אֲנָשָׁיו (see אִישׁ No. 1, *h*); seine Leute. Cant. 6:12, מַרְכְּבוֹת עַמִּי נָדִיב "the chariot of the *companions* of the prince;" die Wagen des fürstlichen Gefolges: (ִי being, I consider, in this place not a suffix, but paragogic, and a mark of the constr. state). Eccl. 4:16; also used of the servants of a private master, 1 Ki. 19:21; 2 Ki. 4:41. Elsewhere—

(3) when an individual speaks, my people is the people to which I belong; Isaiah 53:8 [?]; Ruth 1:16; whence בְּנֵי עַמִּי the sons of my people; i.e. my countrymen, Gen. 23:11; poet. בַּת עַמִּי id. (see בַּת No. 5), Lam. 2:11; 3:14; 4:3, 6. With the art. it is used—

(4) also of *the whole human race*, i. q. הָאָדָם Isa. 40:7; 42:5; 44:7; and to this may also be referred the words spoken in bitter irony, Job 12:2, אָמְנָם כִּי אַתֶּם עָם "surely ye are *the whole human race*, and with you wisdom will die," (ihr seyd alle Welt, und habt aller Welt Weisheit).

(5) Poet. used of a *troop, herd* of animals, Prov. 30:25, 26; Ps. 74:14; compare גּוֹי No. 2; also Gr. δῆμος.

Plur. עַמִּים constr. עַמֵּי (more rarely in the Aramæan manner עֲמָמִים constr. עַמְמֵי Neh. 9:22, 24; Jud. 5:14); *peoples, nations*; also *the tribes* of Israel; see above No. 1, *the kindred, relatives* of any one; see above No. 2.

עַם Chald. id. Plur. עַמְמִין, emph. עַמְמַיָּא Dan. 3:4, 7, 31; 5:19; 6:26; 7:14. Syriac ܥܡܐ; plur. ܥܡܡܐ.

עִם prop. *conjunction, communion*; from the root עָמַם; always used as a particle. It is—

(A) adv. *together, moreover, at the same time* Gr. σύν, μετά; Arab. معا. 1 Sam. 17:42, "he was ruddy עִם יְפֵה מַרְאֶה and *at the same time* (und

habens) of a handsome countenance," 1 Sam. 16:12. It is far more frequently—

(B) prep. with suff. עִמִּי (for which also עִמָּדִי is used; see עִמָּד); עִמְּךָ in pause and fem. עִמָּךְ, עִמּוֹ, עִמָּנוּ, עִמָּכֶם, עִמָּם and עִמָּהֶם (Syr. ܥܰܡ, Arab. transp. مَعَ, مع).

(1) *with*, *cum* (which is of the same origin; see under the root עָמַם); prop. used of fellowship and companionship. Gen. 13:1, וְלוֹט עִמּוֹ "and Lot with him;" Gen. 18:16; 1 Sam. 9:24. Hence—(*a*) used of aid. Gen. 21:22, אֱלֹהִים עִמְּךָ "God is with thee," i. e. aids thee, Gen. 26:3, 28; 1 Sam. 14:45; hence after verbs of aiding; as עָזַר (Germ. beystehn), 1 Ch. 12:21; הִתְחַזֵּק (which see), etc.

(*b*) Of fellowship in action, as חָלַק עִם to share *with* any one, Pro. 29:24; to inherit *with* any one, Gen. 21:10; to make a covenant *with* any one (see כָּרַת); דִּבֵּר עִם (see דָּבַר), to converse *with* any one; hence דָּבָר עִם the word which I speak *with* any one, Job 15:11; 2 Chron. 1:9; שָׁכַב עִם to lie *with* any one, Gen. 19:32, seq.; 30:15. If used of those who are acting in mutual hostility, it is—

(*c*) *with* for *against*, as נִלְחַם עִם to fight, to wage war *with* any one; נֶאֱבַק עִם to struggle with, רִיב עִם to strive with, also Psalm 55:19, כִּי בְרַבִּים הָיוּ עִמָּדִי "for they come with many (they have many allies in battle) against me." Ps. 94:16, "who will aid me עִם מְרֵעִים (in fighting) with the wicked." Job 9:14; 10:17; 16:21; 17:3.

(*d*) With verbs of doing; to do *with* any one (well or ill), to treat him (well or ill), as עָשָׂה טוֹב עִם, עָשָׂה חֶסֶד עִם Josh. 2:12; Psal. 119:65; הֵיטִיב עִם to do good to any one, Genesis 32:10; רָצָה עִם to act friendly *with* any one, Ps. 50:18; also תָּמִים עִם Ps. 18:24; שָׁלֵם עִם (see that word); נָכוֹן עִם Ps. 78:37.—From the notion of association springs that of—

(*e*) a common lot. Gen. 18:23, "wilt thou destroy the righteous with the wicked?" i.e. like the wicked. Gen. 18:25; Job 3:14, 15; 21:8; Psalm 73:5. Ecc. 2:16, "the wise man dies with the fool," equally with the fool, the lot of both is the same, they are treated alike. Hence—

(*f*) It is used of any equality or similitude; Job 40:15, "behold the hippopotamus which I have created עִמָּךְ equally with thee," as well as I have created thee; Job 9:26; Ps. 120:4, "(the tongue is false)...עִם גַּחֲלֵי רְתָמִים like coals of broom" [Retem], i. e. it pierces and burns like coals. It is used with verbs of likeness, נִמְשַׁל עִם to be compared with any thing, i. e. to be like a thing, Ps. 143:7.

(*g*) It is used of equality as to time; Psalm 72:5, יִירָאוּךָ עִם שָׁמֶשׁ "they shall fear thee with the sun," i. e. as long as the sun shall be; compare Dan. 3:33, and the expression of Ovid, Amor. i. 15, 16, *cum sole et luna semper Aratus erit.*

(2) *at*, *by*, *near*, used of nearness and vicinity. עִם בְּאֵר at, or by the fountain, Gen. 25:11; עִם שְׁכֶם near Shechem, Gen. 35:4; עִם יְהוָה by Jehovah (i. e. at his sanctuary), 1 Sam. 2:21; עִם פְּנֵי at the face of any one, Job 1:12. Hence it is said, to dwell *by* (or *with*) any one, i. e. in his house or family, Gen. 27:44; in the same people, Gen. 23:4; to serve *by* (or *with*) one, i. e. to be his servant, Gen. 29:25, 30. *By any one*, specially is used—(*a*) for, *in* any one's *house*, *chez quelqu'un*, see the examples already cited, and also Gen. 24:25, "there is plenty of straw and fodder עִמָּנוּ by (or with) us," i. e. in our house. In the later Hebrew it is more fully said, עִם בֵּית פ׳ 1 Ch. 13:14.—(*b*) *in* any one's *body*, Job 6:4, "the darts of the Almighty (are) עִמָּדִי;" LXX. ἐν τῷ σώματί μου. More often—(*c*) *in* any one's *mind*, Job 27:11, אֲשֶׁר עִם שַׁדַּי לֹא אֲכַחֵד "I will not conceal what are with the Almighty," i. e. what his thoughts are, what his mind is; Job 9:35, לֹא כֵן אָנֹכִי עִמָּדִי "not so (am) I with myself," i. e. my mind is not such within me, sc. that I should fear; Nu. 14:24; hence used of counsel, which any one takes, Job 10:13, יָדַעְתִּי כִּי זֹאת עִמָּךְ "I know that such things have been in thy mind," that thou purposest such things; Job 23:14; used of that which we know, are acquainted with, Ps. 50:11, "the beasts of the field (are) with me," or in my mind, i. e. I know them all, (in the other hemistich יָדַעְתִּי); Job 15:9; used of the opinion of any one (compare *apud me multum valet hæc opinio*, Arab. عندى with me, i. e. in my opinion), e. g. צָדַק עִם אֵל to be righteous in the judgment of God, Job 9:2; 25:4. The Hebrews express this more fully (but only, however, the later writers), עִם לְבָבִי, עִם לִבִּי, like the Gr. μετὰ φρεσίν, Lat. *apud animum* (to maintain, to propose), Ecc. 1:16, דִּבַּרְתִּי עִם לִבִּי "I spoke with my heart;" Deut. 8:5; Psa. 77:7; 2 Ch. 1:11; used of purpose, 1 Ch. 22:7, 28:2; 2 Ch. 6:7, 8; 24:4; 29:10; of that which we know, Josh. 14:7; 1 Ki. 10:2; 2 Ch. 9:1.—(*d*) *by* (or *with*) men is often used for *amongst* them, *in* their *midst*, like the Gr. μεθ' ἑταίρων, μετ' ἀνδρῶν, Lat. *apud exercitum*, for *in exercitu* (compare Germ. mit, which is of the same stock as Mitte and the Gr. μετά), Isa. 38:11, עִם יוֹשְׁבֵי חָדֶל "amongst the inhabitants of the world;" 2 Sam. 13:23, עִם אֶפְרָיִם "amongst the Ephraimites."—(*e*) Metaph it is *notwithstanding*, *in spite of* (compare ב letter

ﭑ, No. 3, Arab. مع De Sacy, Gram. Arabe i. § 1094, ed. 2) עִם זֹאת in spite of this, nevertheless, Neh. 5:18.

In many of its significations עִם agrees with אֵת (No. II), which Ewald would therefore derive from this word, Hebr. Gramm. page 608 (עִמַּת, contr. עֵת, changed into אֵת); but the different origin and primary signification have been already shewn above.

With the prefix מִן, מֵעִם (Arab. من عند) used of those that go *from* any person or thing *by*, *with*, or *near* whom they were. Specially—(*a*) *from the vicinity* of any one, after a verb of going away, departing, Gen. 13:14; 26:16; sending away, Deut. 15:12, etc. מֵעִם הַמִּזְבֵּחַ from the altar, Ex. 21:14; Deu. 23:16; Jud. 9:37; Job 28:4.—(*b*) *from* any one's *house*, *de chez quelqu'un* (compare עִם No. 2, letter *b*). מֵעִם פַּרְעֹה out of Pharaoh's house, Exod. 8:8, 25, 26; 9:33; 10:6, 18.—(*c*) *out of the power of* any one (*from* any one), after verbs of receiving, 2 Sa. 3:15; asking, Ex. 22:13; buying, 2 Sam. 24:21; often used of God, from whom as the author and cause anything springs. Psalm 121:2, "my help cometh מֵעִם יְהוָה from Jehovah." Isa. 8:18, "(we) are signs and wonders in Israel מֵעִם יְהוָה from Jehovah," so appointed and destined by him for this. Isa. 7:11; 29:6; 1 Ki. 2:33; 2 Ch. 10:15. (Arabic من عند from the command, will of any one.)—(*d*) *from the mind* of any one. 1 Sa. 16:14, "the Spirit went away מֵעִם שָׁאוּל from the mind of Saul." Hence used of a judgment which proceeds from any one. Job 34:33, "doth (God) retribute מֵעִמְּךָ according to thy mind?" 2 Sa. 3:28; used of purpose, Gen. 41:32; 1 Sa. 20:33.—(*e*) from among (comp. עִם No. 2, letter *d*). מֵעִם אֶחָיו Ruth 4:10.—Similar to this is מֵאֵת page xciv, A.

עִם Ch. i. q. Heb. *with*, *by*, *near*, used of fellowship, Dan. 2:18, 43; 6:22; 7:13, 21, "a (form) like the Son of man came עִם עֲנָנֵי שְׁמַיָּא with the clouds of heaven;" compare μετὰ πνοιῇς ἀνέμοιο, Od. ii. 148. Used of time during which anything is done (comp. Heb. No. 1, letter *g*): עִם לֵילְיָא Germ. bey Nacht, Dan. 7:2. עִם דָּר וְדָר with all generations, i. e. so long as generations of men shall be, Dan. 3:33; 4:31.

I. **עָמַד** fut. יַעֲמֹד—(1) TO STAND. (Arab. عمد Conj. I. II. IV. transit. to set firmly, to sustain, to prop.) Used of men, Gen. 24:30, 31; 41:17; and of inanimate things, Deu. 31:15; Josh. 3:16; 11:13. Followed by prepositions—(*a*) followed by לִפְנֵי *to stand before* a king, i. e. *to serve*, *to minister* to him, Gen. 41:46; Deut. 1:38; 1 Ki. 1:28; 10:8; Dan. 1:5 (comp עָמַד בְּהֵיכַל הַמֶּלֶךְ Dan. 1:4); לִפְנֵי יְיָ to minister to Jehovah, used of prophets, 1 Ki. 17:1; 18:15; Jer. 15:19; priests, Deu. 10:8; Jud. 20:28; comp. Ps. 134:1. But Lev. 18:23, עָמַד לִפְנֵי is used of coition.—(*b*) followed by עַל—(*α*) *to be set over* any one, Num. 7:2.—(*β*) *to confide* in anything (Syr. ܩܘܡ ܠ), Eze. 33:26.—(*γ*) *to stand by* any one, *to defend* him (comp. עַל No. 2, *b*), Dan. 12:1; Est. 8:11; 9:16 (comp. קוּם לְ).

(2) *to stand*, for *to stand firm*, *to remain*, *to endure* (opp. to fall, to perish), stehen bleiben, bestehn. Psa. 33:11, "the decree of Jehovah standeth (for ever)." Psa. 102:27, "the heavens shall perish, thou remainest;" Exod. 18:23; Am. 2:15; Hos. 10:9; Est. 3:4. עָמַד בַּמִּלְחָמָה to stand firm in battle; Eze. 13:5. Followed by לִפְנֵי to stand firm *before* any one, *to resist him*, Ps. 76:8; 130:3; 147:17; Nah. 1:6; more rarely followed by בִּפְנֵי Josh. 21:44; 23:9; נֶגֶד Eccl. 4:12; מִן Dan. 11:8; simply, Dan. 11:15, 25; followed by בְּ *to persist*, *to persevere*, in any thing, Isaiah 47:12; Eccl. 8:3; 2 Ki. 23:3. Once followed by an acc. Eze. 17:14, "to keep the covenant (and) to stand to it (לְעָמְדָהּ)." Hence *to remain* in the same place, Ex. 9:28; or state, used both of persons and things, Lev. 13:5, 37; Jer. 32:14; 48:11; Dan. 10:17; 11:6; specially *to remain amongst the living*, Ex. 21:21.

(3) *to stand still*, *to stop*, (stillstehn), as opp. to go on one's way, to proceed. 1 Sam. 20:38, "make haste אַל תַּעֲמֹד do not stop." Used of the sun standing still in his course, Joshua 10:13; of the sea becoming tranquil, Jon. 1:15; compare 2 Ki. 4:6. Followed by מִן *to desist* from any thing, *to leave off*. Gen. 29:35, וַתַּעֲמֹד מִלֶּדֶת "she ceased from bearing children;" 30:9.

(4) *to stand up*, *arise* (aufstehn), i. q. קוּם, but only found in the latter books, Dan. 12:1, 13; often used of a new prince, Dan. 8:23; 11:2, 3, 20; Ecc. 4:15; of war springing up, 1 Chr. 20:4; followed by עַל *to rise up* against any one, Dan. 8:25; 11:14; 1 Ch. 21:1; compare Lev. 19:16.

(5) pass. *to be constituted*, *set*, *appointed*. Ezr. 10:14, יַעַמְדוּ־נָא שָׂרֵינוּ "let our rulers be appointed," let us appoint our rulers, Dan. 11:31.

HIPHIL הֶעֱמִיד—(1) causat. of Kal No. 1, *to cause to stand*, *to set*, Psa. 31:9; Lev. 14:11; used figuratively, *to constitute*, *to decree*, 2 Chron. 30:5; followed by לְ *to destine* (to promise) to any one, 33:8; followed by עַל *to impose* (a law) on any one, Neh. 10:33; also *to constitute*, to set in an office or function, 1 Ki. 12:32; 1 Ch. 15:16.

(2) Causat. of Kal No. 2, to cause to stand firm, or

endure, i. e. *to establish*, to preserve, 1 Ki. 15:4; 2 Ch. 9:8; Prov. 29:4; *to confirm*, i. q. קִיֵּם 2 Ch. 35:2; Dan. 11:14, "to confirm the vision," i. e. by the event.

(3) i. q. Kal No. 3, intrans. *to stand still*, 2 Ch. 18:34.

(4) *to raise, to set up*, as statues, 2 Ch. 33:19; a house, Ezr. 2:68; 9:9; also, *to arouse, to stir up*, Neh. 6:7; Dan. 11:11, 13.

Hophal, *to be set, placed*, Lev. 16:10; *to remain*, 1 Ki. 22:35.

Derived nouns, עֹמֶד, עֶמְדָּה, עַמּוּד, מַעֲמָד, מָעֳמָד.

II. עָמַד ἅπ. λεγόμ. of uncertain authority; Eze. 29:7, וְהַעֲמַדְתָּ לָהֶם כָּל־מָתְנַיִם which clearly stands for וְהִמְעַדְתָּ וגו׳ "and thou hast made all their loins to shake;" compare Ps. 69:24. But it appears to me uncertain whether the letters are transposed by a certain usage of the language, or whether through some error in this place only. This form however seems to be one of those which are reckoned among the innumerable licenses, or barbarisms [rather peculiarities of dialect] of the prophet Ezekiel.

עִמָּד prep. i. q. עִם, only found with the suffix of the first pers. עִמָּדִי i. q. עִמִּי *with me*, Gen. 21:23; 31:5; *by me*, Gen. 29:19, 27; see other examples under עִם. This word is not at all connected with the root עָמַד to stand, but it rather belongs to an unused root עָנַד=עמד to tie, to bind together, answering to the Arabic عَنَدَ. Compare עָמַם.

עֹמֶד m.—(1) *a place where one stands, a platform*, 2 Chron. 34:31.

(2) *a place*, Dan. 8:17, 18.

עֶמְדָּה f. *a place* where any one *stops, lodging*, Mic. 1:11.

עָמָה an unused root, having the signification of association and fellowship, i. q. עָמַם No. 1. Derivative עָמִית.

עֻמָּה f.—(1) prop. subst. *conjunction, communion* (from the root עָמַם No. 1). It is only found in const. state עֻמַּת (once Ecc. 5:15); elsewhere לְעֻמַּת; with suff. לְעֻמָּתִי, once לְעֻמּוֹת Ezek. 45:7; prep. i. q. עִם.—(*a*) *at, by, near*, Exod. 25:27; 28:27.—(*b*) *against*, Eze. 3:8.—(*c*) *over against*, 1 Ch. 26:16.—(*d*) *equally with, even as* (i. q. עִם No. 1, *e*), 1 Ch. 24:31; 26:12; Ecc. 7:14; whence Ecc. 5:15, כָּל־עֻמַּת "altogether in the same way, as" (compare כָּל־עוֹד Job 27:3). With two prefixes מִלְּעֻמַּת *near*, 1 Kings 7:20.

(2) [*Ummah*], pr. n. of a town in the tribe of Asher; only found Josh. 19:30.

עַמּוּד m.—(1) *a column, a pillar* (Arab. عَمُودٌ, عِمَادٌ), Jud. 16:25, 26; 1 Ki. 7:2, seq. עַמּוּד הֶעָנָן the pillar of cloud, Exod. 33:9, 10; and עַמּוּד הָאֵשׁ the pillar of fire, Ex. 13:22. Used of the pillars of heaven (very high mountains), Job 26:11; of the earth, ibid. 9:6.

(2) *a platform, scaffold*, 2 Ki. 11:14; 23:3.

עַמּוֹן (i. q. בֶּן־עַמִּי, as is stated, Gen. 19:38, that is, *son of my relative*, or *kindred*, i. e. born from incest; from the noun עַם which see No. 1; with the addition of the syllable וֹן, like קַדְמוֹן from קֶדֶם; ראשׁוֹן from ראשׁ) *Ammon*, pr. n. of a man; the son of Lot by his younger daughter, Gen. 19:30, seqq.; hence of the nation of *Ammonites*, who were descended from him; who inhabited the land beyond Jordan between the rivers Jabbok and Arnon, 1 Sam. 11:11; more frequently called בְּנֵי עַמּוֹן Num. 21:24; Deut. 2:37; 3:16. Eze. 25:2—5 בְּנֵי־עַמּוֹן is used for אֶרֶץ בְּנֵי עַמּוֹן, as in Lat. *in Bruttios, Samnites profectus est*, i. e. into their territories. See Relandi Palæstina, p. 103; and my article in Ersch and Gruber's Encycl. voc. Ammon, iii. 371. Gent. n. is עַמּוֹנִי, fem. עַמּוֹנִית 1 Ki. 11:1; Neh. 13:23; plur. עַמּוֹנִיּוֹת 1 Ki. 11:1.

עָמוֹס ("burden") *Amos*, pr. name of a prophet, Am. 1:1; 7:8, seqq.; 8:2.

עָמוֹק ("deep"), [*Amok*], pr. n. masc., Nehem. 12:7, 20.

עַמִּיאֵל ("one of the family of God," i. e. servant or worshipper of God; comp. עַם No. 1), [*Ammiel*], pr. n. m.—(1) Num. 13:12.—(2) 2 Sam. 9:4, 5; 17:27.—(3) 1 Chron. 26:5.—(4) 1 Ch. 3:5; for which there is, 2 Sam. 11:3, אֱלִיעָם.

עַמִּיהוּד ("one of the people of Judah," i. e. a citizen of Judah; for עַמִּי יְהוּד), [*Ammihud*], pr. n. m.—(1) 2 Sam. 13:37 קרי.—(2) Num. 1:10; 2:18; 1 Ch. 7:26.—(3) Num. 34:20.—(4) ibid. verse 28.—(5) 1 Ch. 9:4.

עַמִּיזָבָד ("kindred of the bountiful giver, i. e. of Jehovah; comp. עַמִּיאֵל, עַמִּיחוּר), [*Ammizabad*], pr. n. m., 1 Ch. 27:6.

עַמִּיחוּר ("one of the family," i. e. relative "of the nobles"), pr. n. masc., 2 Sa. 13:37 כתיב; for עַמִּיהוּד No. 1.

עַמִּינָדָב ("kindred of the prince") pr. n. m.—

(1) Ex. 6:23; Num. 1:7; Ruth 4:19; 1 Ch. 2:10. --(2) 1 Ch. 15:10, 11.—(3) 1 Ch. 6:7.

עֲמִיק Ch. adj. *deep*, figuratively *hidden*, not to be searched out, Dan. 2:22.

עָמִיר m. *a sheaf*, i. q. עֹמֶר [" a bundle of corn before it is bound into a sheaf"], Am. 2:13; Micah 4:12; Zec. 12:6; from the root עָמַר No. 1.

עַמִּישַׁדַּי (" servant of the Almighty," comp. עַמִּיאֵל), [*Ammishaddai*], pr. n. m. Numbers 1:12; 2:25.

עָמִית (from the root עָמַם=עָמָה No. 1) m. (Levit. 19:17)—(1) *fellowship*. Zech. 13:7, גֶּבֶר עֲמִיתִי " the man of my fellowship," i. e. my fellow, companion.

(2) abstr. for concr. i. q. רֵעַ ὁ πλησίον (der Nächste, Mitmensch), *a neighbour*, Lev. 5:21; 18:20; with a masc. verb, Lev. 19:15.

עָמַל fut. יַעֲמֹל TO LABOUR, especially with toil and weariness, *to toil*, Prov. 16:26; Ps. 127:1. Followed by בְּ to labour upon any thing, Jonah 4:10; Ecc. 2:21.—Ecc. 1:3, בְּכָל־עֲמָלוֹ שֶׁיַּעֲמֹל " of all the toil with which he toils." Ecc. 2:20; 5:17. (Arab. عَمِلَ to labour, to make). Hence—

עָמָל m. (once f. Ecc. 10:15)—(1) *heavy, wearisome labour*, Ecc. 1:3; 2:11; used figuratively of the mind, Ps. 73:16.

(2) *the produce of labour*, Ps. 105:44; Ecc. 2:19.

(3) *weariness, trouble, vexation*, Gr. κάματος, πόνος, Genesis 41:51; Deu. 26:7; Job 3:10; 16:2, מְנַחֲמֵי עָמָל "troublesome comforters." Isa. 53:11, מֵעֲמַל נַפְשׁוֹ " of the sorrow (or anguish) of his soul." It is rendered by some, *sin, wickedness* (i. q. אָוֶן), Nu. 23:21; Isa. 10:1; but the signification of vexation is not unsuitable in both places.

(4) [*Amal*], pr. n. m. 1 Ch. 7:35.

עָמֵל m. verbal adj.—(1) *labouring*, especially *with weariness and exhaustion*, often used with personal pronouns for the finite verb, Ecc. 2:22; 4:8; 9:9; hence *an artizan*, Jud. 5:26.

(2) *sorrowful, wretched*, Job 3:20; 20:22.

עֲמָלֵק pr. n.—(1) *Amalek*, the Amalekites, a very ancient people (Gen. 14:7; Numb. 24:20), inhabiting the regions south of Palestine, between Edom and Egypt (compare Ex. 17:8—16; Numb. 13:29; 1 Sam. 15:7), also dwelling on the east of the Dead Sea and Mount Seir (Num. 24:20; Jud. 3:13; 6:3, 33); they seem also to have settled here and there in the middle of Canaan, whence *the Mount of the Amalekites* in the tribe of Ephraim, Judges 12:15; compare Judges 5:14.—In the Arabian genealogies عِمْلِيق ,عِمْلَاق is mentioned amongst the aboriginal Arabians. See Relandi Palæstina, p. 78—82; J. D. Michaëlis, Spicileg. Geogr. Hebr. Ext. tom. i. p. 170—177; ejusd. Supplemm. p. 1927; Vater, Comment. über den Pentat. vol. i. p. 140; and my remarks in Ersch and Gruber's Encycl. iii. 301, under the word Amalek.—Gent. noun עֲמָלֵקִי, with the art. collect. Gen. 14:7; Jud. 12:15.

(2) a grandson of Esau, and the founder of an Arabian tribe, Gen. 36:16; compare verse 12 and Vater, loc. cit.

עָמַם—(1) prop. TO GATHER TOGETHER, TO COLLECT, TO JOIN TOGETHER, whence עַם a people, עִם with, by, עֻמָּה conjunction. (Arab. عَمَّ is to be in common, but this root is very widely extended both in the Phœnicio-Shemitic, and the Indo-Germanic languages. In the former, compare נָמַם to collect, whence נֵם, מְנָמָּה, כּוּם to cumulate, and retaining the guttural, אֻמָּה ,עֻמָּה ,אָמַם ,חָם kinsman, father-in-law; amongst the latter, compare Latin *cum*, *con*, *cum*ulus, *cunc*tus (from *cungo* = *jungo*), Gr. κοινός (κυνός), γάμος, and with the palatal letter either softened into an aspirate, or changed into a sibilant, Sanscr. *sam*, Persic هم, Gr. ἅμα, ὁμός, ὁμοῦ (with an added third radical *d* and *l*, ὅμιλος, ὅμαδος, comp. Hebr. עָמַד, Lat. *simul*), σύν, ξυνός, Mœsogoth. *sama*, *saman*, Anglo-Sax. *samo*, with French en*semble*, Dan. *san*, Germ. sammt, zusammen, sammeln; comp. also as to the Slavonic languages, *Dorn* üb. die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes, p. 183.)

(2) *to shut, to close*, hence *to hide, to conceal*. Used figuratively, for *to surpass*, Ezek. 31:8; and intrans. *to be hidden*. Eze. 28:3, כָּל־סָתוּם לֹא עֲמָמוּךָ "no secret is hid from thee." (Arab. غَمَّ to be hidden, covered with clouds, used of the sky. Syr. ܥܡ Ethpe. to be covered, as the sky.)

HOPHAL, הוּעַם *to become dim* (used of the brightness of gold), Lam. 4:1.

עֲמָמִים, and Chaldee **עַמְמִין** *peoples, nations*, see עַם.

עִמָּנוּאֵל ("God with us"), [*Immanuel*], a symbolic and prophetical name of a son of Isaiah the

prophet [this is utterly false, it is the name of the son who should be born of the Virgin, and it designates Him as being truly "God over all blessed for ever"], Isa. 7:14; 8:8.

עָמַס (once עָמֵשׂ Neh. 4:11), fut. יַעֲמֹס TO TAKE UP, TO LIFT, e.g. a stone, Zec. 12:3; *to carry, to bear*, Isa. 46:3; specially *to lift up* a load and *put* it *on* a beast. Constr. absol., Isa. 46:1; followed by עַל of the beast (but without the accusative). Gen. 44:13, וַיַּעֲמֹס אִישׁ עַל־חֲמֹרוֹ "each one lifted up (his load) on his ass;" Neh. 13:15. Figuratively, Psa. 68:20, יַעֲמָס לָנוּ "if they lay (a burden) upon us."

HIPHIL הֶעֱמִיס *to lay* (a burden) *upon any one*, followed by עַל 1 Ki. 12:11; 2 Ch. 10:11.

עֲמַסְיָה ("whom Jehovah carries in his bosom," compare Isa. 46:3) [*Amasiah*], pr. n. m. 2 Ch. 17:16.

עַמְעָד ("eternal people"), [*Amad*], pr. n. of a town in the tribe of Asher, Josh. 19:26.

עָמַק TO BE DEEP, metaph. *to be unsearchable*, Ps. 92:6; compare Greek βαθύφρων, βάθος ... σοφίας καὶ γνώσεως Θεοῦ, Rom. 11:33. (Arab. عمق, more rarely with the letters transposed معق, Aram. ܥܡܩ, Æth. ዐመቀ: id.)

HIPHIL, *to make deep, to deepen*, often followed by a finite verb. Isa. 7:11, הַעְמֵק שְׁאָלָה "deepen, ask," i.e. ask that a miracle may be performed from the deep; and followed by a gerund, in such a manner that it almost becomes an adverb, Jerem. 49:8, 30, הֶעְמִיקוּ לָשֶׁבֶת "make deep your habitations," dwell in the depths of the earth. Hos. 9:9. Isa. 29:15, הַמַּעֲמִיקִים לַסְתִּיר "those who hide deeply." Things are also called *deep* which extend to a great length before the eye of the beholder, like the Gr. βαθὺς τόπος, a long extended region, βαθεῖα αὐλή, Il. v. 142; just as we call the space from the front to the back of a house, *the depth* (die Tiefe des Hauses), comp. עֵמֶק. Isa. 30:33, הֶעְמִיק הִרְחִב מְדֻרָתָהּ "he hath made the burning pile long and broad;" and metaph. הֶעְמִיקוּ סָרָה "they have gone far aside," sie entfernen sich weit, Isa. 31:6; Hos. 5:2.

Derived nouns, עֵמֶק...עָמֵק, and also מַעֲמַקִּים, עָמִיק, pr. n. עָמוֹק.

עָמֵק adj. *deep*, only found in pl. const. עִמְקֵי שָׂפָה (men) deep of lip, i.e. using a barbarous or foreign language, which cannot be understood, Isa. 33:19; Eze. 3:5, 6.

עָמֹק f. עֲמֻקָּה adj.—(1) *deep*, Lev. 13:3, seqq.

(2) metaph. *what cannot be sought out*, Psalm 64:7; Ecc. 7:24.

עֵמֶק with suff. עִמְקִי *a valley*, a low tract of land of wide extent (βαθὺς τόπος, see the root Hiphil), fit for corn land (Job 39:10; Psal. 65:14; Cant. 2:1), and suited for battle fields (Job 39:21). In plur. עֲמָקִים appears to be once used for *the inhabitants* of valleys, 1 Ch. 12:15, "they put to flight כָּל־הָעֲמָקִים all the inhabitants of the valleys;" but perhaps it should be read כָּל־הָעֲנָקִים "all the Anakim," just as in Jer. 47:5, for שְׁאֵרִית עִמְקָם, I have not any hesitation in reading שְׁאֵרִית עֲנָקִם "(Ascalon) the remains of the Anakim;" comp. verse 4, and for illustration of the matter, Josh. 11:21.—It differs in its use from the words of similar signification, נַחַל, גַּי, בִּקְעָה, each of which is applied to certain particular valleys or plains. This word is also used in the name of the following valleys:—

(*a*) עֵמֶק הָאֵלָה ("the valley of the terebinth"), near Bethlehem, 1 Sa. 17:2, 19; 21:10.

(*b*) עֵמֶק בְּרָכָה ("the valley of blessing"), near Engedi, 2 Ch. 20:26.

(*c*) עֵמֶק הַמֶּלֶךְ ("the king's valley"), not far from the Dead Sea, Gen. 14:17; 2 Sa. 18:18.

(*d*) עֵמֶק רְפָאִים ("the valley of Rephaim"), southwest of Jerusalem, towards the land of the Philistines, Josh. 15:8; 18:16; 2 Sa. 5:18, 22; Isa. 17:5.

(*e*) עֵמֶק שִׂדִּים, see שִׂדִּים. But עֵמֶק קְצִיץ Josh. 18:21, is the name of a town in the tribe of Benjamin.

Other *valleys* take their names from neighbouring towns (see יִזְרְעֶאל) or from men (see יְהוֹשָׁפָט).

עֹמֶק m. *depth*, Pro. 25:3.

עָמַר not used in Kal.—(1) prop. TO BIND CLOSELY TOGETHER (see Piel, עִמֵּר No. 1, and עָמִיר). Arabic غمر to press, to squeeze, to bind together closely (Castell.) [This meaning is expressly rejected in Thes. as not really belonging to the Arabic verb: *to heap up* is given as the primary sense of the Hebrew word]; whence غُمُور bundles.—From the idea of binding arises—

(2) that of *to subdue* (as in Samaritan), *to make a servant*, see Hithpael, and—

(3) *to serve, colere* (Arab. عمر *coluit*, Med. Damma *cultus fuit*).

PIEL, *to bind* sheaves *together*, Ps. 129:7; see Kal No. 1.

HITHPAEL, pr. *to act as master;* followed by בְּ to treat any one as a servant, or slave, Deu. 21:14; 24:7

Derived nouns, עָמִיר, עֹמֶר, עֲמֹרָה, עָמְרִי, and—

עֹמֶר plur. עֳמָרִים.—(1) i. q. עָמִיר *a sheaf*, Levit. 23:10, seq.; Job 24:10. (Arabic غُمْرٌ a bundle).

(2) *a measure* of dry things, containing the tenth part of an Ephah, Ex. 16:22, 32; especially 36, not to be confounded with the measure חֹמֶר, which contained ten Ephahs.

עֲמַר Chald. *wool*, i. q. Heb. צֶמֶר Dan. 7:9.

עֲמֹרָה *Gomorrha* (LXX. Γομόῤῥα), pr.n. (perhaps i. q. عِمَارَةٌ "culture," "habitation" ["prob. depression"]), one of the four cities in the valley of Siddim, which were sunk in the Dead Sea, which is commonly mentioned together with Sodom, Genesis 10:19; 13:10.

עָמְרִי (i.q. עָמְרִיָּה prob. "servant of Jehovah;" compare the root No. 3 ["perhaps 'young learner of Jehovah'; comp. the Arab. غُمْرٌ unskilful"]), [*Omri*], pr.n.—(1) of a king of Israel (929—18, B.C.); the founder of Samaria, 1 Kings 16:16, seq.; 2 Ki. 8:26; Mic. 6:16; LXX. Ἀμβρί.—(2) 1 Chron. 7:8.—(3) 1 Ch. 9:4.—(4) 1 Ch. 27:18.

עַמְרָם ("kindred of the Most High," i. e. of God), [*Amram*], pr. n. m.—(1) the father of Moses, Ex. 6:18, 20; Nu. 3:19; whence the patron. עַמְרָמִי Nu. 3:27; 1 Ch. 26:23.—(2) Ezr. 10:34.

עָמַשׁ i. q. TO CARRY, TO BEAR, Nehem. 4:11.

עֲמָשָׂא ("burden"), [*Amasa*], pr. n. m.—(1) 2 Sa. 17:25; 19:14; 1 Chron. 2:17.—(2) 2 Chron. 28:12.

עֲמָשַׂי ("burdensome"), [*Amasai*], pr. n. m. —(1) 1 Ch. 6:10, 20.—(2) 1 Ch. 15:24.—(3) 2 Ch. 29:12.

עֲמַשְׁסַי [*Amashai*], pr. n. m. Neh. 11:13; but I suspect that this is an incorrect reading, sprung from the two forms עמשי and עמסי; see נְפִישְׁסִים and סִיעֲהָא.

עָנַב an unused root; Chald. *to bind together, to fasten together*, whence may be derived עֵנָב a cluster, as if a bundle of grapes, and pr. n. עֲנוּב.

עֲנָב (perhaps "a place abounding in grapes"), [*Anab*], Josh. 11:21, and עֲנָב Josh. 15:50, pr. n. of a town in the mountains of Judah; [still called 'Anab عناب, Rob. ii. 195].

עֵנָב pl. עֲנָבִים, constr. עִנְּבֵי (Dag. forte euphon.), Lev. 25:5, m. *a cluster of grapes*, Gen. 40:10, 11; Deut. 32:32, etc. (Syr. ܥܢܒܐ id., Arab. عِنَبٌ collect. clusters. Perhaps also to the same stock belongs ἄμπελος, and even ὄμφαξ.)

עָנַג TO LIVE SOFTLY AND DELICATELY, not used in Kal. (Arab. غَنِجَ to allure, to entice, used of the amorous gestures of women, in their looks walk, etc.)

PUAL, part. fem. *to be soft* and *delicate*, Jer. 6:2.

HITHPAEL—(1) i. q. Pual, Deut. 28:56, compare Isa. 55:2.

(2) *to delight oneself, to be glad* in any thing, followed by עַל Job 22:26; 27:10; Ps. 37:11; followed by מִן Isa. 66:11.

(3) Hence used in a bad sense, *to deride* any one, followed by עַל Isa. 57:4.

Derived nouns, תַּעֲנוּג and—

עָנֹג f. עֲנֻגָּה adj. *delicate, soft*, Deut. 28:54, 56; Isa. 47:1.

עֹנֶג m. *delights, delicate life*, Isaiah 13:22; 58:13.

עָנַד TO BIND, occurring twice as a verb, Job 31:36; Prov. 6:21; whence also the subst. מַעֲדַנּוֹת. Kindred words are عِنْدَ at, by, and the Hebr. עָמַד.

I. עָנָה—(1) prop. TO SING, i. q. Arab. غَنَّى Conj. II. IV. (this signification, although unfrequent, seems, however, to be primary, see Piel; compare Lat. *cano*, Pers. خواندن to sing, to call, to read; Sansc. *gai*), Ex. 15:21; followed by לְ to praise with song, 1 Sam. 21:12; 29:5; Ps. 147:7; hence *to cry out* (compare Lat. *actor canit, cantat*, i. q. *declamat*, schreit laut), used of the shout of soldiers in battle, Ex. 32:18; Jer. 51:14; of jackals in the deserts, Isa. 13:22 (compare *cantus galli, gallicinium*). It is applied to any one who *pronounces* any thing *solemnly and with a loud voice* (compare Lat. *cantare, cantor*, used of any one who often says, inculcates, or affirms any thing, Ter. Plaut.; Cic. Orat i. 55); hence—(*a*) used of God uttering an oracle, 1 Sam. 9:17, וַיהוָה עָנָהוּ "Jehovah declared to him" (Samuel); Gen. 41:16, "God announces welfare to Pharaoh;" compare Deut. 20:11. Used in a forensic sense—(*b*) of a judge giving sentence, Exod. 23:2; and—(*c*) of a witness giving evidence, solemnly affirming any thing; hence *to testify*, with

an acc. of the thing, Deut. 19:16; followed by בְּ of him *for* whom (Gen. 30:33; 1 Sa. 12:3) or *against* whom (Num. 35:30; Deut. 19:18; 2 Sam. 1:16) testimony is given. More fully עָנָה עֵד בְּ Ex. 20:16. Hence—

(2) *to lift up the voice, to begin to speak* (Syr. ܥܢܐ); especially in the later [?] Hebrew, Job 3:2, וַיַּעַן אִיּוֹב וַיֹּאמַר "and Job began to speak, and said;" Cant. 2:10; Isa. 14:10; Zec. 1:10; 3:4; 4:11, 12. Followed by an acc. of pers. *to speak to* any one, Zec. 1:11. Far more frequently—

(3) *to answer, to reply.* Constr.—(*a*) with an acc. of pers. Job 1:7; Gen. 23:14; Cant. 5:6, like the Gr. ἀμείβομαί τινα.—(*b*) with an acc. of the thing which, or to which one answers, Prov. 18:23; Job 40:2. In like manner, Job 33:13, כָּל־דְּבָרָיו לֹא יַעֲנֶה "he does not answer as to any of his things," i. e. he renders no account. And so—(*c*) with two acc. of pers. and thing, 1 Sam. 20:10; Mic. 6:5; Jer. 23:37; Job 9:3. *To answer* to any one is used—(*aa*) in a bad sense, of those who *contradict* a master when commanding or blaming, who excuse themselves and contend with him (sich verantworten), Job 9:14, 15, 32; 16:3 (compare Arab. جواب reply, also excuse); or who refute some one, Job 32:12.—(*bb*) in a good sense, of those who answer the prayers of any one, who *hear* and *answer* a petitioner; and thus it is often used of God hearing and answering men, 1 Sam. 14:39; Psa. 3:5; 4:2. There is a pregnant construction, Ps. 22:22, מִקַּרְנֵי רֵמִים עֲנִיתָנִי "answer (and deliver) me from the horns of the Remim;" hence—(*cc*) with an acc. of pers. and בְּ of the thing, *to answer any one in any thing*, i. e. *to be bountiful to him, to bestow* the thing, Ps. 65:6; and with an acc. of the thing, Ecc. 10:19, הַכֶּסֶף יַעֲנֶה אֶת־הַכֹּל "money answers with all things" (imparts all), gewährt alles, compare Hos. 2:23, 24.

(4) *to signify, to imply* any thing by one's words (etwas sagen wollen, beabsichtigen), i. q. Arab. عنى. Hence מַעֲנֶה, מַעַן, יַעַן something proposed, a counsel, purpose, then used as a prep.

In the former [German] editions of this book, I sought with many etymologists to refer the various significations of this root to that of *answering*, as has since been done by Winer (p. 732, 733); deriving the notion of *singing* from that of answering and singing alternately; in such matters every one must follow his own judgment. I have adopted this new arrangement especially for this reason, that the primary signification is commonly more forcible and important, and therefore it is often retained in Piel (Lehrg. p. 242), and in Arabic it is expressed by a harder letter (غنى *to sing*).

Niphal—(1) *to be answered*, i. e. *to be refuted*, Job 11:2; *to be heard and answered*, Job 19:7; Prov. 21:13.

(2) i. q. Kal *to answer*, followed by לְ Eze. 14:4, 7.

Piel, i. q. Kal No. 1, *to sing*, Ex. 32:18 (where Piel in the signification of singing is distinguished from Kal). Ps. 88:1; Isa. 27:2.

Hiphil, *to answer*, i. q. Kal No. 3, *bb*, followed by an acc. and בְּ of the thing; to hear and answer any one in any thing, *to bestow the thing upon him*, Ecc. 5:19.

Derived nouns, see Kal No. 4.

II. **עָנָה** (for עָנַו, a verb לו, compare the derivatives, עָנָו, עֲנָוָה)—(1) TO BESTOW LABOUR UPON ANY THING, TO EXERCISE ONESELF IN ANY THING, followed by בְּ Ecc. 1:13; 3:10. (Syr. ܥܢܐ ܒ, Arab. عنى followed by ب id.), specially, as it appears, *to till the ground, to bring the earth into cultivation*, whence מַעֲנֶה, מַעֲנִית, a furrow.

(2) *to be afflicted, depressed, oppressed*, Ps. 116:10; 119:67; Zec. 10:2. Isa. 31:4, וּמֵהֲמוֹנָם לֹא יַעֲנֶה "and (who) will not be depressed at their multitude," he will not lose his courage. Isa. 25:5, זְמִיר עָרִיצִים יַעֲנֶה "the song of the tyrants shall be brought low." (Arab. عنا to be depressed, low).

Niphal—(1) *to be afflicted*, Ps. 119:107. Isa. 53:7, וְהוּא נַעֲנֶה "and he was afflicted."

(2) reflect. *to submit oneself to any one*, followed by מִפְּנֵי Ex. 10:3 (where for לְהֵעָנוֹת there is לֵעָנֹת).

Piel—(1) *to oppress, to depress, to afflict*, Gen. 16:6; 15:13; 31:50; Exodus 22:21. Psalm 102:24, עִנָּה בַדֶּרֶךְ כֹּחִי "(Jehovah) depressed (consumed) my strength in the way." Psalm 88:8, כָּל־מִשְׁבָּרֶיךָ עִנִּיתָ "thou hast oppressed (i. e. inundated) (me) with all thy waves."

(2) עִנָּה אִשָּׁה *compressit feminam*, generally by force, Gen. 34:2; Deut. 22:24, 29; Judges 19:24; 20:5.

(3) עִנָּה נֶפֶשׁ to afflict the soul, i. e *to fast*, Lev. 16:31; 23:27, 32; Nu. 29:7.

Pual, *to be oppressed*, or *afflicted*, Ps. 119:71; Isa. 53:4. Inf. עֻנּוֹתוֹ his oppression or sorrow, Psalm 132:1.

Hiphil, i. q. Pi. No. 1, 1 Kings 8:35; 2 Ch. 6:26. But Ecc. 5:19 belongs to עָנָה No. I; which see.

Hithpael.—(1) *to submit oneself*, Gen. 16:9, especially to God, Dan. 10:12.

(2) i. q. Kal, *to be afflicted*, 1 Ki. 2:26.

Derived nouns, עָנָו, עָנִי, עֱנִי, עֱנוּת, עֲנָוָה, עַנְוָה, עִנְיָן, מַעֲנֶה, מַעֲנִית, and the pr. n. עֲנָה, עֻנִּי, עֲנָיָה, עֲנָת, עֲנָתוֹת, עַנְתֹתִיָּה.

I. עֲנָה, עֲנָא Chald.—(1) *to begin to speak;* like the Hebr. No. 2, Daniel 2:20; 3:9, 19, 24, 26, 28; 4:16, 27; followed by לְ of pers. 2:47.

(2) *to answer*, Daniel 2:7, 10; 3:14, 16; 5:7; 6:14.

II. עֲנָה Chald. *to be afflicted*. Part. עָנֵה; plur. עָנַיִן the afflicted, Dan. 4:24.

עֲנָה ("answering), [*Anah*], pr. n. m.—(1) of a son of Seïr, and of the Edomite race sprung from him, Gen. 36:20, 29.—(2) of a son of Zibeon, and grandson of Seïr, Gen. 36:2, 14, 24 (verses 2, 14 *Anah* is called the daughter of Zibeon in the common text; but we should read *son* (בֵּן), with the Sam. and LXX., as is shewn by verse 24. [This change is not necessary; we have only to take בַּת in both its occurrences as in apposition with Aholibamah, the daughter of Anah, the grand-daughter of Zibeon. See De Rossi]).

עָנָו plur. עֲנָוִים (for which there is often in קרי עֲנִיִּים from עָנִי); const. עַנְוֵי (from the root עָנָה No. II., 2).—(1) *afflicted, miserable*, Psalm 9:13; 10:12, 17; 22:27; 34:3; 147:6; 149:4; commonly with the added notion of a lowly, pious, and modest mind, which prefers to bear injuries rather than return them; compare amongst other places, Ps. 25:9; 37:11; 69:33.

(2) *meek, gentle*, Nu. 12:3 (כתיב).

עֲנוּב ("bound together," from the root עָנַב), [*Anub*], pr. n. m. 1 Ch. 4:8.

עֲנָוָה prop. f. of the word עָנָו (neutr. and abstr.).—(1) *a lowly mind, modesty*, Pro. 15:33; 18:12; 22:4; Zeph. 2:3.

(2) When applied to God, *gentleness, clemency*, Psa. 18:36.

עַנְוָה f. i. q. the preceding No. 2; Psa. 45:5 (used of the king [the Messiah]).

עֲנוֹק i. q. עֲנָק No. 2, Josh. 21:11.

עֱנוּת fem. *affliction*. Ps. 22:25, עֱנוּת עָנִי "the affliction of the afflicted." Others following the LXX., Vulg., Chald., render it *the cry of the afflicted* (comp. שַׁוְעוֹ in the other member), but עָנָה is never used of the *outcry* and lamentation of the wretched. See the root No 1.

עֲנִו see עָנָו.

עָנִי f. עֲנִיָּה plur. עֲנִיִּים, עֲנִיֵּי adj.—(1) *afflicted, wretched, poor*, often with the added idea of piety, Exodus 22:24; Deut. 24:12; Psa. 10:2, 9; 14:6; 18:28.

(2) *meek, mild*, comp. עָנָו No. 2, Zec. 9:9.

Plur. עֲנִיִּים is often in קרי, where כתיב has עֲנָוִים Ps. 9:19; Isa. 32:7.

עֳנִי in pause עֹנִי, with suff. עָנְיִי *affliction, misery*, Gen. 16:11; 31:42; 41:52. בְּנֵי עֹנִי the wretched, Prov. 31:5. לֶחֶם עֹנִי the bread of affliction, Deut. 16:3.

עֻנִּי (for מְעֻנֶּה "depressed"), [*Unni*], pr. n. m. 1 Ch. 15:18, 20; Neh. 12:9.

עֲנָיָה ("whom Jehovah has answered"), [*Anaiah*], pr. n. Neh. 8:4; 10:23.

עָנָיו Nu. 12:3 קרי, for עָנָו.

עָנִים (contr. for עֲיָנִים "fountains"), [*Anim*], pr. n. of a town in the tribe of Judah, Josh. 15:50.

עִנְיָן m. *business, employment* (comp. ענה No. II.)—(1) Eccl. 2:26; 1:13, עִנְיַן רָע "evil business," that is, such as is of little profit.

(2) *a thing, affair*, (like the Chald.). Ecc. 4:8. עִנְיַן רָע "an evil thing." Ecc. 5:2, רֹב עִנְיָן "much of an affair," multiplicity of business; Germ. viel Wesens (in the other member, רֹב דְּבָרִים viel Redens). 5:13, בְּעִנְיַן רָע "by (some) adverse thing," an evil occurrence. 2:23, כַּעַס עִנְיָנוֹ "vexation is his affair," his lot; 8:16.

עָנַךְ an unused root. Arabic, to be deep and difficult to cross, used of sand, see תַּעֲנָךְ.

עָנֵם ("two fountains," compare עָנִים, and as to dual ending in ־ַם see Lehrg. p. 536) [*Anem*], pr. n. of a town in the tribe of Issachar, 1 Ch. 6:58; for which there is in the parallel places, Josh. 19:21; 21:29 עֵין־גַּנִּים (the fountain of the garden).

עֲנָמִים Gen. 10:13 [*Anamim*], pr. n. of an Egyptian people, which cannot be exactly pointed out, see Bochart, Phaleg iv. 30; Mich. Spicil. i. p. 160.

עֲנַמֶּלֶךְ [*Anammelech*], pr. n. of the idol of the Sepharvites; it occurs once, 2 Ki. 17:31. The word appears to be blended of ענם = صنم an image, a statue, and מֶלֶךְ a king; or, as was supposed by Hyde (De Rel. Vett. Persarum, p. 131), from غنم cattle,

and מֶלֶךְ; hence, the flock of stars, i. e. the constellation Cepheus, which is called by the Orientals كواكب الفرق the stars of the flock, and الراعي والغنم the shepherd and flock. The former part of this word is found also in the name Ἐνεμεσσάρ (Tob. 1:2, 13, 15, 16).

עָנַן not used in Kal, prop. TO COVER, like the kindred verbs כָּנַן, גָּנַן; whence עָנָן a cloud.

PIEL (denom. from עָנָן) *to gather clouds*, Gen. 9:14.

POEL עוֹנֵן, fut. יְעוֹנֵן (Lev. 19:26), part. מְעוֹנֵן, once f. עֹנְנָה (for מְעוֹנְנָה, although also it may be Kal), *to act covertly;* hence *to use hidden arts*, i.e. *magic*, *to practise sorcery* (compare the roots לְהָט, לוּט, and Syr. ܐܪܙܐ mysteries; hence magical arts), Deu. 18:10, 14; 2 Ki. 21:6; Isa. 2:6; 57:3; Mic. 5:11. Many of the ancients understood by it a particular kind of divination. LXX. κληδονίζομαι. Vulg. *observans somnia*, elsewhere *augurans, divinans*. Syr. *fascinating with the eyes* (as if עוֹנֵן were from עַיִן); but it seems rather to be a general name.

עָנָן constr. state עֲנַן m.—(1) *a cloud* (as covering and veiling over the heaven), compare عَمَاءٌ a cloud, from the root عمى to cover, to veil over, and غَفَارَةٌ a cloud, from the root غفر to cover. (Arab. عنانة, pl. عنان.) A very large army is compared to *a cloud*, Eze. 30:18; 38:9; *a morning cloud* is used as an image of something transient, Hos. 6:4 (compare Job 7:9).

(2) [*Anan*], pr. n. m. Neh. 10:27.

עֲנָן Ch. *a cloud*, pl. const. st. עֲנָנֵי Dan. 7:13.

עֲנָנָה f. collect. *clouds* (Gewölk), Job 3:5. Well rendered by Theod. συννεφία. As to the use of the feminine form in collectives, see Heb. Gram. § 105, 2.

עֲנָנִי (apoc. for עֲנָנְיָה), [*Anani*], pr. n. m. 1 Chr. 3:24.

עֲנַנְיָה ("whom" or "what Jehovah covers," i.e. guards), [*Ananiah*], pr. n.—(1) m. Neh. 3:23; Gr. Ἀνανίας.

(2) of a town in the tribe of Benjamin, Neh. 11:32.

עָנַף an unused root, which perhaps belonged to the idea of *covering*, like the cognate roots עוּף (עָיַף), עָלַף. Hence—

עָנָף *a branch*, Ezek. 17:8, 23, with suff. עַנְפְּכֶם 36:8, as if from the form עֶנֶף [which is given as an art. in Thes.].

עֲנַף Chald. id. Dan. 4:18.

עָנֵף m. *full of branches*, Eze. 19:10.

עָנַק TO ADORN WITH A NECK CHAIN OR COLLAR. (From the idea of choking, or strangling, which is that of the kindred roots אָנַק, חָנַק, which see. Arab. عنق IV. to ornament a dog with a collar. عُنُق neck, Germ. Nacken, Upper-Germ. die Ante.) Once used figuratively, Ps. 73:6, עֲנָקַתְמוֹ גַאֲוָה "pride surrounds them like a neck chain," i.e. clothes their neck; a stiff neck being used poetically as the seat of pride.

HIPHIL הֶעֱנִיק prob. *to lay on the neck* (to be carried), Deut. 15:14, used of a slave set at liberty: הַעֲנִיק תַּעֲנִיק לוֹ מִצֹּאנְךָ וגו׳ "thou shalt lay upon him of thy flock," etc. LXX., Vulg. *dabis viaticum*. Others apply to the word the signification of *giving*, so that it would properly be *to adorn with a collar;* hence *with gifts*. As to what I formerly compared, on the authority of Castell and Giggeius, "عنق followed by على to shew oneself easy, gentle," it rests on a mistake of Giggeius in rendering the words of the Kamûs (ii. p. 1318, edit. Calcutt.).

עֲנָק m.—(1) *a collar, neckchain, necklace*, Cant. 4:9; pl. ־ִים and וֹת Pro. 1:9; Jud. 8:26.

(2) i. q. Arab. عُنُق *length of neck* and stature (compare أَعْنَق long-necked); hence בְּנֵי הָעֲנָק, בְּנֵי עֲנָק Nu. 13:33; יְלִידֵי הָעֲנָק ibid. verses 22, 28; also עֲנָקִים Deut. 1:28; 2:10, 11, 21, and בְּנֵי עֲנָקִים Deut. 9:2. *The Anakim* (prop. men with long necks, of high stature), pr. n. of a Canaanite nation, famous on account of their height, who inhabited Hebron previous to the Hebrews taking possession of the land (Josh. 11:21); they were almost utterly extirpated by them, but a few remained in the cities of the Philistines (compare the interpreters and critics on Jer. 47:5).

עָנֵר (i. q. נַעַר ἀνήρ?), [*Aner*], pr. n.—(1) of a Canaanite, Gen. 14:13, 24.—(2) of a Levitical town in the tribe of Manasseh, called elsewhere תַּעְנַךְ (unless we should here read ענך), 1 Ch. 6:55.

עָנַשׁ fut. יַעֲנֹשׁ TO FINE, TO IMPOSE A FINE, TO AMERCE. (Found besides only in the Rabbinic dialect. The primary idea appears to be that of imposing, laying upon; compare cogn. עָמַס, עָמַשׂ). Construed followed by לְ Pro. 17:26; followed by two acc. to amerce any one in a sum of money, Deu. 22:19; 2 Ch. 36:3 (used of sums of money exacted in war).

in wine, Amos 2:8. Impers. Prov. 21:11, בַּעֲנָשׁ־לֵץ "when they (the judges) amerce the scoffer."

Niphal, *to be fined*, Ex. 21:22; gener. *to be punished*, Pro. 22:3; 27:12.

[Hence the following words]—

עֹנֶשׁ m.—(1) *fine, amercement, money exacted* from any one, 2 Ki. 23:33; Pro. 19:19.

עֲנָשׁ m. Chald. *fine, amercement*, Ezr. 7:26.

עֲנָת ("answer to prayer," from the root עָנָה, of the form קְנָת from the root קָנָה) [*Anath*], pr. n. m. Jud. 3:31; 5:6.

עֲנָת, כְּעֶנֶת see כְּעַן.

עֲנָתוֹת ("answers to prayers," the servile letter ת being retained, see Lehrg. p. 528), [*Anathoth*], pr. n.—(1) of a Levitical town in the tribe of Benjamin, where Jeremiah the prophet was born, Josh. 21:18; Isa. 10:30; Jer. 1:1 [now called *Anâta*, عناتا. Rob. ii. 109]; Gent. n. עַנְּתֹתִי 2 Sa. 23:27.—(2) m.—(*a*) 1 Ch. 7:8.—(*b*) Neh. 10:20.

עַנְתֹתִיָּה ("prayers answered by Jehovah"), [*Antothijah*], pr. n. m. 1 Ch. 8:24.

עָסִיס masc. *must, new wine*, Joel 1:5; 4:18; Am. 9:13; from the root—

עָסַס TO TREAD DOWN, Mal. 3:21. (Ch. עֲסַי id.).

עָעַר a fictitious root, where some derive יְעֹעֵרוּ Isa. 15:5; see Analyt. Ind.

עָפָה an unused root. Syr. ܥܦܐ to flourish. غفا to grow luxuriantly, as a plant, whence עֳפִי Hebrew and Chaldee.

עֵפָה see עֵיפָה.

עֳפִי m. pl. עֳפָאִים (comp. Lehrg. p. 575) *foliage of trees*, Ps. 104:12; from the root עָפָה.

עֲפִי Chald. id., Dan. 4:9, 11, 18. (Syriac ܥܦܝܐ branch, top of a tree, ܥܘܦܝܐ foliage).

עָפַל not used in Kal, prop. TO SWELL UP, TO BE TUMID, whence עֹפֶל tumulus, a hillock. Arabic عفل to suffer from a tumour or hernia. [Perhaps we may comp. Arab. غفل to neglect any thing, to be remiss. II. to cover over. In this sense we might take the passage in Hab. *to be remiss, to draw back*, LXX. ὑποστείληται. Vulg. *qui incredulus est*. Aquila, νωχελευομένου (see also Heb. 10:28). This Arabic root also gives a suitable sense in Nu. 14:44.]

Pual, *to be tumid*, metaph. *to be proud, haughty* Hab. 2:4.

Hiphil, *to act tumidly*, i. e. proudly, arrogantly. Nu. 14:44, וַיַּעְפִּלוּ לַעֲלוֹת וגו׳ "but they acted arrogantly (i. e. neglecting the monition of God) in going up." In Deuter. 1:43, the same is expressed וַתָּזִדוּ וַתַּעֲלוּ הָהָרָה. Hence—

עֹפֶל m.—(1) *a hill, an acclivity*, Isa. 32:14; Mic. 4:8; with the art. הָעֹפֶל [*Ophel*], pr. n. of a hill to the east of mount Zion, which was surrounded and fortified by a separate wall, 2 Kings 5:24 [this refers to some other place], 2 Ch. 27:3; 33:14; Neh. 3:27; 11:21; compare Jos. Bell. Jud., vi. 6, § 3.

(2) *a tumour*, plur. עפלים (read עֳפָלִים) Deut. 28:27; 1 Sam. 5:6. seqq. כתיב, used of tumours on the anus. (Arab. عَفَل tumor in ano virorum, vel in pudendis mulierum, see Schrœderi Origg. Hebr., cap. iv. p. 54, 55. H. Alb. Schultens ad Meidanii Prov., p. 23). In קרי there is instead טְחֹרִים, which see.

עָפַן an unused root. Arab. and Syr. *to become mouldy*, whence—

עָפְנִי [*Ophni*], Gent. n., found once, Josh. 18:24; where (כְּפַר) הָעָפְנִי is a town of the tribe of Benjamin.

עַפְעַפִּים or rather dual. עַפְעַפַּיִם only found in const. עַפְעַפֵּי *eyelids*, so called from their volatile motion (die Flatternden), from the root עוּף Pilp. עִפְעֵף (compare Heb. Gramm. § 54, No. 4). Job 16:16; Ps. 132:4. Poet. עַפְעַפֵּי שַׁחַר *eyelids of the dawn*, used of the rays of the rising sun, Job 3:9; 41:10. Compare Ἀμέρας βλέφαρον, Soph. Antig. 103, 104. The Arabian poets compare the sun to an eye (in Kamûs العين amongst other things is explained الشمس او سعاعها the sun or its beam), and they ascribe to it eyebrows حواجب الشمس, see Schult. on Job, p. 61.

עָפַר not used in Kal, Arab. I. عفر to be whitish, reddish, like sand, or a gazelle, عَفَر dust, earth. II. غفر (cogn. to כָּפַר to cover), to be rough, hairy.

Piel (denom. from עָפָר), *to dust, to throw dust at* (bestäuben), 2 Sa. 16:13.

עָפָר m.—(1) *dust, dry earth* (trockene Erde), Gen. 2:7; 26:15; Josh. 7:6; Job 2:12; also used of *clay* or *loam*, of which walls are made, Leviticus 14:42, 45; of *a heap of rubbish* (Schutt), Habak

1:10; very rarely of *fine dust*, such as is blown by the wind, i. q. אָבָק Psalm 18:43. עַל עָפָר—(*a*) in the earth, in the world, Job 19:25; 39:14; 41:25; also upon the ground, Job 22:24; Isaiah 47:1; —(*b*) in the grave, Job 20:11; 21:26; for which there is also said לֶעָפָר Job 7:21. יָרַד עָפָר to go down to the dust, i. e. into the grave, Psalm 22:30; 30:10. שׁוּב אֶל־עָפָר to return to dust, Genesis 3:19; Psalm 104:29. עָפָר וָאֵפֶר dust and ashes, a proverbial phrase to express the lowness and fragility of human nature, Gen. 18:27; Ps. 103:14. It is used of multitude, Num. 23:10, עֲפַר יַעֲקֹב "the dust of Jacob," i. e. Jacob, who is as numerous as the dust of earth, compare חוֹל. אָכַל עָפָר to eat dust, used of the serpent, Gen. 3:14; compare Isaiah 65:25; but figuratively used, Lam. 3:29, "to put the mouth in the dust," i. e. to be silent and wait the aid of God.—Plur. עֲפָרוֹת clods of earth. Prov. 8:26, רֹאשׁ עַפְרוֹת תֵּבֵל "the first of the clods of the world." Job 28:6, עַפְרוֹת זָהָב *lumps of gold* in mines.

עֵפֶר (i. q. غُفْر "calf," "young animal"), [*Epher*], pr. n. m.—(1) of a son of Midian, Genesis 25:4.—(2) 1 Ch. 4:17.—(3) 1 Ch. 5:24.

עֹפֶר m. *fawn*, the young of a deer, goat, gazelle, Cant. 2:9, 17; 4:5; 7:4; 8:14. (Arab. غُفْر and غُفْر the young of the wild goat).

עָפְרָה ("fawn"), [*Ophrah*], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 18:23; 1 Sam. 13:17; fully Mic. 1:10, בֵּית לְעַפְרָה ("the fawn's house").—(2) of a town of the Manassites, Jud. 6:11; 8:27; 9:5.—(3) pr. n. m. 1 Ch. 4:14.

עֶפְרוֹן ("of, or belonging to, a calf"), [*Ephron*], pr. n.—(1) of a town on the borders of the tribe of Benjamin, 2 Ch. 13:19, where there is עֶפְרַיִן קרי.—(2) of a mountain on the borders of the tribes of Judah and Benjamin, Josh. 15:9.—(3) of a Hittite, Gen. 23:8; 25:9.

עֶפְרַיִן (two calves), see עֶפְרוֹן No. 1.

עֹפֶרֶת fem. *lead*, so called from its whitish colour (compare כֶּסֶף, זָהָב), Ex. 15:10. אֶבֶן הָעֹפֶרֶת leaden weight, Zec. 5:8.

עֵץ plur. עֵצִים, const. עֲצֵי m.—(1) *a tree* (Arabic عَصًا a staff, a bone; compare the Gr. ὄζος, a branch, and ὀστέον (Sansc. *asthi*), Lat. *hasta*. For *wood* there is commonly used in Arabic the cognate form عُود. Hebr. עֵץ follows the analogy of the verb עָצָה to be hard, firm. Chald. with the letters softened, has אָע wood). עֵץ הַחַיִּים tree of life (see חַי), Gen. 2:9. Often collect. *trees*. עֵץ פְּרִי fruitbearing trees, Gen. 1:11.

(2) *wood*, specially of a wooden post, stake, gibbet, Gen. 40:19; Deu. 21:22; Josh. 10:26; used of a wooden idol, Jer. 2:27. עֵצִים Pl. *wood*, sticks, logs for fuel, Gen. 22:3, 9; Lev. 1:7; 4:12; used of materials for building, Ex. 25:10; 1 Ki. 6:23, 31, 32. Compare עָצָה No. 1.

עָצַב —(1) TO LABOUR, TO FORM, TO FASHION. see Piel No. 1. (The original idea is perhaps that of *cutting*, whether wood or stones, compare חָצַב, חָטַב. There are in the cognate languages secondary significations, as Arabic غضب to be angry.) Hence עָצָב and עֶצֶב a carved image, עֶצֶב an earthen vessel.

(2) *to toil with pain, to suffer, to be grieved* (see עִצָּבוֹן, עַצֶּבֶת, עֹצֶב, עֶצֶב); used also of the mind, and in Kal trans. *to put in pain, to afflict*, 1 Ki. 1:6; 1 Ch. 4:10; Isa. 54:6.

NIPHAL, *to be pained*—(*a*) in body, followed by בְּ (with any thing), Ecc. 10:9.—(*b*) in mind, *to be afflicted, grieved*, Gen. 45:5; 1 Sam. 20:3; followed by אֶל (1 Sa. 20:34), and עַל (2 Sa. 19:3).

PIEL—(1) *to form* (comp. Kal No. 1), Job 10:8.

(2) *to put to grief, to afflict* (comp. Kal No. 2), Isa. 63:10; Ps. 56:6.

HIPHIL—(1) i. q. Kal No. 1, *to labour;* hence probably *to serve* (an idol), *to worship* (like the synonym. עָבַד), Jer. 44:19, לְהַעֲצִיבָה "to worship her" (the queen of heaven). Vulg. *ad colendum eam*. Others, *to make her*, i. e. her image (comp. Kal No. 1).

(2) i. q. Piel No. 2, *to grieve*, i. e. to provoke (God) to anger, Ps. 78:40.

HITHPAEL—(1) *to grieve* (oneself), Gen. 6:6.

(2) *to become angry*, Gen. 34:7. See Hiph. No. 2. Derived nouns, עֶצֶב...עַצֶּבֶת, and מַעֲצֵבָה.

עֲצַב Chald. part. pass. עֲצִיב *grieved, afflicted*, Dan. 6:21.

עָצָב only in plur. עֲצַבִּים, constr. עֲצַבֵּי *images of idols*, 1 Sa. 31:9; 2 Sa 5:21; Hos. 4:17 (see the root No. 1).

עָצֵב m. *workman, servant*. Plur. with suff. עַצְּבֵיהֶם (Dag. f. euphon.), Isa. 58:3. [In Thes. referred to the next art., No. 2.]

עֶצֶב and עֶצֶב m.—(1) *an earthen vessel*, Jer. 22:28, see Kal No. 1.

(2) *heavy* and *toilsome labour*, Prov. 10:22. Pl. עֲצָבִים labours, i. e. things done with toil, Prov.

5:10, לֶחֶם הָעֲצָבִים "bread obtained by toilsome labour;" Ps. 127:2.

(3) *pain*, such as of parturient women, Gen. 3:16; also *grief of mind, anger*, Prov. 15:1, דְּבַר עֶצֶב "a word pronounced with anger," a bitter, sharp word.

עֹצֶב m.—(1) *the image of an idol*, i. q. עָצָב Isa. 48:5; Ps. 139:24, דֶּרֶךְ עֹצֶב "worship of idols."

(2) *sorrow*, 1 Ch. 4:9; Isa. 14:3.

עִצָּבוֹן constr. עִצְּבוֹן, m.—(1) *hard* and *toilsome labour*, Gen. 3:17; 5:29.

(2) *pain, trouble*, Gen. 3:16, עִצְּבוֹנֵךְ וְהֵרֹנֵךְ "thy pain and thy conception;" Hendiadys for the pain of thy conception.

עַצֶּבֶת f. constr. עַצֶּבֶת (as if from עַצָּבָה), pl. constr. עַצְּבוֹת, with suff. עַצְּבוֹתַי, עַצְּבוֹתָם.

(1) *an idol*, Ps. 16:4.

(2) *pain*—(*a*) of body, Job 9:28.—(*b*) of mind, Ps. 147:3, מְחַבֵּשׁ לְעַצְּבוֹתָם "he binds up their pains," the wounds of their minds; Prov. 10:10; with the addition of לֵב Prov. 15:13.

עָצַד an unused root. Arab. عضد to cut with an axe. Hence מַעֲצָד.

עָצָה—(1) TO MAKE FIRM; hence *to shut*, specially the eyes, Prov. 16:30. Arab. غضا IV. id. Æth. ዐጸወ: to shut a door.

(2) i. q. Arab. عصا *to be hard, firm* (of a hard neck, contumacious), Conj. VIII. to grow hard; compare عصا staff, Hebr. עֵץ wood, and עֶצֶה bone, עֶצְיוֹן back-bone.

עָצֶה m. Lev. 3:9, *the back bone* (according to Onk., Arab. Erp.), or, as is preferred by Bochart, in Hieroz. i. p. 497, *os coccygis*, Arab. عُصعُص, either of which would be so called from hardness and firmness, see the root. Arab. عصا is the thigh bone, pl. the bones of the wings of birds.

I. **עֵצָה** f. of the noun עֵץ collect. *wood*, i. q. עֵצִים, used of materials [for building], Jer. 6:6; of odoriferous woods (עֲצַת נֶפֶשׁ), Prov. 27:9.

II. **עֵצָה** constr. עֲצַת (from the root יָעַץ to counsel, for יְעָצָה), f.

(1) *counsel*—(*a*) which any one gives or receives, 2 Sam. 16:20; 1 Ki. 1:12; Ps. 119:24, אַנְשֵׁי עֲצָתִי "my counsellors." Used of predictions, Isa. 44:26, compare 41:28 (root No. 4).

(2) *counsel* which any one forms, Isa. 19:3; Hos. 10:6. עָשָׂה עֵצָה to execute a plan or counsel, Isa. 30:1. Especially used of the counsel or purpose of God, Job 38:2; Isa. 14:26; 46:11, אִישׁ עֲצָתִי "man of my counsel," whom I use as an instrument to execute my purpose.

(3) *counsel*, as the faculty of forming plans, i. e. *prudence, wisdom*, especially that of God, Isaiah 11:2; Pro. 8:14; 21:30; Jer. 32:19, גְּדֹל הָעֵצָה "of great wisdom;" 1 Ch. 12:19, בְּעֵצָה "having taken counsel," having consulted. Plur. עֵצוֹת once with suff. עֲצָתַיִךְ Isa. 47:13, *counsels*, Deu. 32:28; *cares*, Ps. 13:3.

עָצוּם m. (from the root עָצַם).—(1) *strong, robust, powerful*, used of a people, Gen. 18:18; Nu. 14:12; Deu. 4:38; of kings, Psalm 135:10. Plur. עֲצוּמִים *the strong, the mighty*, i. e. heroes, Prov. 18:18; Isa. 53:12; once *the powerful members* (of a lion), i. e. claws, teeth; Ps. 10:10, נָפַל בַּעֲצוּמָיו חֵלְכָּאִים "the wretched fall into his claws;" but others understand *the whelps* of the lion.

(2) *numerous*, Joel 1:6; Ps. 35:18.

עֶצְיוֹן גֶּבֶר ("the back bone of a man"), [*Ezion-geber*], pr. n. of a maritime city in Idumæa, situated on the Ælanitic gulf of the Red Sea, not far from Elath (see אֵילַת); whence Solomon's fleet sailed to Ophir. Called by the Greeks *Berenice;* see Jos. Antt. viii. 6, § 4. In the time of the Arab dominion عصيون: Nu. 33:35; Deu. 2:8; 1 Ki. 9:26; 22:49; Burckhardt's Travels in Syria, Germ. ed. p. 831.

עָצַל a root not used in Kal. (Arab. عطل to be at leisure, Conj. II., to leave, to neglect. The primary idea appears to be that of laxity and languor; compare خطل, חָדַל, דָּלַל).

NIPHAL, *to be slothful*, Jud. 18:9.

עָצֵל verbal adj. *slothful*, Prov. 6:6, 9; 13:4; 15:19.

עַצְלָה f. Prov. 19:15, and **עַצְלוּת** Prov. 31:27, *slothfulness*. Dual עֲצַלְתַּיִם *double*, i. e. very great *slothfulness*, Ecc. 10:18.

עָצַם—(1) prop. TO BIND, TO BIND FAST, TO TIE UP; as the eyes, Isa. 33:15; see Piel. (Arabic عصم IV., to tie up a skin bottle; and more commonly عصب to tie. It is kindred to the verbs צָמַם, זָם (צָמַד), also אָטַם, חָתַם, טָמַם). From the idea of tying (see קָשַׁר, גָּבַר) it is—

(2) intrans. once Med. E. עָצְמוּ (Ps. 38:20), *to be strong, powerful*, Gen. 26:16; *to become strong*, Exod. 1:7, 20; Dan. 8:8, 24; 11:23 (Arabic عظم to be great, of great importance; عظم greatness; عظيم great).

(3) *to be strong in number, to be numerous*, Ps. 38:20; 40:6, 13 (see עָצוּם).

Piel, עִצֵּם—(1) i. q. Kal No. 1, Isa. 29:10.

(2) denom. from עֶצֶם *to break* or *to gnaw bones*, Jer. 50:17. Compare גָּרַם.

Hiphil, *to make strong*, Ps. 105:24.

Derivatives [עָצוּם] עֶצֶם—עָצְמוֹת and תַּעֲצֻמוֹת.

עֶצֶם f.—(1) *bone;* so called from its firmness and strength; see the root No. 2. Arab. عظم, Gen. 2:23; Ex. 12:46; Num. 9:12, etc. Plur. עֲצָמִים constr. עַצְמֵי Ps. 6:3; 31:11; 32:3; more often also עֲצָמוֹת Ps. 51:10; Prov. 14:30; often used of the bones of the dead (compare כַּפּוֹת, יָדוֹת), Exod. 13:19; Josh. 24:32; 2 Samuel 21:12—14; 2 Kings 23:14, 18, 20.

(2) *body*, bodily form, Lam. 4:7.

(3) Followed by a genit.; it is used instead of the pronoun *itself* (compare syn. גֶּרֶם No. 3, and Arab. عين eye, himself); but only used of things, e. g. בְּעֶצֶם הַיּוֹם הַזֶּה in that very day, Gen. 7:13; 17:23, 26. Exod. 24:10, כְּעֶצֶם הַשָּׁמַיִם "as the heaven itself." Job 21:23, בְּעֶצֶם תֻּמּוֹ "in his uprightness itself."

(4) [*Ezem, Azem*], pr. n. of a town in the tribe of Simeon, Josh. 15:29; 19:3; 1 Ch. 4:29.

עֹצֶם m.—(1) *strength*, Deut. 8:17; Job 30:21.

(2) *body*, i. q. עֶצֶם No. 2, Ps. 139:15.

עָצְמָה f.—(1) *strength*, Isa. 40:29; 47:9.

(2) *multitude*, Nah. 3:9.

עַצְמוֹן ("robust"), [*Azmon*], pr. n. of a town on the southern boundary of Palestine, Nu. 34:4, 5; Josh. 15:4.

עֲצֻמוֹת f. *strengths, bulwarks*, used figuratively of arguments, with which disputants defend themselves, an image taken from a battle, Isaiah 41:21 (compare Job 13:12). Talmud. אתעצם to dispute, to contend with words; Arab. عصمة defence, guard.

עָצַן an unused root, prob. of similar power to עָצָה, עָצַם to be hard, firm. Hence—

עֶצֶן ἅπ. λεγόμ. 2 Samuel 23:8; prob. *a spear*, compare Arab. غصن a branch; see as to this passage under the word עֲדִין.

עָצַר fut. יַעְצֹר and יַעֲצֹר—(1) to shut. (The primary idea is that of surrounding, enclosing; see the kindred roots חָצַר, אָצַר, אָזַר, and those which are there compared. Arab. عصر is, to prohibit, to refuse, غصر to hold back, to restrain, like the Heb. No. 2); e. g. to shut up heaven (so that it may not rain), Deu. 11:17; 2 Chron. 7:13; a woman, (so as not to bear,) Gen. 16:2; 20:18 (where it is construed with בְּעַד, see No. 3); comp. Isai. 66:9; also *to shut up* in prison, 2 Kings 17:4; Jer. 33:1; 36:5; 39:15. Followed by מִפְּנֵי 1 Ch. 12:1, עָצוּר מִפְּנֵי שָׁאוּל "shut up from the face of Saul," so that he might not see the face of Saul, or, "shut up at home for fear of Saul" (compare عصر IV. to keep oneself at home).

(2) *to hold back, to detain* any one any where, 1 Kings 18:44; Jud. 13:16; followed by לְ 2 Kings 14:26; followed by בְּ Job 12:15, יַעְצֹר בַּמַּיִם "he will withhold the waters." Job 4:2, עְצֹר בְּמִלִּין "to restrain words." Job 29:9. There is a peculiar phrase only used in the later Hebrew, עָצַר כֹּחַ *to restrain strength, to be strong*, Dan. 10:8, 16; 11:6; 2 Chron. 13:20; followed by לְ *to have ability* to do any thing, *to be able*, 1 Ch. 29:14; 2 Ch. 2:5; 22:9; and even without כֹּחַ 2 Ch. 20:37; 14:10.

(3) *to restrain by rule, to rule*, followed by בְּ 1 Sa. 9:17. See עֶצֶר.

Niphal—(1) *to be shut up* (used of heaven), 1 Ki. 8:35; 2 Ch. 6:26.

(2) *to be restrained, hindered*, Nu. 17:13, 15; 2 Sa. 24:21, 25; Ps. 106:30.

(3) *to be gathered together* (from the idea of restraining, compelling, see עֲצָרָה), especially to a festival (עֲצָרָה). 1 Samuel 21:8, נֶעְצָר לִפְנֵי יְהוָה "gathered [Engl. Ver. detained] before Jehovah."

Hence are derived the three following nouns, also מַעְצָר, מַעְצוֹר.

עֶצֶר m. *dominion, rule*, Judges 18:7, יוֹרֵשׁ עֶצֶר "(no one) holding rule," none of the great ones, rulers of the people. [In Thes. the signification given is *riches*.]

עֹצֶר m.—(1) *shutting up, restraint*. Prov. 30:16, עֹצֶר רָחַם "the shutting up of (the) womb," for a barren woman.

(2) *oppression, vexation*, Psa. 107:39; Isaiah 53:8.

עֲצָרָה and more often **עֲצֶרֶת** fem. *an assembly*

(see the root Niph. No. 3), Jerem. 9:1; especially *an assembly of people* for the keeping of festivals, πανήγυρις, Joel 1:14; 2 Ki. 10:20; Am. 5:21; Isa. 1:13; specially such as were convened on the seventh day of the passover, and the eighth of the feast of tabernacles, i. q. מִקְרָא קֹדֶשׁ Levit. 23:36. Compare Nu. 29:35; Deu. 16:8; 2 Ch. 7:9; Neh. 8:18; and Arab. جمعة an assembly, more fully يوم الجمعة the day of the assembly, used for Friday, as being the Mahommedan festival day. The signification of *gathering together*, or *assembly* (which had already been adopted by Simonis, Arc. Formarum, p. 180), is more largely defended as belonging to this word, in my larger Lex. p. 885, against Iken (Dissert. Philol. Theol., page 49—54), and J. D. Michaëlis in Supplemm. h. v., who make the primary idea to be that of *restraint from work*. Rosenmüller assents to my opinion (who, in his first and second edition, followed Iken), on Lev. 23:36, ed. 3; so also Winer.

עָקַב fut. יַעְקֹב—(1) i. q. عقب TO BE BEHIND, TO COME FROM BEHIND, hence עָקֵב heel. (So it is commonly taken; but it is worth while for etymologists to inquire, whether the primary idea be not that of *being elevated*, like a mound, arched vault, heap, so that it may be kindred to the roots קָבַב, גָּבַב. Hence עֹקֶב عقبة an ascent, and עָקֵב heel, so called from the form; from the heel may be taken the other ideas of *hindmost, last*, etc.).

(2) denom. from עָקֵב *to take hold of* any one's *heel*. Hos. 12:4, בַּבֶּטֶן עָקַב אֶת־אָחִיו "in the womb he took his brother by the heel," compare אֹחֶזֶת בַּעֲקֵב Gen. 25:26. Especially to throw any one down, *to trip one up*. Hence—

(3) *to supplant, to circumvent, to defraud*, Gen. 27:36; Jer. 9:3.

Piel, *to hold back, to retard*, Job 37:4.

Derivatives, עָקֵב—עָקְבָה, and the pr. n. יַעֲקֹב, יַעֲקֹבָה, עַקּוּב.

עָקֵב constr. עֲקֵב, plur. constr. עִקְבֵי (in some printed copies עִקְּבֵי with Dag. euphon.) m.

(1) *the heel*—(*a*) of men, Gen. 3:15; Psa. 56:7; Job 18:9; Jer. 13:22; Cant. 1:8.—(*b*) of horses, *the hoof*, Gen. 49:17; Jud. 5:22.

(2) metaph. *the extreme rear* of an army, Josh. 8:13; Gen. 49:19.

(3) plur. עִקְּבוֹת *prints* (of the heel or foot), Psa. 77:20; 89:52 (compare Cant. 1:8)

(4) verbal adj. of the root No. 3, *a lier in wait*, Ps. 49:6.

עָקֹב m.—(1) *a hill, acclivity*, i. q. Arab. عقبة Æth. ዐቀብ: Isa. 40:4. (A hill is said to be so called from its retarding and keeping back those who go up, but see the remarks on the root No. 1).

(2) adj. *fraudulent, deceitful*, Jer. 17:9.

(3) adj. denom. from עָקֵב No. 3. Hos. 6:8, עֲקֻבָּה מִדָּם "trodden (trampled) in blood," i. e. full of bloody footprints.

עֵקֶב m.—(1) *the end, the latter part of anything* (Arab. عقب); also as an adv. *unto the end, continually*, Ps. 119:33, 112.

(2) *wages, reward*, as if the end, the result of labour; compare λοισθήϊα, reward, from λοῖσθος, last. Ps. 19:12; Pro. 22:4. And so עַל־עֵקֶב Psal. 40:16; 70:4; and עֵקֶב Isa. 5:23, in reward of, i. e. *on account of;* and as a conj. *because that, because*, Num. 14:24; Deu. 7:12; fully עֵקֶב אֲשֶׁר Gen. 26:5, and עֵקֶב כִּי Am. 4:12.

עָקְבָה (ב without Dagesh, for עָקְבָּה, comp. סָלְלָה), f. *fraud, wiles*, 2 Ki. 10:19.

עָקַד fut. יַעְקֹד, Arabic عقد TO BIND, Gen. 22:9. (Kindred roots are אָגַד, אָבַד, which see). Hence—

עָקֹד pl. עֲקֻדִּים, adj. *striated, banded*, pr. marked with stripes (gestreift), compare חָבַר No. 3, Gen. 30: 35, seq.; 31:8, seqq.

עָקָה an unused root, see מוּעָקָה.

עָקָה f. *oppression*, Ps. 55:4, from the root עוּק.

עַקּוּב ("insidious," i. q. יַעֲקֹב), [*Akkub*], pr. n. m.—(1) 1 Ch. 3:24.

(2) 1 Ch. 9:17; Ezr. 2:42; Neh. 7:45; 8:7; 11: 19; 12:25.—(3) Ezr. 2:45.

עָקַל not used in Kal; TO TWIST, TO WREST, TO PERVERT (compare as to the primary stock, *kl, gl*, page CLXII, B).

Pual, part. *perverted*, Hab. 1:4. (Syr. ܥܩܠ to pervert, Arab. عقل to bind together.) Hence—

עֲקַלְקַל adj. *tortuous, crooked*. Judges 5:6, אֳרָחוֹת עֲקַלְקַלּוֹת "crooked ways," i. e. devious, and unfrequented; and without the subst. עֲקַלְקַלּוֹת Psal. 125:5, id.

עֲקַלָּתוֹן adj. (from an unused subst. עֲקַלָּה, and with the adj. termination וֹן), *tortuous*, an epith. of the serpent, Isa. 27:1.

עָקַן an unused root; perhaps i. q. עָקַל, and Aram. עֲקַם *to twist, to wrest;* whence—

עָקָן [*Akan*], pr. n. m. Gen. 36:27, for which there is יַעֲקָן Nu. 33:31; Deu. 10:6; 1 Ch. 1:42.

עָקַר—(1) TO ROOT OUT, TO PLUCK UP (a plant), Ecc. 3:2. (Syr. and Ch. id. The primary syllable is קר; compare the kindred roots נָקַר, קוּר; also בּוּר, אָכַר, כָּרָה.) Hence—

(2) i. q. Arab. عقر *to be barren,* prop. to have the testicles extirpated; compare the remarks on סָרִים.

NIPHAL, *to be overthrown* (as a city), Zeph. 2:4.

PIEL, *to hamstring* or *hough* a horse, by which the animal is rendered useless and unfit for work, Josh. 11:6, 9; 2 Sam. 8:4; 1 Ch. 18:4; a bull, Gen. 49:6. LXX. νευροκοπεῖν. It was anciently the practice of victors (and still is the case), thus to treat the horses taken in battle, when they cannot carry them away with them; Germ. dem Pferde die Flechsen abhauen. (Arab. عقر id.)

עֲקַר Ch. *to root up:*—ITHPEAL pass. Dan. 7:8.

עָקָר m. עֲקָרָה, עֲקֶרֶת f. *barren,* used both of the male and female (as to the origin, see the root No. 2), Gen. 11:30; 25:21; 29:31; Deut. 7:14. (Syr and Arab. id.)

עֵקֶר m.—(1) prop. *a root* (Arab. عقر, Ch. עִקַּר); hence *a shoot* (see שֹׁרֶשׁ), metaph. used of a man of a foreign race, who had settled in the Holy Land, Lev. 25:47.

(2) [*Eker*], pr. n. m. 1 Ch. 2:27.

עִקַּר constr. עִקַּר m. Chald. *stock, trunk,* Dan. 4:12, 20.

עַקְרָב pl. עַקְרַבִּים m.—(1) *a scorpion,* Eze. 2:6. (Arab. عقرب id. To this corresponds the Greek σκόρπιος, the breathing being changed into sibilant; compare עָקַל σκόλιος.) It appears to be blended from עָקַר, عقر to wound, and עָקֵב the heel. See also מַעֲלֵה־עַקְרַבִּים.

(2) a kind of *scourge,* furnished with sharp points, 1 Ki. 12:11, 14; 2 Ch. 10:11, 14. So in Lat. *scorpio,* according to Isidore (Origg. v. 27), is *virga nodosa et aculeata.*

עֶקְרוֹן ("eradication," compare Zeph. 2:4), [*Ekron*], pr. n. of one of the five principal cities of the Philistines, situated in the northern part of the land of the Philistines, first assigned to the tribe of Judah (Josh. 15:45), afterwards to the Danites (Josh 19:43), Josh. 13:3; 15:11; 19:43; Jud. 1:18; 1 Sa. 5:10; 2 Ki. 1:2. LXX. Ἀκκαρών, Ἀκαρών [Perhaps now called 'Akir, عاقر, Rob. iii. 22]. Gent. noun, עֶקְרֹנִי Josh. 13:3; 1 Sa. 5:10.

עָקַשׁ TO TWIST, TO PERVERT. Arab. عقش and عقص id. Metaph. *to pervert* any one, in a forensic sense, is i. q. to pervert or wrest his cause, Job 9:20, "(although) I were upright וַיַּעְקְשֵׁנִי (God) would pervert my cause" (in the other hemistich יַרְשִׁיעֵנִי would declare me guilty).

PIEL id. *to pervert,* Mic. 3:9. *To pervert one's ways* is i. q. to act perversely, Isa. 59:8; Pro. 10:9.

NIPHAL, pass. *to be perverse.* Part. נֶעְקַשׁ דְּרָכַיִם whose ways are perverse, Prov. 28:18.

Derivatives, עִקֵּשׁ, עִקְּשׁוּת, מַעֲקַשִּׁים.

עִקֵּשׁ adj. m.—(1) *perverse.* לֵבָב עִקֵּשׁ a perverse heart, Ps. 101:4, and vice versâ עִקֶּשׁ־לֵבָב a man perverse of mind, Prov. 11:20; 17:20. עִקֵּשׁ שְׂפָתָיו perverse in lips, i. e. a man of fraudulent speech, Prov. 19:1. Absol. *deceitful, false,* Deu. 32:5; Ps. 18:27; Prov. 8:8.

(2) [*Ikkesh*], pr. n. m. 2 Sam. 23:26. Hence—

עִקְּשׁוּת f. with the addition of פֶּה *perverseness* of mouth, i. e. fraudulent, deceitful speech, Pro. 4:24; 6:12, compare 19:1.

עָר m.—(1) i. q. עִיר *a city,* which see (hence pl. עָרִים). In sing. עָר Num. 21:15; Deut. 2:9, and fully עָר־מוֹאָב (city of Moab), Num. 21:28; Isa. 15:1, pr. n. of the metropolis of Moab, situated on the southern shore of Arnon, Gr. Ἀρεόπολις (which those who did not know the true origin, rendered *city of Mars*); Abulfeda مآب and الربة, now called *Rabba.* See Relandi Palæstina, p. 577; Burckhardt's Reise nach Syrien, p. 640.

(2) *an enemy,* see the root עִיר No. 2, 1 Sa. 28:16. Plur. Ps. 9:7; 139:20.

עָר Ch. i. q. Heb. No. 2, Dan. 4:16.

עֵר ("watcher"), [*Er*], pr. n.—(1) of a son of Judah, Gen. 38:3; 46:12.—(2) 1 Ch. 4:21.

I. **עָרַב**—(1) pr. TO MIX, like the Ch. and Syr. (kindred to אָרַג to interweave), see Hithp., also *to weave,* whence עֵרֶב No. I, woof.

(2) *to exchange* articles of traffic, hence *to traffic,* to barter, Eze. 27:9, 27; whence מַעֲרָב.

(3) *to become surety* for any one, followed by an

acc. of pers. (pr. *to interchange* with him, to succeed in his place); e. g.—(*a*) to be surety for the life of another, Gen. 43:9; 44:32. Job 17:3, עָרְבֵנִי עִמָּךְ "be surety for me with thee," i. e. in the cause which I have with thee. Isaiah 38:14, עָרְבֵנִי "be surety for me (O Lord)," i. e. take me under thy protection. Ps. 119:122.—(*b*) to be surety, to be liable for another's debt, Proverbs 11:15; 20:16; 27:13; followed by לְ Prov. 6:1; and לִפְנֵי Prov. 17:18. (Syr. ܥܪܒ id.; Arab. عراب a vessel).

Derivatives, תַּעֲרֻבָה, עֲרֻבָּה.

(4) *to pledge, to give in pledge*, followed by an acc. of the thing. (Arab. عرب Conj. II., IV., to give a pledge). Neh. 5:3. Metaph. עָרַב אֶת לִבּוֹ to pledge one's life, i. e. to expose it to most imminent danger, Jer. 30:21. But this may also be rendered, to be surety for his life; compare No. 3.

Derivative, עֵרָבוֹן.

(5) Med. E and fut. A, intrans. *to be sweet, pleasant* (perhaps well mixed, compare No. 1), followed by לְ of pers., e. g. sleep, Prov. 3:24, sacrifices, gifts, Jer. 6:20; followed by עַל Ps. 104:34. Eze. 16:37, אֲשֶׁר עָרַבְתְּ עֲלֵיהֶם "whom thou hast pleased." Compare adj. עָרֵב sweet.

(6) From the notion of sweetness is perhaps derived the signification of *sucking* (comp. מָצַץ, מָצָה), whence עָרֹב a dog-fly, from its sucking the blood of men and animals; compare Arab. عرب which in the Kamûs (page 125, line 11) is explained اكل to eat.

Hithpael—(1) *to mingle oneself*, followed by בְּ, in any thing, Pro. 14:10.

(2) *to intermingle* with any one *in fellowship* (sich mit jemandem einlassen), specially to be familiar with, followed by בְּ Ps. 106:35; followed by לְ Prov. 20:19; followed by עִם Prov. 24:21; to enter into marriage, followed by בְּ Ezra 9:2; to enter into combat, followed by אֵת *with* any one, Isa. 36:8; 2 Ki. 18:23.

For the derived nouns see under the several significations.

II. עָרַב to set, as the sun (Syr. and Æth. ዐረበ: id. Arab. غرب to depart far away, to wander). Hence, *to draw towards evening*, Jud. 19:9. Metaph. Isaiah 24:11, עָרְבָה כָּל־שִׂמְחָה "all joy has set."

Hiphil, *to do at evening*. Inf. הַעֲרֵב doing (so) at evening; adv. *at evening* (compare הַשְׁכֵּם in the morning), 1 Sa. 17:16.

Derivatives, עֶרֶב No. II, עֵרֶב No. I, מַעֲרָב No. II.

III. עָרַב i. q. חָרֵב, Æth. (transp.) ዐበረ: *to be arid, sterile, dry*. Hence עֲרָבָה, and pr. n. עֲרָב Arabia.

IV. עָרַב i. q. Arab. غرب to be whitish, whitening, whence مغرب whitish, a man with white eyelashes, غرب whiteness of the eyelashes, silver, also willow. Hence Heb. עֲרָב willow, so called from its whitish leaves. [In Thes. this is joined with No. II.]

עֲרַב Ch. *to mix, to mingle*. Pael, Dan. 2:43. Ithpael, pass. ibid.

עָרֵב *sweet, pleasant*, Prov. 20:17; Cant. 2:14. See the verb No. I. 5.

עָרֹב m., a species of fly, gad-fly, very troublesome to persons; so called from sucking (blood); see the root No. I. 6; Ex. 8:17, seqq.; Ps. 78:45; 105:31. LXX κυνόμυια, dog-fly, which is described by Philo, who supposes its name to be from its boldness, De Vita Mosis, t. ii. p. 101, ed. Mangeii. Almost all the Hebrew interpreters understand it to be *a collection* of noxious beasts, as if a miscellaneous swarm (from ערב in the signification of mixing); and so Aqu. πάμμυια; Jerome, *omne genus muscarum;* Luth. allerley Ungeziefer; but עָרֹב must denote some particular creature, as is all but manifest from the passage, Exod. 8:25, 27. Oedmann (Verm. Sammlungen II. p. 150) understands *blatta orientalis;* called in Dutch and German Kakerlacke; but which is a creature that rather devours things than stings men; contrary to the express words of Exod. 8:17.

עֲרָב f., 2 Chron. 9:14; and עֲרָב Isa. 21:13; Jer. 25:24; Eze. 27:21; pr. name *Arabia* (عرب); so called from its aridity and sterility (see the root No. III). Gent. noun is עֲרָבִי *an Arabian*, Isa. 13:20; Jer. 3:2; also עַרְבִי Neh. 2:19; plur. עַרְבִים *Arabians*, 2 Chron. 21:16; 22:1; and עַרְבִיאִים 2 Chron. 17:11; always used of Nomadic tribes, Isa., Jer. loc. cit. Also the name *Arabia* is not used to designate that large peninsula which geographers call by this name, but a tract of country of no very large extent, to the east and south of Palestine, as far as the Red Sea. So Eusebius says of the Midianites, κεῖται ἐπέκεινα τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακήνων τῆς ἐρυθρᾶς θαλάσσας ἐπ᾽ ἀνατολάς. Of no wider extent is Arabia in the New. Test. (Gal. 1:17; 4:25). See my remarks on Isa. 21:13.

עֵרֶב—(I) *woof*, Levit. 13:48—59. See the root No. I. 1.

(II) coll. *strangers, aliens;* from the root עָרַב No. II.; compare غرب to wander; غريب a wanderer, Ex. 12:38; Neh. 13:3. With the art. it is written הָעֵרֶב; see עָרַב No. I. 2.

עֶרֶב—(I)—(1) *evening* (m. and fem., 1 Sam. 20:5); from the root עָרַב No. II. בָּעֶרֶב Gen. 19:1; 29:23; לְעֵת עֶרֶב Gen. 8:11; 24:11; עֶרֶב (acc.) Exod. 16:6; poet. לָעֶרֶב Psalm 59:7, 15; 90:6; Gen. 49:27, *at evening.* Plur. עַרְבוֹת Jerem. 5:6. Dual. עַרְבַּיִם the two evenings; only in the phrase בֵּין הָעַרְבַּיִם between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinists considered the time when the sun began to descend to be called the first evening (Arab. مسي little evening; عشيا when it begins to draw towards evening; Gr. δείλη πρωΐα); and the second evening to be the real sunset (Gr. δείλη ὀψία). See Bochart, Hieroz., t. I. p. 559. Compare, as to the double morning, Pococke ad Carm. Tograi, p. 71; and Hebr. pr. n. שַׁחֲרַיִם.

(2) i. q. עֵרֶב No. II, *foreigners, strangers;* hence מַלְכֵי הָעֶרֶב *foreign kings,* who made alliance with the Israelites, 1 Ki. 10:15; and so also elsewhere of *auxiliary forces,* Jer. 25:20; 50:37; Eze. 30:5.

(II) only in pl. עֲרָבִים, const. עַרְבֵי m. *willow* (Arab. غرب), so called from its whitish leaves, see the root No. IV. Isa. 44:4; Job 40:22; Ps. 137:2 (where the *Salix Babylonica,* Linn. is to be understood, with its pendulous foliage, a symbol of grief and mourning; Germ. Trauerweide, *weeping willow*). Isa. 15:7, נַחַל הָעֲרָבִים "the brook of willows" (comp. Job 40:22) in Moab, i. e. either وادى الاحسا, on the borders of the provinces of Karrak (i. e. ancient Moab) and Jebâl (i. e. Idumæa), see Burckhardt's Travels, page 674; or else the brook זֶרֶד (which see), near the town of Karrak, where Burckhardt, loc. cit. page 643, mentions a fountain of willows, عين صفصاف.

עֹרֵב pl. עֹרְבִים m.—(1) *a raven.* (Arab. غراب a raven, a crow; compare the Lat. *corvus.* No root is to be sought in the Phœnicio-Shemitic languages ["thus called from its black colour"], but to this answers the Sanscr. *kârawa.* The letters *b* and *v* are shewn not to belong to the root by the Gr. κόραξ and apparently Lat. *cornix.*) Gen. 8:7; Isa. 34:11; Psalm 147:9. It is sometimes of wider extent, and comprehends kindred species of birds, specially *the crows,* see Lev. 11:15; Deu. 14:14.

(2) [*Oreb*], pr. n. of a prince of the Midianites, Jud. 7:25; 8:3; Psal. 83:12; from whom a certain rock beyond Jordan took its name, Jud. 7:25; Isa. 10:26.

עֲרָבָה f. *an arid, sterile region, a desert* (see the root No. IV), Job 24:5; Isa. 33:9; 35:1; 51:3; Jer. 50:12; 51:43. With the art., הָעֲרָבָה is that low region into which the valley of the Jordan (الغور) runs near Jericho, and which extends as far as the Ælanitic gulf, Deut. 1:1; 2:8; Josh. 12:1; 2 Sam. 4:7; 2 Ki. 25:4; in which are the Dead Sea (hence called יָם הָעֲרָבָה *the sea of the desert,* Deut. 4:49; Josh. 3:16; 12:3; 2 Ki. 14:25) and the brook Kedron, or נַחַל הָעֲרָבָה the stream of the desert, Am. 6:14; comp. 2 Ki. 14:25, also עַרְבוֹת יְרֵחוֹ the plains of Jericho, Josh. 5:10; 2 Ki. 25:5; and עַרְבוֹת מוֹאָב, see מוֹאָב.

(2) pr. n. of a town in the tribe of Benjamin, fully called בֵּית הָעֲרָבָה; see בַּיִת, letter *kk.*

עֲרֻבָּה fem.—(1) *surety, security,* Prov. 17:18 (see עָרַב I, 3).

(2) *a pledge* (see עָרַב No. I, 4). 1 Sam. 17:18, וְאֶת־עֲרֻבָּתָם תִּקָּח "and bring a pledge from them."

עֵרָבוֹן m. *a pledge,* Gen. 38:17, 18, 20 (see עָרַב No. I, 4). Arab. عربون, عربان id. Hence ἀῤῥαβών, *arrhabo,* a word peculiar to traders, which the Greeks and Romans seem to have borrowed from the Phœnicians, the originators of traffic.

עַרְבִי, עֲרָבִי *an Arabian,* see עֲרָב.

עַרְבָתִי [*Arbathite*], Gent. n. of the word עֲרָבָה No. 3, which see; 2 Sa. 23:31.

עָרַג fut. יַעֲרֹג—(1) TO ASCEND, i. q. Arabic عرج, Æthiop. ዐረገ: see עֲרוּגָה.

(2) followed by עַל and אֶל *to desire* anything, as if נָשָׂא נֶפֶשׁ עַל. (Arab. Conj. II. to be bent, or intent upon anything). Ps. 42:2; Joel 1:20. The opinion of the Hebrew writers is that the word ערג properly expresses the cry of the deer, which is applied also to domestic animals, Joel loc. cit. (the Syriac also renders it in both places ܓܥܐ), but this is not too

firmed by the use of the cognate languages; although we may compare it with Gr. onomatop. ὠρύω, ὠρυγή. But see the derivative עֲרוּגָה. More is said on this subject by Bochart, Hieroz. part i. page 883.

עָרַד an unused root; Arab. عرد Conj. II. *to flee* (comp. the kindred חָרַד); Syr. Ethp. *to be untamed.* Hence עָרוֹד, Ch. עֲרָד wild ass.

עֲרָד [*Arad*], pr. n.—(1) (for בֵּית עֲרָד), a town of the Canaanites, in the southern part of Palestine, Nu. 21:1; 33:40; Josh. 12:14 [situated apparently at Tel 'Arâd تل عراد Rob. ii. 473].—(2) m. 1 Chr. 8:15.

עֲרָד m. Ch. i. q. עָרוֹד *wild ass,* Dan. 5:21.

עָרָה TO BE NAKED; not used in Kal. Arabic عرى id. The primary idea appears to be that of *plucking out* (compare אָרָה) plants, hairs, etc.; hence to bare, bald, devoid of plants and trees; compare מַעֲרָה, תַּעַר. Kindred roots are עָרַם and perhaps עָרַף No. II.

Piel עֵרָה, fut. conv. וַתְּעַר—(1) *to make naked, to uncover,* e.g. pudenda, Isa. 3:17, a shield (on which there had been a covering), Isai. 22:6; Zeph. 2:14, אַרְזָה עֵרָה "he uncovers the cedar work," makes the walls naked by removing the cedar wainscotting.

(2) to lay naked (the foundation of a house), i. e. *to overthrow* a house, Psal. 137:7. Inf. עָרוֹת Hab. 3:13. (Compare גִּלָּה, גַּלֵּה Ezek. 13:14; Mic. 1:6.) Hence—

(3) *to empty* a vessel, *to pour it out* (in doing which its bottom is laid bare), Gen. 24:20; 2 Chr. 24:11. Ps. 141:8, אַל תְּעַר נַפְשִׁי "pour not out my soul," i. e. pour not out my blood. Compare Hiph. No. 2.

Hiphil—(1) *to make naked, to uncover,* e. g. pudenda, Lev. 20:18, 19.

(2) *to pour out.* Isaiah 53:12, הֶעֱרָה לַמָּוֶת נַפְשׁוֹ "he hath poured out his soul unto death," he delivered himself to death. (Arab. اسال نفسه to pour out, i. e. to give up one's life or soul; Syr. ܐܫܕ ܢܦܫܗ, Gr. παραβάλλεσθαι, whence *parabolanus*).

Niphal, pass. of Hiph. No. 2, *to be poured out,* Isa. 32:15.

Hithpael—(1) *to make oneself naked, to uncover oneself,* Lam. 4:21.

(2) *to pour oneself out, to spread oneself* (used of a wide spreading tree), Ps. 37:35.

Derived nouns, עָרָה, עֶרְוָה, עֶרְיָה, מַעַר, מַעֲרָה, תַּעַר, and pr. n. מַעֲרָת.

עָרָה plur. עָרוֹת f., Isaiah 19:7; *a naked* or *bare place;* i. e. destitute of trees (see מַעַר, מַעֲרָה); here used of the grassy places on the banks of the Nile.

עֲרוּגָה f. Cant. 5:13; 6:2; Eze. 17:7, 10; *areola, bed* of a garden or vineyard, raised up in the middle (erhöhtes Gartenbeet, Blumenberg; from the root עָרַג). So the old interpreters. Others understand it to be *a ladder, trellis,* for training plants against. Compare Arab. معرج a ladder; but the former explanation is preferable.

עָרוֹד m. *the wild ass,* Job 39:5. Chald. עֲרָד id.; in the Targg. for the Hebr. פֶּרֶא. Root עָרַד.

עֶרְוָה f. (from the root עָרָה)—(1) *nakedness,* Hos. 2:11; metaph. עֶרְוַת הָאָרֶץ *the nakedness of the land;* i. e. a part of the land unfortified, easy of access; Arabic عورة (τεῖχος ἐγυμνώθη, Hom. Il. xii. 399), Gen. 42:9, 12.

(2) *pudenda;* especially *when naked,* Gen. 9:22, 23; 1 Sam. 20:30. עֶרְוַת אָבִיו the nakedness of one's father; i. e. the nakedness of one's father's wife, Lev. 20:11; compare Lev. 18:8, 16.

(3) *shame, filthiness.* עֶרְוַת דָּבָר anything unclean (excrement), Deu. 23:15, (any defect found in a woman) Deut. 24:1; also *ignominy, dishonour.* Isa. 20:4, עֶרְוַת מִצְרָיִם "the dishonour of Egypt."

עַרְוָה Chald., *emptying;* hence *loss* (of the king), Ezr. 4:14. See the Hebrew root Piel No. 3.

עָרוֹם, עָרֹם plur. עֲרוּמִּים, f. עֲרֻמָּה, adj. *naked,* Job 1:21. But naked is also used for—(*a*) *ragged, badly clad,* Job 22:6; 24:7, 10; Isa. 58:7; comp. Gr. γυμνός, James 2:15; and as to the Lat. *nudus* Seneca, De Benef., 5:13; Arabic مسلوخ stripped, ill-clad.—(*b*) used of one who, having taken off his mantle, goes only clad in his tunic (כְּתֹנֶת), 1 Sam. 19:24; Isa. 20:2. Compare John 21:7; Virg. Georg. I. 229, and the note of J. H. Voss. Aurel. Vict. cap. 17. Root עָרַם No. I. 1.

עָרוּם m.—(1) *crafty,* Gen. 3:1; Job 5:12; 15:5.

(2) in a good sense, *prudent, cautious,* Prov. 12:16, 23; from the root עָרַם No. I. 2.

עֵרוֹם see עֵירֹם.

עֲרוֹעֵר and עֲרֹעֵר (from the root עָרַר; like קַלְקֵל from the root קָלַל; تلتل from the root تل)

(1) proban. i. q. עַרְעָר prop. *naked;* hence *needy, outcast*, Jer. 48:6 (compare Jer. 17:6). LXX. ὄνος ἄγριος (עָרוֹד); Vulgate *myrica* (compare Arab. عرعر juniper, Wachholder).

(2) [*Aroer*], pr. n.—(*a*) of a town on the northern bank of the river Arnon, Deut. 2:36; 3:12; 4:48; Josh. 12:2; 13:16; which belonged to Moab, Jer. 48:19; another form is עֲרוֹעֵר Jud. 11:26. Its ruins still bear the ancient name (عرعاير); see Burckhardt's Travels in Syria, p. 633. Different from this is—(*b*) another further north, over against Rabbath Ammon (Josh. 13:25), situated on the river of Gad; i. e. an arm of Jabbok, 2 Sam. 24:5; built by the Gadites, Num. 32:34; Isa. 17:2 (see my observations on the passage).—(*c*) a town of the tribe of Judah, 1 Sam. 30:28. Gent. n. עֲרֹעֵרִי 1 Ch. 11:44.

עָרוּץ, in other copies עָרוֹץ something *horrid, horror* (from the root עָרַץ No. I). Job 30:6, בַּעֲרוּץ נְחָלִים "in the horror of the valleys," i. e. in the horrid valleys.

עֵרִי (for עֲרִיָּה "guarding," i.e. "worshipping Jehovah"), [*Eri*], pr. n. of a son of Gadi, Gen. 46:16. [Patron. id., Nu. 26:16.]

עֶרְיָה i. q. עֶרְוָה f. *nakedness, want.* Eze. 16:7, וְאַתְּ עֵרֹם וְעֶרְיָה "and thou (wast) naked and want," i. e. in want. Hab. 3:9, עֶרְיָה תֵעוֹר "shall be made naked with nakedness."

עֲרִיסָה only in plur. ־וֹת Num. 15:20, 21; Neh. 10:38; Ezek. 44:30; *coarse meal, polenta* (Gries, Grütze) comp. Talmud עַרְסָן polenta made from barley, pearl barley. Syriac ܥܪܣܢ id. [see Thes.], also a drink made of it. Root עָרַס which see. LXX., Vulg., Num., φύραμα, *pulmentum.* Neh., Eze. σῖτος, *cibus.*

עֲרִיפִים masc. pl. *clouds, heaven* (from the root עָרַף to drop down), Isa. 5:30; Syr. and Vulg. *caligo.* Compare the quadrilitt. עֲרָפֶל.

עָרִיץ (with Kametz impure for עַרִּיץ) adj. and subst. pr. *terrifying, causing fear;* hence—(1) *very powerful*, used of God, Jerem. 20:11; of powerful nations, Isa. 25:3.

(2) in a bad sense, *violent, fierce*, Psa. 37:35; Isa. 13:11; 25:3; Job 15:20; 27:13. Eze. 28:7, עָרִיצֵי גוֹיִם "violent nations;" 30:11; 31:12; 32:12.

עֲרִירִי plur. עֲרִירִים adj. *solitary, desolate*, hence *void of offspring*, Gen. 15:2; Levit. 20:20, 21 Jer. 22:30; from the root עָרַר No. 2.

עָרַךְ fut. יַעֲרֹךְ TO ARRANGE IN ORDER, OR IN A ROW, TO PUT IN ORDER, Germ. reihen, richten, Gr. τάσσω, τάττω (kindred to אָרַךְ to stretch out in a straight line, to extend, and in the Indo-Germanic languages, Reihe (Reige, Riege), reihen, intens. recken, *rego* (not for *reago*, as some suppose), *regula, rectus*, also *rigeo*, starr seyn, *rigor*, gerade Linie), e. g. to arrange wood upon an altar, Gen. 22:9; Lev. 1:7; loaves upon the holy table, 24:8 (compare מַעֲרֶכֶת No. 2); also *to lay out, to set in order* (zurichten), a table for a meal, Prov. 9:2; Isa. 21:5; 65:11; an altar, Nu. 23:4, the holy candlestick, Exod. 27:21; Levit. 24:3, 4; arms for a battle, Jer. 46:3. Specially it is used—(*a*) עָרַךְ מִלְחָמָה to put the battle in array, Jud. 20:20, 22; followed by אֵת and לִקְרַאת against any one, 1 Sa. 17:2; Gen. 14:8. Part. עֹרְכֵי מִלְחָמָה 1 Chr. 12:33, 35; and עֲרוּךְ מִלְחָמָה Joel 2:5, set in array for battle. Without the word מִלְחָמָה id., Jud. 20:30, 33; 1 Sam. 4:2; 17:21; followed אֶל, לְ, לִקְרַאת against any one, 2 Sa. 10:9, 10; 10:17; Jer. 50:9, 14. Part. עָרוּךְ set in array (for battle), Jer. 6:23; 50:42. Job 6:4, יַעַרְכוּנִי for יַעַרְכוּ לִי "they set (the battle) in array against me;" Job 33:5.—(*b*) עָרַךְ מִלִּים to arrange words, to utter them, followed by אֶל against any one, Job 32:14; also without מִלִּים. Job 37:19, לֹא נַעֲרֹךְ מִפְּנֵי־חֹשֶׁךְ "we cannot set in order by reason of darkness," i.e ignorance. Followed by לְ to direct words to any one Isa. 44:7; and ellipt. Psal. 5:4, בֹּקֶר אֶעֱרָךְ־לְךָ "in the morning I will direct (my words) to thee."—(*c*) עָרַךְ מִשְׁפָּט *to set in order a cause* in a court of Justice, Job 13:18; 23:4; compare Ps. 50:21.

(2) Followed by לְ *to place together* (zusammenstellen mit etwas), *to compare* (vergleichen). Isa. 40:18, מַה־דְּמוּת תַּעַרְכוּ־לוֹ "what likeness will ye compare unto him?" Psa. 89:7; 40:6, אֵין עֲרֹךְ אֵלֶיךָ "there is nothing to be compared with thee." Job 28:17, 19 (in each of these places ־נָּה is the dative for לָהּ).

(3) *to estimate* (i. e. to compare the value of any thing with money); especially *to value* (comp. הֶעֱרִיךְ). Job 36:19, הֲיַעֲרֹךְ שׁוּעֲךָ "will he value (i.e. regard) thy riches?"

HIPHIL, i. q. Kal No. 3, *to estimate*, Levit. 27:8 seq.; 2 Ki. 23:35.

Derivatives, מַעֲרָךְ, מַעֲרָכָה, מַעֲרֶכֶת, and—

עֵרֶךְ m. with suff. עֶרְכִּי—(1) *row, pile*, of the shewbread, Ex. 40:23.

(2) *preparation, a putting in order*, specially

of clothes, arms. Jud. 17:10, עֵרֶךְ בְּגָדִים "an equipment of garments" (Ausrüstung mit Kleidern), i.e. everything belonging to clothing. Well rendered in the Vatic. LXX. στολὴ ἱματίων, for στολὴ is the word appropriated to this idea (compare Lat. *stola*); Alex. ζεῦγος ἱματίων, whence Vulg. *vestem duplicem* (which is sought to be defended by Lud. De Dieu, on the passage). Used of the *armature* (as if garment) of the crocodile, Job 41:4.

(3) ***estimation, assessement, taxation.*** בְּעֶרְכְּךָ according to thy estimation, Lev. 5:15, 18, 25; 27:12, כְּעֶרְכְּךָ הַכֹּהֵן "according to thy estimation," *the priest's*, I mean, for so we must take the phrase. Verse 2, בְּעֶרְכְּךָ נְפָשֹׁת לַיהוָה "according to thy (the priest's) estimation men (are offered) to God." (Compare on this passage De Wette, and Dettinger, in Theol. Studien und Kritiken, 1831, page 303; 1832, page 395, 396.) Hence used of *the price* at which anything is estimated. Job 28:13. Ps. 55:14, אַתָּה אֱנוֹשׁ כְּעֶרְכִּי "thou a man, whom I reckon equal with myself."

עָרֵל—(1) TO BE UNCIRCUMCISED, see the adj. עָרֵל. Arab. غرل id.

(2) denom. from עָרְלָה, *to regard as uncircumcised*, i.e. *profane, impure*, Lev. 19:23.

NIPHAL, *to be seen to be uncircumcised*, Hab. 2:16 (used of a drunken man who shamefully uncovers his nakedness).

עָרֵל m. const. עֲרֵל Ezek. 44:9, and עֲרַל Ex. 6:12, adj. *uncircumcised*, Gen. 17:14; Ex. 12:48; often used opprobriously of the Gentiles, as the Philistines, 1 Sam. 17:26, 36; 14:6; 31:4. Metaph. used עֲרַל שְׂפָתַיִם uncircumcised of lips, i.e. slow of speech (יַקִּיר מַמְלַל Onk.), stammering, one whose lips are closed as it were with the foreskin, and are therefore too long and thick to utter speech with facility. Ex. 6:12, 30. Similarly Jer. 6:10, עֲרֵלָה אָזְנָם "their ear is closed with a foreskin;" and לְבָבָם הֶעָרֵל their uncircumcised heart, into which divine precepts cannot penetrate, Lev. 26:41; Eze. 44:9.

עָרְלָה f.—(1) *foreskin*, ἀκροβυστία. (Arabic غُرْلَة.) 1 Sa. 18:25. 2 Sa. 3:14, בְּשַׂר הָעָרְלָה membrum præputiatum, Genesis 17:11, 24; Levit. 12:3. Metaph. עָרְלַת־לֵב the foreskin of the heart, see above, Deu. 10:16; Jer. 4:4 (compare Kor. Sur. ii. 82; iv. 154).

(2) *foreskin of a tree*, i.e. the fruit of the first three years, which according to the law was accounted unclean, Levit. 19:23. Compare the root No. 2.—Pl. עֲרָלוֹת pr. n. (hill) of foreskins, near Gilgal, Josh. 5:3.

I. **עָרַם**—(1) i.q. عَرِمَ TO MAKE NAKED, [" TO BE NAKED"], TO UNCOVER, whence עָרוֹם, עֵירֹם which see. Intrans. عَرِمَ to be impudent, spiteful (manifesting one's malevolent mind).

(2) *to be crafty*. (Syr. Ethpe. id. ܥܪܝܡܐ, עֲרִימָא crafty, spiteful.) Once found in Kal, 1 Sa. 23:22.

HIPHIL—(1) *to make crafty*, Ps. 83:4, יַעֲרִימוּ סוֹד "they make their counsel crafty," they take crafty counsels.

(2) *to act craftily*, 1 Sam. 23:22, and, in a good sense, *to act prudently*, Prov. 15:5; 19:25.

Derivatives עָרוּם, עֹרֶם, עָרְמָה [עָרוֹם, עֵירֹם, מַעֲרֻמִּים].

II. **עָרַם** not used in Kal, cognate to the verbs, רָמַם, רוּם, רָאַם, הָרַם, אָרַם, TO BE HIGH. (Syr. Pa. to heap up; Arab. عَرَمَ to be heaped up. Saad. Ex. 15:8; عَرَمَة a heap of grain on the threshing floor.)

NIPHAL, *to be heaped up*, Ex. 15:8.

Derivatives, עֲרֵמָה, עַרְמוֹן.

עֵרֹם *naked;* see עָרוֹם.

עֹרֶם m. *craftiness*, Job 5:13, from the root עָרַם No. I.

עָרְמָה f. id.—(1) *craftiness, guile*, Ex. 21:14.

(2) *prudence*, Prov. 1:4; 8:5.

עֲרֵמָה f. (with Tzere impure), pl. ־וֹת, once ־ִים Jer. 50:26, *a heap*, e.g. of ruins, Neh. 3:34; of corn, Cant. 7:3; of sheaves, Ruth 3:7; from the root עָרַם No. II.

עַרְמוֹן m. *a plane tree* (so called from its height, see עָרַם No. II.), Gen. 30:37; Eze. 31:8. See Celsii Hierobot. t. i. p. 513.

עֵרָן (as if *Vigilantius*, i.q. עֵר, with the addition of the adj. termination), [*Eran*], pr. n. m. Nu. 26:36. Patron. עֵרָנִי ibid.

עָרַס an unused root, i.q. גָּרַס *to break to pieces, to pound*, especially into largish pieces; whence the Talmud גְּרִיסִים, גְּרוּסוֹת pounded beans, bean-meal (Gries, Grütze). See the derived noun עֲרִיסָה.

עֲרֹעֵר Jud. 11:26; see עֲרוֹעֵר No. 2, *a*.

עַרְעָר adj. prop. *naked;* hence *poor, helpless*, from the root עָרַר, which see; compare עֲרוֹעֵר No. 1, Psa. 102:18; Jer. 17:6.

עַרְעָר and עַרְעָרִי see עֲרוֹעֵר.

I. עָרַף i. q. רָעַף TO DROP DOWN (tropfen, to drop; compare דָּלַף, זָלַף, the last syllable of which is identical), Deut. 33:28; metaph. used of speech, Deut. 32:2.

Derivative, עֲרִיפִים.

II. עָרַף—(1) originally, as I suppose, TO PLUCK, TO SEIZE, TO PULL; Germ. raufen, a sense which is found in the primary syllable רב, רף, compare רָפָא, ריב, and, with a palatal or guttural letter added at the beginning, גָּרַף, חָרַף, עָרַף. Hence عُرْف the mane of a horse (so called from its being pulled), عَرَفَ to pull out the forelock of a horse, and Hebr. עֹרֶף neck, prob. so called from mane. (In the Indo-Germanic languages with this agree, *rapio*, *carpo*, raffen, raufen. The signification of mane and top are found in the Gr. λόφος, mane; hence, neck, back, κορυφή, κόρυμβος, κορύμβη, top.)

(2) denom. from עֹרֶף *to break the neck* of an animal, Ex. 13:13; 34:20; Deu. 21:4, 6; Isa. 66:3. Figuratively, *to overthrow*, *to destroy* altars, Hos. 10:2.

עֹרֶף m. *the neck* of an animal, Lev. 5:8 (Arabic عُرْف mane), of a man, Job 16:12, and so frequently. Observe the phrases—(*a*) נָתַן עֹרֶף to give the neck, i. e. to turn back, 2 Chron. 29:6; and פָּנָה עֹרֶף־אֶל to turn the back to any one, i. e. to turn oneself away from any one, Jer. 2:27; 32:33.—(*b*) פָּנָה עֹרֶף Josh. 7:12, and הָפַךְ עֹרֶף Josh. 7:8, *to turn the back*, i. e. to flee, Syriac ܐܗܦܟ ܩܕܠܐ, and Pers. پشت دادن. Here belongs Ex. 23:27, נָתַתִּי אֶת־כָּל־אֹיְבֶיךָ אֵלֶיךָ עֹרֶף "I have made for thee the back of all thy enemies," I have made them turn their backs, I have put them to flight. Psal. 18:41.—(*c*) קְשֵׁה עֹרֶף hard of neck, i. e. obstinate, see קָשֶׁה, compare the Lat. *tantis cervicibus est*, Cic. Verr. iii. 95.

עָרְפָּה ("mane," "forelock," or according to Sim. i. q. עָפְרָה "hind"), [*Orpah*], pr. n. f. Ruth 1:4, 14.

עֲרָפֶל m. quadrilitt. *darkness of clouds, thick clouds*, Ex. 20:21; Deut. 4:11; 1 Ki. 8:12; Psalm 18:10. Syr. ܥܪܦܠܐ id., ܐܬܥܪܦܠ to make dark. Blended apparently from the triliterals עָרִיף a cloud, and אָפַל to be dark. To this corresponds the Greek ὀρφνός, obscure, dark, ὄρφνη, darkness, especially of the night.

עָרַץ fut. יַעֲרֹץ—(1) TO TERRIFY, TO CAUSE TERROR OR TREMBLING. (Arab. عرص Conj. VIII. to tremble (as the skin). عَرَّاص a trembling spear. Gr. perhaps ἀράσσω). Isaiah 2:19, 21; Ps. 10:18; Job 13:25. Isai. 47:12, אוּלַי תַּעֲרוֹצִי "perhaps thou wilt terrify," sc. thy enemies, wilt put them in fear. Arab. عرض is to resist, which comes from the same idea. (The ancient interpreters expressed, thou mayest become more strong, wilt strengthen thyself.)

(2) intrans. *to tremble*, *to fear*, Deu. 1:29; followed by מִפְּנֵי at any one, Deu. 7:21; 20:3; 31:6; followed by an acc. Job 31:34.

NIPHAL, part. נַעֲרָץ *terrible, dreadful*, i. q. נוֹרָא Ps. 89:8.

HIPHIL—(1) causat. *to put in fear*, Isa. 8:13.

(2) *to fear*, followed by an acc. Isa. 8:12; 29:23.

Derivatives, מַעֲרָצָה, עָרוּץ, עָרִיץ.

עָרַק TO FLEE ["TO GNAW"]. (Syr. and Arab ܥܪܩ and عرق id. Kindred is חָרַג.) Job 30:3, הָעֹרְקִים צִיָּה "they flee into the desert." But Vulg. *rodebant in solitudine*, compare Arab. عَرَقَ, Syr. ܥܪܩ to gnaw. And this signification of gnawing is more suitable to the words of Job 30:17, עֹרְקַי לֹא יִשְׁכָּבוּן "those that gnaw me (i. e. pains) are not quiet." where others interpret, "my arteries (the pulsations of the arteries) are not quiet;" compare عِرْق a vein, an artery. [In Thes. *to gnaw*, is given as the meaning of this verb in both its occurrences.]

עַרְקִי Gent. n., *an Arkite*, inhabitant of Arca, or Arce (Gr. Ἄρκη; Arab. عِرْقَة, عرقا), a town of Phœnicia; more fully called Arca Cæsarea, the ruins of which still remain to the north of Tripoli, and are called *Tel Arka*, Genesis 10:17. See Burckhardt's Travels in Syria, p. 272, Germ. Trans., and my remarks on the history of the city, given in the notes, p. 520.

עָרַר i. q. עור No. II., and עָרָה—(1) TO MAKE ONESELF NAKED, TO BE NAKED. In Kal found once imp., with ה parag. עֹרָה *make thyself naked*, Isaiah 32:11.

(2) *to be helpless, void of aid;* whence עַרְעָר, עֲרִירִי, עֲרוֹעֵר.

POEL עוֹרֵר *to make naked* or *bare*, sc. the founda-

tion of a house: i. e. *to overthrow it from the foundation*, Isa. 23:13.

Pilpel עַרְעֵר and Hithpalpel הִתְעַרְעֵר Jer. 51:58. *to be made naked;* i. e. *utterly* overthrown. Comp. עָרָה Ps. 137:7; Hab. 3:13.

Derivatives, see Kal No. 2.

עָרַשׁ an unused root; Arab. عرش to erect a house or tent. II. to cover with a roof, to arch; whence عَرْش roof, vault, throne with a canopy (compare כִּסֵּא). Hence—

עֶרֶשׂ f. (Cant. 1:16), plur. עֲרָשׂוֹת *a bed, couch* (prop. covered with a hanging curtain, Himmelbett; see Cant. loc. cit.), Deut. 3:11; Psalm 6:7; 41:4; 132:3 (Syr. and Chald. id. A secondary meaning, and derived from that of bed-fellow, is the Arab. عِرْس consort; see אָרַשׂ).

עָרַשׁ an unused root. See pr. n. יַעֲרֶשְׁיָה.

עָשַׁב a root not used as a verb. Arab. عشب I. IV., to produce herbs and provender (said of the earth).

עֵשֶׂב with suff. עֶשְׂבָּם plur. constr. עִשְּׂבוֹת (with Dag. euphon.) Pro. 27:25; *green herb*, full grown and in seed (in which it differs from דֶּשֶׁא); *herbs* for the food of man, Gen. 1:11, 12; 2:5; 3:18; Ex. 10:12, 15; Ps. 104:14 (Arab. عُشْب id. From the same stock are, perhaps, *herba*, φορβή, *r* and *s* being interchanged).

עֲשַׂב emphat. עִשְׂבָּא Chald. id., Dan. 4:22, 29, 30.

I. **עָשָׂה** fut. יַעֲשֶׂה apoc. יַעַשׂ, וַיַּעַשׂ—(1) prop. to labour, to work about any thing; followed by בְּ Exod. 5:9; Neh. 4:15; *to work upon* any thing; Ex. 31:4, עֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף "to work in gold and silver;" German in Gold und Silber arbeiten, verse 5, 2 Chron. 2:13. Hence—

(2) *to make, to produce by labour* (compare Germ. machen, with the Gr. μόγος, μόχθος and μῆχος, μηχανή, *machina*). Specially—(*a*) i. q. *to manufacture, to fabricate* (verfertigen), e. g. a ship, Gen. 8:6; an altar, Gen. 13:4; bricks, Exod. 5:16; garments, Gen. 3:21; idols, Deut. 4:16; arms, 1 Sam. 8:12; (to erect) a booth, Gen. 33:17. עֹשֵׂי מְלָאכָה doers of work, i. e. workmen, 2 Ki. 12:12; 22:5, 9; Neh. 11:12, and frequently.—(*b*) used of God, i. q. *to produce, to create*, as heaven, earth, Gen. 1:7, 16; 2:2; 3:1; 5:1; 6:6; Ps. 96:5; 104:19. Hence עֹשֶׂה subst. *creator*, with suff. עֹשִׂי my creator, Job 35:10; עֹשֵׂהוּ his creator, Job 4:17; Isa. 17:7; 27:11; Hos. 8:14. עָשָׂה נִפְלָאוֹת to produce, i. e. to work miracles, Psal. 78:4, 12; 98:1.—(*c*) *to make* any thing, i. e. *to produce* it *from oneself*, is an expression used of living creatures; e. g. *to make milk*, i. e. to produce it (used of a cow), Isa. 7:22; *to make fat* on the loins, said of a man growing fat, Job 15:27 (comp. *corpus facere*, Justin.; Ital. *far corpo;* Gr. μεγάλην ἐπιγουνίδα θέσθαι, Od. xvii. 225; τρίχας γεννᾷν, *sobolem facere*, i. e. *procreare*, Plin.); and in like manner trees are said *to make fruit* (compare ποιεῖν κάρπον, Lat. *caulem facere*, Colum. einen Stengel treiben), Gen. 1:11, 12; branches, Job 14:9; Ezek. 17:8; grain, to make flour, Hos. 8:7; a field, to make grain, Gen. 41:47; Hab. 3:17; Isa. 5:2, 10. The same notion is often expressed in Hebrew by the conjugation Hiphil, see Heb. Gram. edit. x. page 113.—Those are said *to make* anything—(*d*) who acquire it by labour, as in Lat. *pecuniam facere*, Greek ποιεῖν βίον to make a living, e. g. riches, Gen. 31:1; Deu. 8:17, 18; Jerem. 17:11; slaves, Gen. 12:5. Isaiah 19:10, עֹשֵׂי שֶׂכֶר "those who make wages," i. e. hired servants. It is—(*e*) *to prepare, to make ready*, as food (German Essen machen); Genesis 18:7, 8; Jud. 13:15; 2 Sam. 12:4; a meal, Genesis 21:8; also to train and comb (not to shave) the beard (Lat. *facere barbam*, Lamprid., French, *faire la barbe*), 2 Sa. 19:25; to cut and adorn the nails, Deu. 21:12. Used of God as pre-arranging future events, Isa. 37:26.—(*f*) *to make* or *prepare* a victim to be offered to God, hence *to offer*. Exod. 29:36, פַּר הַחַטָּאת תַּעֲשֶׂה "thou shalt offer a bullock for sin;" verse 38, 39, 41. Levit. 9:7; 15:15; 16:9; Jud. 6:19; 1 Ki. 18:23; Hosea 2:10, זָהָב עָשׂוּ לַבַּעַל "gold (which) they offered to Baal;" 2 Ch. 24:7. Without the accusative of the sacrifice עָשָׂה לַיהוָה is *to sacrifice to Jehovah*, Exod. 10:25. Compare 2 Ki. 17:32, וַיִּהְיוּ עֹשִׂים לָהֶם "and they sacrificed for them." (Comp. Gr. ἱερὰ ἔρδειν, ἱερὰ ῥέζειν, and without the acc. ῥέζειν θεῷ, Il. ii. 400; viii. 250; Od. xiv. 151).—(*g*) *to make*, i. e. *to keep* a festival day, as the sabbath, the passover, Ex. 12:48; Num. 9:10, 14; Deu. 5:15; also *to pass, spend* time (ποιεῖν χρόνον, Act. 15:33), Ecc. 6:12. Hence without the word denoting time; to spend time any where, for *to abide, to stay*. Ruth 2:19; אָנָה עָשִׂית "where hast thou made?" i. e. stayed; 1 Ki. 20:40; Job 23:9; and with the addition of an adverb עָשָׂה טוֹב to spend life well, εὖ πράττειν (German gut machen), Ecc. 3:12.—(*h*) *to appoint* any one to an office, to constitute any one, 1 Ki. 12:31. 1 Sam. 12:6,

"Jehovah אֲשֶׁר עָשָׂה אֶת־מֹשֶׁה who constituted Moses." Followed by לְ of a thing to which any one is appointed, Jer. 37:15.—(*i*) עָשָׂה מִלְחָמָה *to wage war with* (Gr. πόλεμον ποιεῖσθαι τινι, French, *faire la guerre*), Gen. 14:2; Deut. 20:12; Josh. 11:18; and עָשָׂה שָׁלוֹם לְ to give or grant peace to any one (εἰρήνην ποιεῖσθαί τινι), Isa. 27:5 (where Schnurrer's view is apparently to be preferred; see my Comment.). It is said—(*k*) *to do the laws*, commandments, or will of God, Levit. 20:22; Deut. 15:5; Psa. 103:20, 21; also *to do* (to practise) right, justice, Genesis 18:19, 25; Ps. 9:16; Isa. 58:2; virtue, Nu. 24:18; kindness (followed by עִם and אֵת), Genesis 24:12; 40:14; and on the contrary, injustice, Isa. 53:9; iniquity, Gen. 34:7 (Job 42:8); Psa. 37:1. Sometimes—(*l*) it is emphat. *to effect, to complete, to execute* any thing; hence עָשָׂה עֵצָה to execute counsel, Isa. 30:1 (comp. Ecc. 8:11; and עָשָׂה נְדָרִים to execute, i. e. to perform vows, Judges 11:39). Dan. 8:24, וְהִצְלִיחַ וְעָשָׂה "and he will prosper and effect (what is proposed);" 11:7, 17, 28, 30; more often used of God, Ps. 22:32; 37:5; 52:11. Ecc. 2:2, "(and of mirth I said) מַה זֹּה עֹשָׂה what doth it effect?" i. e. profit? Also not unfrequently—(*m*) *to make, to do* is so used, that it gives the simple idea of a verb of action, which has to be defined from the context, or from what has preceded. Gen. 6:22; וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים "and Noah did all that God had commanded him." Gen. 21:26, "I do not know who did this." Ps. 115:3, "he doth whatever he will." Isa. 46:4, אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא "I have done (i.e. I have borne) and I will bear;" (compare the Attic use of the Gr. ποιεῖν, see Passow, h. v. No. 2, *f*). It is sometimes pleonastically prefixed to another verb, by which weight is added to the discourse. Gen. 31:26, "why hast thou done (this) and deceived me?" (Mark 11:5, τί ποιεῖτε λύοντες). Gen. 41:34, יַעֲשֶׂה פַרְעֹה וְיַפְקֵד "let Pharaoh do this (let him follow my counsel) and appoint," etc.; 1 Ki. 8:32. As to its use in an immodest sense, see Piel.

When the material is indicated, *of which* any thing is made, two accusatives are generally used (compare נָתַן No. 3, and שׂוּם), Ex. 30:25, וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ "and thou shalt make them (sc. the spices, out of those spices) an holy anointing oil;" Isa. 46:6; Hos. 2:10; 8:4; and even with what may seem more peculiar, with the accusative of the material put last (compare בָּנָה, יָצַר Lehrg. 813), Ex. 38:3, כָּל־כֵּלָיו עָשָׂה נְחֹשֶׁת "he made all the vessels of brass;" Ex. 25:39; 30:25; 36:14; 37:24. Elsewhere the thing made out of any material is sometimes put last, with לְ prefixed, Isa. 44:17, שְׁאֵרִיתוֹ לְאֵל עָשָׂה "of the remainder he makes an idol;" Gen. 12:2, אֶעֶשְׂךָ לְגוֹי גָּדוֹל "I will make thee a great people;" Ex. 32:10; so also in Ex. 27:3, לְכָל כֵּלָיו תַּעֲשֶׂה נְחֹשֶׁת "thou shalt make all the vessels of brass;" verse 19.

Followed by לְ of pers. it is *to do any thing* with or to *any one*, whether good, Ex. 13:8; Deut. 11:5; or evil, Gen. 27:45; Ex. 14:11; but absol. it is taken in a bad sense (jem. etwas thun), for to injure, Gen. 22:12; 19:8; Ps. 56:5. Here belongs the phrase, כֹּה יַעֲשֶׂה לִּי אֱלֹהִים וְכֹה יוֹסִיף "so let God do to me, and so let him add if," etc. 1 Sa. 3:17; 2 Sa. 3:35. More rarely with two acc. Jer. 33:9; Isa. 42:16 (Gr. κακὰ ποιεῖν τινα and τινι), and followed by בְּ of pers. Job 35:6 (compare Isa. 5:4).

Niphal נַעֲשָׂה pass. *to be made*, Lev. 7:24. Used impers. לֹא יֵעָשֶׂה it is not done, it is not customary or usual, Gen. 29:26; it ought not to be done, Gen. 34:7, compare 20:9. With an acc. of object, Isa. 26:18, יְשׁוּעֹת בַּל נַעֲשֶׂה אֶרֶץ "the land is not made deliverances," is not delivered. Followed by לְ of pers. Exod. 2:4, "that he might know מַה־יֵּעָשֶׂה לוֹ what would be done to him," i. e. what would happen. Specially pass. of No. 2, letter *e*, Neh. 5:18; *g*, 2 Ki. 23:23; *i*, Lev. 18:30; Est. 9:1.

Piel, *to work*, or to press immodestly the breasts of a woman, i. q. מָעַךְ Eze. 23:3, 8, and in Kal verse 21. Ch. עֲסִי id. So Gr. ποιεῖν, and Lat. *facere, perficere, conficere mulierem*, as a euphemism for sexual intercourse, see Fesselii Advers. Sacra, lib. ii. cap. 23.

Pual, *to be made* (created), Ps. 139:15.

Derivatives, מַעֲשֶׂה, and the pr. names יַעֲשִׂי, בַּעֲשֵׂיָה, עֲשָׂיָה, עֲשִׂיאֵל, עֲשָׂהאֵל, מַעֲשֵׂיָה, מַעֲשַׂי, יַעֲשִׂיאֵל.

II. **עָשָׂה** an unused root, *to be covered with hairs, hairy.* Arabic أعشى hairy, عشا hairiness. Hence pr. n. עֵשָׂו.

עֲשָׂהאֵל ("whom God created." i. e. constituted, appointed), [*Asahel*], pr. n. m.—(1) 2 Sam 2:18; 23:24; 1 Ch. 27:7; and, with the words separated, 1 Ch. 2:16.—(2) 2 Ch. 17:8; 31:13.—(3) Ezr. 10:15. As to the letter ה quiescing in the middle of a word, see Lehrg. p. 48.

עֵשָׂו pr. n. (i. e. "hairy," "rough," Gen. 25:25), *Esau*, the son of Isaac, the twin brother of Jacob, called also אֱדֹם, which is, however, more used with regard to his posterity than of the man himself. On the other hand, בְּנֵי עֵשָׂו Deu. 2:4, seq.; בֵּית עֵשָׂו Obad. 18, and עֵשָׂו Jerem 49:8, 10; Obad. 6, used of the

Esauites, i. e. the Edomites, rather as a poetical expression. הַר עֵשָׂו the mount of Esau, i. e. of the Edomites, Obad. 8, 9, 19.

עָשׂוֹר m. ***a ten, a decade***—(*a*) ***of days*** (like שָׁבוּעַ a hebdomad, a week), Gen. 24:55; also used of the last day of a decade, i. e. the tenth day (of the month), Ex. 12:3; Lev. 16:29 (compare Gr. δεκάς, ἐννεάς, τετράς, used of the tenth, ninth, or fourth day of a month, and the Æth. ዐሥር, ኃምስ: of the tenth, fifth day, etc., see Lud. Gramm. p 100).—(*b*) of strings, chords; hence ***a decachord***, Ps. 92:4; fully (by apposit.) נֶבֶל עָשׂוֹר the decachord nablium, Ps. 33:2; 144:9.

עֲשִׂיאֵל ("created by God"), [***Asiel***], pr. n. m. 1 Ch. 4:35.

עֲשָׂיָה ("whom Jehovah created," i. e. constituted), [***Asahiah, Asaiah***], pr. n. m.—(1) 2 Ki. 22:12, 14; 2 Chr. 34:20.—(2) 1 Chr. 4:36.—(3) 1 Ch. 6:15; 15:6, 11.—(4) 1 Ch. 9:5.

עֲשִׂירִי ordinal adj. (from עֶשֶׂר), ***tenth***, Gen. 8:5; Num. 7:66, and often. Fem. עֲשִׂירִיָּה Isa. 6:13, and עֲשִׂירִית ***a tenth*** sc. part, Ex. 16:36; Lev. 5:11.

עָשַׂק not used in Kal; Ch. and Talmud. עֲסַק TO HAVE TO DO with anything, TO STRIVE with it (mit jem. od. etwas zu thun haben).

HITHPAEL, ***to strive***, Gen. 26:20; hence—

עֵשֶׂק ("strife"), [***Esek***], pr. n. of a well near Gerar, ibid.

עֶשֶׂר f. & **עֲשָׂרָה**, **עֲשֶׂרֶת** m. TEN [" Arabic عَشْر f. عَشَرَة m. Syr. ܥܣܪ f. ܥܣܪܐ m. Æthiop. ዐሥር: etc. Etymologists are mostly agreed that this word is formed from the idea of the conjunction of the ten fingers." See Thes. p. 1078]; always with a pl. noun, Exod. 27:12; Josh. 22:14; 2 Sa. 19:44 (in עֲשָׂרָה לֶחֶם 1 Samuel 17:17 there is an ellipsis of כִּכְּרוֹת). Used for a round number, Gen. 31:7; Job 19:3. Plur. עֲשָׂרוֹת tens, decades, Ex. 18:21; Deut. 1:15.

Derived nouns are, עָשׂוֹר, עֲשִׂירִי, עִשָּׂרוֹן, מַעֲשֵׂר, denom. verb עָשַׂר. Other forms of the cardinal number itself are—

עָשָׂר m. & **עֶשְׂרֵה** f. id., only used in numbers compounded with ten, as אַחַד עָשָׂר m. eleven; אַרְבָּעָה עָשָׂר m. fourteen; שִׁשָּׁה עָשָׂר sixteen, m.; also eleventh, fourteenth, sixteenth; fem. אַחַת עֶשְׂרֵה eleven; שֵׁשׁ עֶשְׂרֵה sixteen, also eleventh, sixteenth.

Pl. עֶשְׂרִים (from the sing. עֲשָׂרָה)—(1) ***twenty***, of both genders, with a sing. and pl. noun, Gen. 31. 38; Lev. 27:5.

(2) ***twentieth***, Nu. 10:11; 1 Ki. 15:9; 16:10.

עֲשַׂר Ch. f. & **עַשְׂרָה** m. ***ten***, Daniel 7:7, 20, 24. Pl. עֶשְׂרִין ***twenty***, Dan. 6:2.

עָשַׂר fut. יַעְשֹׂר (denom. from עֶשֶׂר), followed by an acc. ***to decimate*** (zehnten), i. e. ***to take the tenth part of*** produce, to tithe, 1 Sa. 8:15, 17.

PIEL, ***to give the tenth part*** (verzehnten). Neh. 10:38, " and the tenth of our land (we give) to the Levites, וְהֵם הַלְוִיִּם הַמְעַשְּׂרִים for these Levites (on the other hand) have to pay tithes." Followed by acc. of the thing tithed, Deu. 14:22; and a dative of the receiver, Gen. 28:22.

HIPHIL like PIEL, ***to give tithes***, Deut. 26:12; Neh. 10:39.

עֶשְׂרֵה see עֶשֶׂר.

עֲשָׂרָה see עֶשֶׂר.

עִשָּׂרוֹן pl. עֶשְׂרֹנִים m. ***a tenth part***, a measure of dry things, especially of corn and flour, Levit. 14:10; 23:13, 17; according to the LXX. Num. 15:4, the tenth part of an ephah, i. q. עֹמֶר. Thom. de Novaria (in Nomencl. Syr.) considers ܥܣܪܘܢܐ to be the tenth part of a seah (סְאָה).

I. **עָשׁ** m. ***a moth***, Job 4:19; 13:28; 27:18. Arab. عُثّ. Root עָשַׁשׁ.

II. **עַיִשׁ** a very bright northern constellation, ***Ursa Major***, which we, in common with the Greeks and Romans, call ***the wain***. Job 9:9; comp. Niebuhr's Descr. of Arabia, p. 114. It appears to be the same as עַיִשׁ f. Job 38:32, where *her sons* (בָּנֶיהָ) are the three stars in the tail of the bear. עָשׁ does not *properly* signify a bear, but by aphæresis it stands for נַעַשׁ, Arab. نَعْش i. e. ***a bier*** (from the root نعش to bear), which is the name of this constellation in Arabic. They also call the three stars in the tail بنات نعش i. e. daughters of the bier. See Bochart, in Hieroz. ii. p. 114.—Alb. Schultens, on Job loc. cit., considers Heb. עָשׁ to be the same as the Arab. عَاسّ nightly watcher, from the root عَاسَ and عَسَّ to go about by night; and this constellation he supposed to be so called because of its never setting; but the former explanation is preferable. Compare Michaëlis, Suppl. p. 1907; Lach in Eichhorn's Bibl der bibl. Litteratur, vii. p. 397.

עָשׁוֹק m. *an oppressor*, Jer. 22:3, i. q. עֹשֵׁק 21:12.

עֲשׁוּקִים m. pl. *oppressions, injuries*, Ecc. 4:1; Am. 3:9; Job 35:9; from the root עָשַׁק.

עָשׁוֹת m. adj. *fabricated, wrought*, Eze. 27:19; from the root עָשַׁת [*bright* is the signification proposed in Thes.].

עַשְׁוָת [*Ashvath*], pr. n. m. 1 Ch. 7:33.

עָשִׁיר m. (from the root עָשַׁר), *rich*, Prov. 10:15; 14:20; 18:11, and frequently.—(*a*) in a good sense, *honourable, noble*, Ecc. 10:6; but—(*b*) in a bad sense, *haughty, impious*, inasmuch as riches are the fountain of pride, and pride is used in Hebrew as equivalent to impiety, Isa. 53:9, compare Job 27:19, and verse 13. See also הוֹלְלִים (under the word הָלַל No. 3), עָנָו and עָנִי, and interpreters on Isa. 2:7; 53: ·; Matt. 19:23.

עָשַׁן fut. יֶעְשַׁן TO SMOKE. (Arab. عثن id. In the Indo-Germanic languages, to this appear to correspond, Sansc. *âtman*, mind (prop. breath, spirit); Gr. ἀτμός, vapour, smoke, ἀτμή, ἀτμίς; Goth. *athma*, spirit; Germ. Athem, for vapour Brodem.) Ex. 19:18. Metaph. used of the anger of God, Deu. 29:19; Ps. 74:1; 80:5.

עָשֵׁן m. adj. *smoking*, Ex. 20:18.

עָשָׁן m. constr. [עֲשַׁן also] עֲשַׁן (as if from עֶשֶׁן).—(1) *smoke*, Gen. 15:17; Job 41:12. Poet. used of the anger of God, Ps. 18:9, עָלָה עָשָׁן בְּאַפּוֹ "smoke went up in his nostrils," an image taken from horses or lions, which, when excited with anger, breathe strongly through their nostrils, Isa. 65:5. Used of a cloud of dust, Isa. 14:31; compare *fumantes pulvere campos*, Virg. Æn. xi. 909.

(2) [*Ashan*], pr. n. of a town; see כּוֹר עָשָׁן.

עָשַׁק fut. יַעֲשֹׁק, Arab. عسق.—(1) TO OPPRESS, TO ACT TOWARDS, or TREAT ANY ONE UNJUSTLY or VIOLENTLY, e.g. the needy, helpless, Pro. 14:31; 22:16; 28:3; Ecc. 4:1; a king his subjects, 1 Sam. 12:3, 4; a victor, the vanquished, Isa. 52:4; Jer. 50:33; Psa. 105:14; Hos. 5:11; God, a man, Job 10:3. Metaph. Prov. 28:17, אָדָם עָשֻׁק בְּדַם־נָפֶשׁ "a man oppressed with life blood" (which he has shed), i. e. bowed down under this guilt as a burden.

(2) *to defraud*, any one, *to extort* from him by fraud and violence, with an acc. of pers. Lev. 19:13; Deut. 24:14; and of the thing, Mal. 3:5, עֹשְׁקֵי שְׂכַר שָׂכִיר "who extort the wages of the hireling."—Both constructions (Nos. 1 and 2) are found together in Mic. 2:2, עָשְׁקוּ גֶּבֶר וּבֵיתוֹ "they oppress a man and wrest away his house," i. e. act both with fraud and violence, compare גָּזַל.

(3) *to be proud, insolent*, metaph. of a river overflowing its banks, Job 40:23 (compare syn. فجر, ظلم, بغا).

PUAL, part. מְעֻשָּׁקָה (virgin) *violated* forcibly, metaph. of a captured city, Isa. 23:12.

Derivatives, מַעֲשַׁקּוֹת, עָשׁוֹק, עֲשׁוּקִים, עֹשֶׁק, עֹשֶׁק, עָשְׁקָה, pr. n. עֵשֶׁק.

עֵשֶׁק ("oppression"), [*Eshek*], pr. n. m. found once, 1 Ch. 8:39.

עֹשֶׁק m.—(1) *violence, injury*, Isa. 59:13; especially *oppression* of the poor, as shewn in defrauding, extortion, spoliation, Eccl. 5:7; Ezek. 22:7, 12.

(2) *something taken away by force*, or *fraud*, Lev. 5:23; Ps. 62:11; *unjust gain*, Ecc. 7:7.

(3) *anguish*, i. q. עָשְׁקָה Isa. 54:14.

עָשְׁקָה fem. *oppression*, which any one suffers; hence *anguish, distress*. Isa. 38:14, עָשְׁקָה־לִּי (read *ŏshkal-li*, notwithstanding the Metheg, as in בָּתֵּיהֶם, שָׁמְרֵנִי, see Lehrg. p. 43) "I am in anguish."

עָשַׁר fut. יַעְשֹׁר prop. to be straight (kindred to the verbs אָשַׁר, כָּשֵׁר, יָשַׁר), hence TO PROSPER, TO BE HAPPY, specially TO BE RICH, Job 15:29; Hos. 12:9. Aram. עֲתַר, ܥܬܪ id.

PIEL, *to build up*, pr. *to erect*, from the primary meaning of the root. So once, 1 Ki. 22:49 כתיב, יְהוֹשָׁפָט עִשַּׂר אֳנִיּוֹת "Jehoshaphat built ships;" קרי עָשָׂה and so 2 Ch. 20:36, 37. A learned writer, who has treated of this passage in Jen. Lit. Zeit. 1830, iv. p. 380, compares for the same sense, "Arab. عشر to put together, to join together, or as I prefer, to compare, to put together;" but I know of no authority for this meaning.

HIPHIL—(1) *to enrich*, Gen. 14:23; 1 Sam. 2:7; 17:25, etc. Metaph. Ps. 65:10, רַבַּת תַּעְשְׁרֶנָּה "thou greatly enrichest it" (the earth), thou endowest it and adornest it with most beautiful gifts.

(2) intrans. *to become rich* (prop. to make riches, see Gramm., § 52:2 note), Psa. 49:17; Prov. 10:4. Followed by an acc. of the thing with which one is enriched, Dan. 11:2.

HITHPAEL, *to feign oneself rich*, Pro. 13:7.

Derivatives, עָשִׁיר and—

עֹשֶׁר m. *riches* 1 Sam. 17:25; 1 Ki. 3:11, 13; and often.

עָשֵׁשׁ i. q. בָּלָה TO FALL AWAY—(*a*) used of clothes falling to pieces from use, and from being moth-eaten (see עָשׁ, عثّ a moth, whence عثّ to gnaw as a moth).—(*b*) used of the face, as having become lean through sickness or care (einfallen, verfallen), Ps. 6:8; 31:10, 11. Arab. عشّ to fall away, to become lean.

עָשַׁת—(1) TO SHINE. Jerem. 5:28, שָׁמְנוּ עָשְׁתוּ "they are fat (and) shine;" as the skin shines with fatness.

(2) to make shining, *to fabricate, to form.* Comp. חָלַק. See the derivatives עָשׁוֹת, עֶשֶׁת. From the idea of forming—

(3) it is applied to the mind which forms any thing in thought.

HITHPAEL, *to recall to mind, recogito* (as well given by the Vulg.), followed by לְ Jon. 1:6. See the Chald., and the derived nouns, עֶשְׁתּוֹן, עֶשְׁתּוּת.

עֲשִׁת, עֲשַׁת Chald. *to think, to purpose,* followed by a gerund, Dan. 6:4. See the Hebr. עָשַׁת No. 3.

עֶשֶׁת f.—(1) something *fabricated, workmanship,* Cant. 5:14; from the root עָשַׁת No. 2. It appears to have become fem. from the letter ת having been misunderstood in this place (Lehrg. 474).

(2) *thought, opinion.* Plur. Job 12:5, לְעַשְׁתּוֹת שַׁאֲנָן "as to the opinions of him who is in prosperity," i. q. בְּעֵינֵי. Several MSS. apparently, and some printed editions read לְעַשְׁתּוּת (sing. of the form מַלְכוּת), but I find no other trace of this form even in the Aram. language.

(3) Of the same word plur. const. apparently is (if the form be regarded) עַשְׁתֵּי, which when joined with the numeral ten (עַשְׁתֵּי עָשָׂר m. and עַשְׁתֵּי עֶשְׂרֵה f.) denotes *eleven,* also *eleventh,* Deut. 1:3; Jer. 39:2; Ezek. 26:1. Jo. Simonis thus explains this, "*more thoughts than ten,* i. e. a number to be conceived in *thought,* or in the *mind,* while the preceding numbers have been counted on the fingers;" this is marvellously improbable, although no better reason can be given.

עֶשְׁתֹּנוֹת f. pl. *thoughts, counsels,* Ps. 146:4.

עַשְׁתֹּרֶת f. [*Ashtoreth*], Greek Ἀστάρτη, *Astarte,* pr. n. of a female idol, worshipped by the Phœnicians (2 Kings 23:13); sometimes also by the Hebrews (1 Ki. 11:5, 33; 1 Sa. 7:3); and the Philistines (1 Sam. 31:10), with great honour, together with Baal (Jud. 2:13; 10:6; 1 Sam. 7:4; 12:10; compare the pr. n. of Phœnician men, as *Abdastartus,* =עֶבֶד עַשְׁתֹּרֶת, also אמת עשתרת Inscr. Cit. 2, *Astarimus,* etc.)

I have no doubt that the name itself, the origin of which was long a matter of inquiry, is the same as the Syriac ܐܣܛܪܐ, ܐܣܛܪ (from the Pers. ستاره), and pr. n. אֶסְתֵּר *star;* specially the planet Venus, *the goddess of love* and fortune, for this latter reason called also אֲשֵׁרָה and מְנִי, which see. I have given more account of this idol in Comment. on Isa. iii. p. 237, and more fully in Gruber's Univ. Encycl. vol. xxi. p. 98, 99. There is also a passage of Sanchoniathon containing the mythos concerning Astarte (ap. Eusebium de Præp. Evang. i. 10), in which the reason of the horned statues of Astarte (see plur. No. 3) is shewn: "Ἀστάρτη δὲ ἡ μεγίστη, καὶ Ζεὺς Δημαροῦς, καὶ Ἄδωδος (הדד) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνου γνώμῃ. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου· περινοστοῦσα δὲ τὴν οἰκουμένην, εὗρεν ἀεροπετῆ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφιέρωσε." "Τὴν δὲ Ἀστάρτην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι."

Plur. עַשְׁתָּרוֹת—(1) *Astartes,* i. e. statues of Astarte (comp. אֲשֵׁרוֹת, בְּעָלִים, Ἑρμαί), Jud. 2:13; 10:6; 1 Sa. 7:3, 4; 12:10; 31:10.

(2) עַשְׁתְּרוֹת צֹאן Deu. 7:13; 28:4, 18, 51, the loves of the flocks, i. e. the offspring procreated, *the increase, progeny of the flock;* [in Thes. "*breeding ewes.*"]

(3) pr. n. of a city of Bashan, Deu. 1:4; Josh. 13:12; more fully called עַשְׁתְּרוֹת קַרְנַיִם ("the horned Astartes"), [*Ashtaroth-karnaim*], Gen. 14:5, and בְּעֶשְׁתְּרָה which see, so called doubtless from a temple and statues of Astarte. Gent. noun עַשְׁתְּרָתִי 1 Ch. 11:44.

עֵת followed by Makk. עֶת with suff. עִתִּי, pl. עִתִּים and עִתּוֹת (contr. from עֶדֶת, from the masc. עַד, root עָדָה, compare לֵת for לֶדֶת), fem. (Josh. 11:6; Jer. 51:33; but masc. Cant. 2:12; from the true derivation of the word having often been overlooked even by the ancients, Lehrg. 474) *time.* Specially—(*a*) *a fit,* or *proper time, an opportunity,* like καιρός. Ecc. 10:17, "O happy land, whose princes בָּעֵת יֹאכֵלוּ take food at the proper time." לֹא עֵת before the (proper) time, prematurely, Job 22:16. With suff. בְּעִתּוֹ in its time, Prov. 15:23; Ecc. 3:11; בְּעִתָּהּ Isaiah 60:22.—(*b*) *a certain time,* as having a limit, opposed to eternity. Eccl. 3:1, 17, עֵת לְכָל חֵפֶץ "to every thing there is a time," it lasts but for a time, nothing is perpetual;

compare Ecc. 8:6.—(*c*) *a longer time*, acc. עֵת long, Hos. 13:13; Arabic زمان id.—(*d*) *a happy time*, happiness, Ps. 81:16. More often in a bad sense—(*e*) *an unhappy time*, calamity, as in Lat. *tempora;* compare יוֹם No. 1, letter *b;* Arabic زمان, Syriac ܙܒܢܐ time both happy and fatal. Isa. 13:22; Jer. 27:7; Eze. 30:3; Ecc. 9:11, 12.

With prefixes—(*a*) כָּעֵת (for כְּהָעֵת), i. e. *at this time, now*, Jud. 13:23; 21:22; Job 39:18 (see כְּ letter B, 3). כְּעֵת מִנְחַת עֶרֶב at the time of the evening sacrifice, Dan. 9:21; כָּעֵת חַיָּה with the reviving time [i. e. coming year], see חַי No. 3; כָּעֵת מָחָר tomorrow at this time (of the day), (see מָחָר), Ex. 9:18; 1 Sam. 9:16; 1 Ki. 19:2; 20:6; 2 Ki. 7:1, 18; 10:6 (others incorrectly take it as, about the time of to-morrow, i. e. to-morrow, as if it had been כְּעֵת מָחָר).

(*b*) בְּכָל־עֵת at every time, every season, Ps. 10:5; 34:2; 62:9; בָּעֵת הַהוּא at this time, Deu. 1:9.

(*c*) לְעֵת עֶרֶב at the time of evening, at evening, Gen. 8:11; also in acc. עֵת *at (this) time*, zur Zeit, i. e. *now*, i. q. עַתָּה, Eze. 27:34. LXX. νῦν. Vulg. *nunc.*

Plur. עִתִּים and עִתּוֹת—(*a*) *times.* Esth. 1:13, יֹדְעֵי עִתִּים and 1 Chron. 12:32, יֹדְעֵי בִינָה לָעִתִּים those who know the times, astrologers.—(*b*) *the vicissitudes of things, events*, Ps. 31:16; 1 Ch. 29:30; Job 24:1.—(*c*) Neh. 9:28, עִתִּים רַבּוֹת many times, repeatedly; compare Aram. زمن time; plur. *vices;* English, *times.*

Denom. עַתָּה, עִתִּי.

עֵת קָצִין ("time of the judge," ["perhaps more properly, '*people of the judge*'"]), [*Ittah-kazin*], with ה local, עִתָּה קָ׳ pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

עַתְּ see עַתָּה.

עָתַד Arab. TO BE READY, PROMPT; not used in Kal; Arab. عتد.

PIEL, *to make ready*, Prov. 24:27.

HITHPAEL, *to be ready, destined to be* any thing; followed by לְ Job 15:28.

Derivatives, עַתּוּד, עָתִיד.

עָתָה an unused root; whence עֲתָיָה.

עַתָּה adv. (from עֵת time, with He Paragog.), in pause עָתָּה (Milel) Gen. 32:5 (like אַתָּה, אָתָּה); prop. *in a time* (zur Zeit); hence—

(1) *at this time, now, already;* opp. both to previous and future time, Josh. 14:11; Hos. 2:12; Isa. 48:7. מֵעַתָּה וְעַד עוֹלָם from this time and until eternity, Isa. 9:6. עַד־עַתָּה until now, until this day, Gen. 32:5; 46:34. עַתָּה זֶה now at this very time (see זֶה No. 3). Sometimes the idea of time is lost, and (like the Gr. νῦν, νύν)—(*a*) it is used as a word of incitement, *age, come on;* especially when followed by an imperative, Gen. 31:13; Isa. 30:8; Mic. 4:14 (עַתָּה הִנֵּה 1 Ki. 1:18; 2 Ki. 18:21); and so with an interrogative sentence, Isa. 36:5, "In whom now wilt thou confide?" verse 10, "but have I now (וְעַתָּה) come up without Jehovah?"—(*b*) it describes a present state, *thus, things being so*, Gen. 26:29; 1 Sa. 27:1; whence וְעַתָּה *and so*, Gen. 11:6; 20:7; 27:8; 45:8; Ps. 2:10; in an adversative sense, *but now*, Neh. 5:5.

(2) *in a short time, presently*, Job 6:3; 7:21; 8:6; Isa. 43:19; Mic. 7:10; 1 Ki. 12:26.

עַתּוּד m. *he-goat* (perhaps ready and prompt for fighting; comp. عتد a horse ready for the course), Gen. 31:10, 12, and frequently. Arab. عتود id. Used of the leader of a flock, Jer. 51:40; metaph. of a leader of the people, Isa. 14:9; Zec. 10:3 (compare κτίλος, Il. iii. 196).

עֲתוּד i. q. עָתִיד Isaiah 10:13 [ק׳]; Esther 8:13 כתיב.

עַתַּי (perhaps i. q. עִתִּי "opportune"), [*Attai*], pr. n. m.—(1) 1 Ch. 2:35, 36.—(2) 1 Ch. 12:11.—(3) 2 Ch. 11:20.

עִתִּי (from עֵת) *opportune, at hand*, Levit. 16:21.

עָתִיד m. adj.—(1) *prompt, ready, prepared* (Syriac and Arabic id.); followed by לְ Esth. 3:14; 8:13; Job 15:24.

(2) *exercised, skilful* (Germ. fertig); followed by an infin. Job 3:8. Compare عتد Conj. V., to be very skilful in an art; see Schult. on the passage.

Plur. עֲתִידוֹת—(*a*) *the things which are ready for* any one; i. e. impending, destined, Deu. 32:35.—(*b*) *things which* one has *acquired*, i. e. *wealth;* τὰ ὑπάρχοντα, Isa. 10:13.

עֲתִיד Chald., *ready, prepared*, Dan. 3:15.

עֲתָיָה (perhaps i. q. עֲשָׂיָה), [*Athaiah*], pr. n. m., Neh. 11:4.

עָתִיק m. adj. *shining* (pr. genteel, worthy of a well-born and noble person), used of clothes Isa. 23:18. See the root עָתַק No. 4.

עָתִיק adj.—(1) *taken away*, from the mother's breast, as if *manumitted*, Isa. 28:9. See עָתַק No. 1, 3. (2) *ancient*, 1 Ch. 4:22; see the root No. 2.

עַתִּיק Ch. *old, ancient*, Dan. 7:9, 13, 22.

עָתַךְ an unused root, Arab. عتك to turn aside to lodge; whence—

עֲתָךְ ("lodging-place"), [*Athach*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:30.

עָתַל an unused root, Arab. عتل to handle violently; whence—

עַתְלַי (for עֲתַלְיָה), [*Athlai*], pr. n. m. Ezr. 10:28.

עֲתַלְיָה ("whom Jehovah has afflicted"), [*Athaliah*], pr. n. — (1) m. —(*a*) 1 Chr. 8:26. — (*b*) Ezr. 8:7.—(2) f. of a queen of the tribe of Judah, 880—77, B. C. 2 Kings 11:1; in some places עֲתַלְיָהוּ 2 Ki. 8:26; 11:2.

עָתַם a root ἅπ. λεγόμ., which seems to have been of the same or a similar meaning, as תָּמַם (cogn. שָׁמַם). Hence—

Niphal, Isai. 9:18, נֶעְתַּם אֶרֶץ "the earth is consumed," or "laid waste." Kimchi and Aben Ezra, the earth is darkened; comp. Arab. عتم to be darkened; LXX. συγκέκαυται, Ch. חֲרוּכַת *burned up* [this is the meaning given in Thes.]; compare Arab. غتم a great and almost suffocating heat.

עָתַן (kindred to the verb עָתַל) an unused root, Arab. غتن to handle violently, غتون a lion. Hence—

עָתְנִי (for עָתְנְיָה "lion of Jehovah"), [*Othni*], pr. n. m. 1 Ch. 26:7.

עָתְנִיאֵל ("lion of God"), [*Othniel*], pr. n. of a judge of Israel, Joshua 15:17; Judges 1:13; 3:9; 1 Ch. 4:13. Gr. Γοθονιήλ, Judith 6:15.

עָתַק fut. יֶעְתַּק—(1) TO BE REMOVED, TRANSFERRED (Arab. عتق to hasten, IV. to propel quickly). Job 14:18; 18:4. See עָתִיק No. 1.

(2) *to be stricken with age, to become old*, Job 21:7; Psal. 6:8, "my countenance becomes old." (Arab. عتق to be ancient, old.) Compare עָתִיק No. 2.—From the idea of removing, taking away, comes that of—

(3) *to be manumitted, set free* (comp. Isa. 28:9; Arab. عتق fut. I. عاتق manumitted, free; عتق freedom); whence in Hebrew עָתָק is applied in a bad sense to license and impudence.—On the other hand—

(4) it is used in a good sense, the idea of freedom being applied to the external appearance worthy of an honourable and noble man. Arab. عتق a noble countenance, beauty, brightness, عتيق noble, generous; also, having a clear and delicate skin (like nobles), عتق to be well, to have a clear and delicate skin. Heb. עָתִיק, עָתֵק shining, handsome.

Hiphil—(1) causat. of Kal No. 1, *to remove away, to take away*, Job 9:5; specially a tent, *to break up a camp*, Gen. 12:8; 26:22.

(2) *to transfer, to transcribe* from one book to another; hence i. q. to collect. Prov. 25:1. LXX. ἐξεγράψαντο. Vulg. *transtulerunt*. (Talmud. to write out, to transfer.)

(3) *to take away*. Job 32:15, הֶעְתִּיקוּ מֵהֶם מִלִּים "they took words away from them;" impers. for, words were taken away from them, they could say nothing.

Derived nouns, עָתָק, עָתֵק, עָתִיק, עַתִּיק.

עָתָק m. adj. *bold, impudent* (see the root No. 3). דִּבֶּר עָתָק to speak licentiously, i. e. impudently, wickedly, Ps. 31:19; 75:6; 94:4; 1 Sa. 2:3.

עָתֵק m. adj. *shining, handsome* (prop. genteel, noble, see the root No. 4). Pro. 8:18, הוֹן עָתֵק Vulg. *opes superbæ*. [Is not *enduring* the true meaning?]

I. עָתַר fut. יֶעְתַּר—(1) i. q. קָטַר TO BURN INCENSE to a god (Syr. ܥܛܪ to smoke with perfume, ܥܛܪܐ incense; Arab. عطر to breathe odours). Hence עָתָר No. 1.

(2) *to pray as a suppliant, to pray* to a god (the prayers of the godly being compared to incense, comp. μνημόσυνον τῆς προσευχῆς, Tob. 12:12; Acts 10:4); *to supplicate, to intreat*, followed by לְ and אֶל Gen. 25:21; Ex. 8:26; 10:18; Job 33:26.

Niphal, *to let oneself be supplicated* by any one (followed by a dat.), *to hear and answer*, Gen. 25:21, וַיֵּעָתֶר לוֹ יְהוָֹה "and Jehovah heard and answered him;" 2 Sam. 21:14; Isa. 19:22. Inf. absol. נַעְתּוֹר 1 Ch. 5:20.

Hiphil, i. q. Kal, Ex. 8:25; 10:17. Followed by לְ and בְּעַד *to be intreated for* any one, Ex 8:5, 24. Derivative, עָתָר.

II. עָתַר i. q. Chald. עֲתַר (Hebrew עָשַׁר) TO BE ABUNDANT; not used in Kal.

NIPHAL id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

HIPHIL, *to multiply, to accumulate*, Eze. 35:13, וְהַעְתַּרְתֶּם עָלַי דִּבְרֵיכֶם "you have multiplied against me words," sc. impudent, impious words. Compare גָּדוֹל No. 2.

Derivatives, עֲתֶרֶת and pr. n. עֶתֶר.

עָתָר m.—(1) *incense, odoriferous smoke*, Eze. 8:11, as rightly rendered by the LXX., Vulg. Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) *a worshipper* of God, Zeph. 3:10.

עֶתֶר ("plenty," "abundance"), [*Ether*] pr. n. of a town in the tribe of Simeon, Josh. 15:42; 19:7.

עֲתֶרֶת f. *riches, abundance*, Jer. 33:6. See the root No. II.

פ

פֵּא the seventeenth letter of the Hebrew alphabet, used as a numeral for *eighty*. The name of this letter probably signified *a mouth*, i. q. פֶּה. As to its pronunciation, see Lehrg. pp. 20, 21, where there is a refutation of the opinion of those who hold that פ, when dageshed, was not pronounced *p* by the Hebrews. It is interchanged principally with the other labials, ב and מ, which see.

פֹּא i. q. פֹּה (which see), adv. *here*, Job 38:11.

פָּאָה a root not used in Kal, which had, I have no doubt, the signification, TO BLOW, like the kindred פָּחַח, פָּיָה, also פּוּא, פּוּהַ, פּוּחַ, all of which are onomatopoetic, and imitate the sound of blowing. Hence ἅπ. λεγόμ.—

HIPHIL, Deut. 32:26, אַפְאֵיהֶם "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab. فَأَى, which has the signification of splitting, cleaving, i. q. قطع and شقّ; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פֶּה and its derivatives.]

פֵּאָה constr. פְּאַת f.—(1) *a quarter of the heaven* (prop. wind, so called from its blowing, compare in Targg. אַרְבַּע רוּחִין four winds, for Hebr. אַרְבַּעַת כַּנְפוֹת הָאָרֶץ Eze. 7:2, compare 37:9; 42:20. פְּאַת־יָם the west quarter, Josh. 18:14; פְּאַת צָפוֹן the north quarter, Ex. 26:18, 20. Hence—

(2) *side, region*, Jer. 48:45, פְּאַת מוֹאָב "region of Moab." Dual const. state פַּאֲתֵי מוֹאָב "both sides of Moab," Num. 24:17, compare יַרְכָתַיִם ,יָדַיִם.

(3) *a corner*, as of a field, Lev. 19:9; of a bed, Am. 3:12. פְּאַת הַזָּקָן the corner or extremity of the beard, *the hairs upon the cheeks and before the ears*, Backenbart, *whiskers*, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, קְצוּצֵי פֵאָה (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

פָּאַם an unused root.—(1) to have the mouth full, *to swallow down*. (Arab. فَأَمَ to have the mouth full of food; Æth. ተፈለመ: to have in the mouth a morsel, lump, ፈለመ: morsel, lump; περιστόμιον? It is one of the roots ending in *m* which express sounds uttered with the mouth shut. Cognate is فَهِمَ to understand, prop. to be imbued with.) Hence פּוּם (for פְּאוּם) mouth.

(2) Arab. فَئِمَ to be fat (of the same stock appears to be the Sanscr. *pîna*, fat, πιμελής, πιμελή, *opimus, pinguis*). Hence n. פִּימָה.

I. **פָּאַר** not used in Kal, TO BE BEAUTIFUL, ORNAMENTED, prop. apparently used of the rosiness and heat of the face (see פָּארוּר, פָּרוּר, compare Arab. فَارَ Med. Waw, to boil up, to be hot, فَوْرَةٌ glowing heat); hence *to be proud* (which, in Arabic, is expressed by a hardened guttural, فَخَرَ to glory, to boast).

PIEL פֵּאֵר—(1) *to adorn*, e. g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare *ornare beneficiis*).

(2) denom. from פֹּארָה *to examine the boughs*, in order to glean them, Deu. 24:20.

HITHPAEL—(1) *to be adorned, honoured*, as a people by Jehovah, Isa. 60:21; 61:3; *to glorify*

oneself, as God in bestowing favours on his people, followed by בְּ Isa. 44:23; 49:3.

(2) *to boast,* followed by עַל *against* any one, Jud. 7:2; Isa. 10:15.

Derivatives, פְּאֵר, פֹּארָה, פָּארוּר, תִּפְאֶרֶת. [פְּאָרָה, פָּארָן].

II. פָּאַר (kindred to בָּאַר) TO DIG, TO BORE, especially in the earth. Arab. فَارَ to dig down and hide under the earth. Hence פָּרָה for פְּאָרָה (Arab. فَارَة) a mouse, פָּארָן pr.n. of a region abounding in caverns. To this root I refer—

HITHPAEL—הִתְפָּאֵר *to explain, to declare oneself* (compare significations used figuratively in the same manner under the word בָּאֵר No. 2, and נָקַב No. 2). Ex. 8:5, הִתְפָּאֵר עָלַי לְמָתַי וגו׳ "declare to me when," etc.; in which words the particle עַל (of which the sacred writer has made a delicate use) implies a command. Well rendered by the LXX. τάξαι πρός με. Vulg. *constitue mihi, quando,* etc. But the Hebrews themselves, and many more recent writers, *glory over me* (in saying) *when I shall intreat for thee;* and this they explain, I give thee this honour that thou mayest set me a day when, etc.; every one must see that this is very harsh and arbitrary.

פְּאֵר masc. *an ornament, a tiara, a turban,* Eze. 24:17, 23; of priests, Ex. 39:28; of a bridegroom, Isa. 61:10; Eze. 24:17; of women, Isaiah 3:20.

פֹּארָה (in the Syrian form for פְּאָרָה) Eze. 17:6; 31:5, seqq. and פֻּארָה (for פְּאָרָה) Isa. 10:33; fem. *foliage* (prop. glory) of a tree. Plural with suffix פֹּראֹתָיו for פֹּארֹתָיו Eze. 31:8. Comp, פָּאַר No. 2.

פָּארוּר (for פְּאָרוּר, from the root פָּאַר) m. *warmth,* hence *ruddy glow, brightness of face* (i. q. זִיו), comp. פָּאַר No. I, Kal. Joel 2:6, כָּל־פָּנִים קִבְּצוּ פָּארוּר "all faces withdraw brightness," i.e. grow pale with terror, Nah. 2:11. (Comp. Joel 2:10; 4:15).

פָּארָן (prob. a region ["abounding in foliage, from the root, No. I., or"] abounding in caverns, see the root, No. II.), [*Paran*], pr. n. of an uncultured and mountainous region lying between Arabia Petræa, Palestine, and Idumæa, Gen. 21:21; Num. 10:12; 13:3, 26; Deut. 1:1; 1 Sa. 25:1; 1 Ki. 11:18; and more fully called הַר־פָּארָן Hab. 3:3; הַרֵי פָּארָן Deu. 33:2; it appears to be the same as אֵיל פָּארָן אֲשֶׁר עַל־הַמִּדְבָּר i.e. "the grove of Paran which is over the desert," i.e. to the north of the desert. In that part Josephus mentions the valley of Pharan abounding in caverns, Bell. Jud. iv. 9, § 4. Altogether different from this is the region and valley of *Feiran* (فيران, فعران), near Mount Sinai (these were confounded even by Niebuhr, Descr. of Arabia, p. 402), as was long ago observed by Makrizi; see the passage in Burckhardt's Travels in Syria, p. 974, 1080, Germ. ed. (This is also cited by Winer, p. 763; but he does not correct the error pointed out.)

פַּג pl. פַּגִּים *unripe figs,* which hang on the tree through the winter; *grossi, grossuli,* Cant. 2:13; LXX. ὄλυνθοι. From the root—

פָּגַג Arab. فَجَّ Conj. VII. TO BE CRUDE, IMMATURE, Syriac ܦܓܐ immature, acid. The primary idea appears to be that of *cold,* see the kindred root פוּג.

פִּגּוּל masc. something *fœtid, unclean, abominable,* i. q. שֶׁקֶץ; used of food, Levit. 7:18; 19:7; בְּשַׂר פִּגּוּל unclean flesh, Eze. 4:14; plur. פִּגֻּלִים unclean meats, Isa. 65:4.

פָּגַל an unused root; Talmud. Piel to render fœtid. Hithpael, to be made fœtid. Arab. and Æth. (ג and ח being interchanged), فحل to be fœtid, used of food; ፈሐለ: to be impure. Hence פִּגּוּל.

פָּגַע—(1) TO STRIKE UPON, or against, *pepigit,* stoßen, schlagen. (I have used this Latin word on purpose because it is of the same stock; compare also the kindred *pax* for *pacs, paciscor,* Greek πηγνύω, Germ. pochen, and those which are allied to this, boten, Bock, from the idea of striking or pushing. Of the same termination is the root נָגַע; compare פָּגַשׁ and נָגַשׁ). Followed by בְּ *to strike upon* any person or thing (auf, an etwas stoßen), whether of set purpose or accidentally, whether violently or lightly; hence—(*a*) *to rush* on any one with hostile violence, 1 Sam. 22:17, 18; Ruth 2:22; especially in order to kill; hence *to kill, to slay,* Jud. 8:21; 15:12; 2 Sam. 1:15. Once followed by an acc. of person and בְּ of thing; Ex. 5:3, פֶּן יִפְגָּעֵנוּ בַּדֶּבֶר "lest he fall upon us with the pestilence."—(*b*) in a good sense *to assail* any one with petitions, *to urge* him; followed by בְּ Ruth 1:16; Jer. 7:16; 27:18; Job 21:15; and לְ of the person for whom any one asks or intercedes, Gen. 23:8.—(*c*) *to light upon* any one, *to meet* with him, followed by בְּ Gen. 28:11; 32:2; Num. 35:19, 21 (also with an acc. Ex. 23:4; 1 Sa. 10:5; Am. 5:19).—(*d*) *to reach* to any one, followed by בְּ Josh. 16:7;

17:10; 19 :1, 22, 26, 27, 34 (followed by אֶל Josh. 19:11).

(2) *to strike* a covenant with any one, *pactus est* (from *paciscor*), *to make peace* with him, followed by אֵת. I now consider that two passages in Isaiah should be thus explained, which have been variously treated by interpreters; Isa. 64:4, פָּגַעְתָּ אֶת־שָׂשׂ וְעֹשֵׂה צֶדֶק "thou makest peace with him who rejoiceth to work righteousness," i. e. thou art in league with the man who loves justice, and thou delightest in him; similar is אִישׁ שְׁלוֹמְךָ, אִישׁ בְּרִיתְךָ. Without אֵת Isa. 47:3, "I will take vengeance וְלֹא אֶפְגַּע אָדָם and will not make peace with any man," I will grant peace to none till all are destroyed. The signification of *striking* is referred to that of *making peace*, as shewn by the Latin words *pango*, *paciscor*, and also by the Heb. and Arabic שָׂפַק (Isa. 2:6), صفق, سنق, and Lat. *ferire*, *percutere fœdus*.

Hiphil—(1) causat. of Kal No. 1, *a*, *to cause anything to fall upon any one*. Isa. 53:6, הִפְגִּיעַ בּוֹ אֵת עֲוֹן כֻּלָּנוּ "he caused to fall upon him the iniquity of us all."

(2) causat. of Kal No. 1, *b*, *to cause to supplicate*. Jer. 15:11, הִפְגַּעְתִּי בְךָ...אֶת־הָאֹיֵב "I will make the enemy to make supplication to thee." So (following the Chaldee), Lud. de Dieu, Rosenm.

(3) intrans.—(*a*) i. q. Kal No. 1, *a*, *to invade*. Part. מַפְגִּיעַ *assailant, enemy*, Job 36:32.—(*b*) i. q. Kal No. 1, *b*, *to assail* any one with prayers; followed by בְּ Jer. 36:25; also followed by לְ of the person for whom intercession is made, Isa. 53:12; absol. Isa. 59:16.

Derivative מִפְגָּע and—

פֶּגַע m. what happens to any one, *incident, event, chance*, Eccl. 9:11; unhappy (with the addition of רַע), 1 Ki. 5:18.

פַּגְעִיאֵל ("fortune of God"), [*Pagiel*], pr. n. of the captain of the tribe of Asher, Numbers 1:13; 2:27.

פָּגַר not used in Kal. Piel, to be exhausted, void of strength, 1 Sam. 30:10, 21 (Talmud. to be lazy, at ease; Syr. ܦܓܪ (the letters ב and פ being interchanged), to be attenuated; ܦܓܝܪܐ weak, wearied. Also the Lat. *piger*. The primary stock of both words פגר and *piger*, is פג; compare פוג, *piget*). Hence—

פֶּגֶר plur. constr. פִּגְרֵי m., *a carcase, dead body*, whether of man or of beasts, Gen. 15:11; Isa. 14:19; 1 Sam. 17:46; and frequently. Once with the addition of מֵת Isa. 37:36 (compare Syr. ܦܓܪܐ used of the body even when living). Metaph. פִּגְרֵי גִלּוּלֵיכֶם *carcases*, i. e. *ruins of your idols*, Lev. 26:30.

פָּגַשׁ fut יִפְגֹּשׁ (kindred to the roots פָּגַע, נָגַשׁ)—(1) to rush upon any one, to attack, with an acc., Ex. 4:24; Hos. 13:8.

(2) *to meet with* any one; followed by an acc., Gen. 32:18; 33:8; Ex. 4:27; Isa. 34:14; followed by בְּ Prov. 17:12.

Niphal, recipr. *to meet* one with another, Psalm 85:11; Prov. 22:2.

Piel, *to light* upon any thing, Job 5:14.

פָּדַד an unused root.—(1) prop. *to cut, to cut up, to separate;* cogn. to בָּדַד No. I., which see; (Arab. فدّ V. X., to be alone, separated; in the Indo-germanic languages, Sanscr. *pat*, to cleave; Lat. *pando, findo*).

(2) specially *to plow;* whence فدّان a plough-ox; and فدّان a yoke of oxen, plough; Syr. and Chald. ܦܕܢܐ, פַּדָּן id.; ܦܕܢܐ field, plain. [This is called in Thes. "an uncertain root"].

Derivative פַּדָּן.

פָּדָה to loose (pr. by cutting; losschneiden; cogn. to the verb פָּדַד); hence—(1) *to redeem* by paying a price (Arab. فدى), Exod. 13:13; followed by בְּ of the price; as Exod. 34:20, פֶּטֶר חֲמוֹר תִּפְדֶּה בְשֶׂה "the firstborn of an ass thou shalt redeem with a sheep."

(2) *to let go*, as a priest (a firstling), Nu. 18:15, 16, 17.

(3) *to set free*, e. g. from servitude, Deut. 7:8; 13:6; Jer. 15:21; 31:11; *to preserve, to deliver* life from danger, Psa. 34:23; followed by מִן 2 Sam. 4:9; 1 Ki. 1:29; Job 6:23; בְּ (*in* danger), Job 5:20.

Niphal, pass. of No. 1, Lev. 19:20; of No. 3, Isa. 1:27.

Hiphil הֶפְדָּה, causat. of Kal. No. 1; Exod. 21:8.

Hophal, pass. inf. absol. הָפְדֵּה Lev. 19:20.

Derivatives, פְּדוּיִם—פְּדַהְאֵל.

פְּדַהְאֵל ("whom God preserved" [redeemed]), [*Pedahel*], pr. n. m., Num. 34:28.

פְּדָהצוּר ("whom the rock (i. e. God) preserved" [redeemed]), [*Pedahzur*], pr. n. m., Num. 1:10; 2:20.

פְּדוּיִ only in plur. פְּדוּיִם *price of redemption*, Num. 3:46, seqq.; 18:16. Elsewhere פְּדוּיִם part. pass. plur. are *the preserved* [*redeemed*], Isaiah 35:10; 51:11.

פְּדוֹן ("liberation," [redemption]), [*Padon*], pr. n. m. Ezr. 2:44; Neh. 7:47.

פְּדוּת f.—(1) *division, distinction* (from the primary sense of cutting). Ex. 8:19. LXX. διαστολή. Vulg. *divisio.* Aben Ezra, הפרש. Compare Muntinghe in Diss. Lugdd. p. 1154.

(2) *liberation* [*redemption*], Psalm 111:9; 130:7; Isa. 50:2.

פְּדָיָה ("whom Jehovah preserved" [redeemed]), [*Pedaiah*], pr. n. m.—(1) the father-in-law of king Josiah, 2 Kings 23:36.—(2) 1 Chron. 3:18.—(3) Neh. 3:25.—(4) Neh. 11:7.—(5) Neh. 8:4; 13:13.

פְּדָיָהוּ (id.) pr. n. m. 1 Ch. 27:20.

פִּדְיוֹם m. Nu. 3:49, and **פִּדְיֹן** Ex. 21:30; Psal. 49:9, *price of redemption*, λύτρον.

[**פָּדַן** a root inserted in Thes. from which to derive פַּדָּן and אַפֶּדֶן.]

פַּדָּן m. *a field, plain* (comp. Hos. 12:13, where it is expressed by the word שְׂדֵה) from the root פדר No. 2. Hence פַּדַּן־אֲרָם the plain, or plain region of Syria [*Padan-Aram*], i. e. Mesopotamia, with the desert to the west of the Euphrates, opp. to the mountainous region by the Mediterranean Sea, Gen. 31:18; 28:2, seqq.; simply פַּדָּן Gen. 48:7. With ה local פַּדֶּנָה אֲרָם Gen. 28:2, 5, 6.

פָּדַע i.q. פָּדָה TO LIBERATE, SET FREE, ἅπ. λεγόμ. Job 33:24, פְּדָעֵהוּ "set him free." But five MSS. (two Kenn., three Ross.) read פרעהו with the same sense, and such a root as פָּדַע is void of all certain authority.

פָּדַר an unused root, which seems to have had the sense of *nourishing, fattening.* Comp. Arab. (*r* and *n* being interchanged) بَدَنَ to fatten cattle, and more frequently بَدُنَ to become fat, thick, بَدَن fatness. (In the Indo-Germanic languages compare Futter, English *food, fodder,* Mediæval Lat. *fodrum,* and Fett, English *fat,* Icelandic *feitr,* from the stock *foeden,* to nourish. The primary root is *fad,* to which *r* is added in many forms; compare *pita, pater; pigeo, piger,* פגר.) Hence—

פֶּדֶר m. with suff. פִּדְרוֹ *fat,* Lev. 1:8, 12; 8:20.

פֶּה const. פִּי, with suff. פִּי (my mouth), פִּיךָ; פִּיו, פִּיהוּ; פִּיהֶם, poet. פִּימוֹ pl. פִּים 1 Sa. 13:21, and פִּיּוֹת Prov 5:4 (both of signif. 3).

(1) *the mouth.* (Arab. فُوهٌ, فَاهٌ, فِيهِ, فُوهٌ, const. فُو, فِي, فَا, Æth. ኣፍ:, id. The Hebrew form פֶּה is for פֵּיֶה, like שֶׂה for שֵׂיֶה, whence the fem. פֵּיָה; const. פִּי for פֵּיִ. The root פָּיָה, like פָּאָה, פָּהָה, and Med. quiesc. פּוּא, פּוּהַּ, פּוּחַ, فَاهَ had the sense of blowing, breathing, and the mouth is so called from the idea of breathing. [In Thes. from פָּאָה.] It is used of the mouth of animals (and even of the beak of a bird, Gen. 8:11; Isa. 10:14); of men, Exod. 4:11; especially as being the organ of speech. *To speak* פֶּה אֶל־פֶּה *mouth to mouth,* without any one between, Numbers 12:8; פֶּה אֶחָד with one mouth, with one voice, Josh. 9:2. Job 19:16, בְּמוֹ־פִי "with (all) my mouth," i. e. with the loudest voice that I can. Meton. for *an orator, spokesman, messenger,* Ex. 4:16 (comp. נָבִיא); *commandment,* Ecc. 8:2, פִּי מֶלֶךְ שְׁמֹר "keep the commandment of the king." Hence עַל פִּי by the command of, see below. More rarely the mouth as the organ of taste, hence Gen. 25:28, "venison (was) בְּפִיו in his mouth," i. e. he liked its taste. Comp. כְּפִי, בְּפִי. The signification of mouth is variously applied to inanimate things. It is—

(2) *the mouth, opening* of a bag, Gen. 42:27; of a well, Gen. 29:2; entrance of a city, Prov. 8:3; of Hades, Ps. 141:7.

(3) *an edge* (a figure taken from the teeth, and the idea of biting), especially in the phrase הִכָּה לְפִי חָרֶב to smite with the edge of the sword (see נָכָה). Plur. (see above) the edge (of instruments of iron), 1 Sa. 13:21; Prov. 5:4. See פִּיפִיּוֹת.

(4) *edge, border* (from its similarity to a lip), as of a garment, Ps. 133:2; Job 30:18; of the sea, Prov. 8:29. פֶּה לָפֶה 2 Kings 10:21; 21:16; and מִפֶּה אֶל־פֶּה Ezr. 9:11, from one edge to the other.

(5) *part, portion* (prop. as much food as any one can take in his mouth, comp. יָד No. 7, a portion which can be taken in the hand, a handful), Deut. 21:17, פִּי שְׁנַיִם "two parts," i. e. double; 2 Ki. 2:9: also *two* (third) *parts,* Zec. 13:8.

With prepositions it mostly becomes a particle—

(1) כְּפִי—(*a*) *according to the commandment of* 1 Ch. 12:23.—(*b*) *according to the rate of* (nach Aussage), *at the rate of,* or *proportion, according to,* Lev. 25:52, כְּפִי שָׁנָיו "according to his years;" Num. 6:21; 7:5, 8; 35:8.—(*c*) i. q. כְּ, כְּמוֹ *like as, like,* Job 33:6, אֲנִי כְפִיךָ לָאֵל "I, even as thou (am created) by God."—(*d*) כְּפִי אֲשֶׁר conj. *according as, even as,* Mal. 2:9; and without אֲשֶׁר *so that,* Zech. 2:4.

(2) לְפִי i. q. כְּפִי (see לְ A, 9)—(*a*) *at the rate of,*

according to, Ex. 12:4; Gen. 47:12, לְפִי הַטָּף "according to the number of the family;" Hos. 10:12, "sow ye according to justice, קִצְרוּ לְפִי חֶסֶד and ye shall reap according to mercy." — (*b*) followed by an inf. *when* (i. q. לְ followed by an inf. No. 7), Num. 9:17; Jer. 29:10.

(3) עַל פִּי according to the commandment, order of any one, Genesis 45:21; Num. 3:16, 39, 51; Job 39:27; by the authority of any one, Deut. 17:6; hence i. q. לְפִי, כְּפִי, *at the rate of, according to*, Am. 6:5; Pro. 22:6. עַל־פִּי הַדְּבָרִים according to the thing itself, i. e. as the thing was, according to the truth of the matter, Gen. 43:7.

פֹּה (prob. contr. from פֹּהוּ, בְּהוּ *in this*, or *that*, sc. place, like כֹּה for כָּהוּ; as to *p* for *b*, compare Arab. فِي formed from בי): adv. of place.

(1) *here, in this place*, Gen. 19:12; 22:5; 40:15; Num. 22:8; and often. More rarely—

(2) *hither*, 1 Sam. 16:11; Ezr. 4:2. מִפֹּה and מִפּוֹ hence, Ezek. 40:21, 26, 34, 37. מִפֹּה...מִפֹּה *hence ... thence*, Eze. 40:10, 12, 21; 41:2. As to אֵיפֹה, see that word. — Once פֹּא (which see).

פּוּאָה (perhaps Arab. فُوَّة "mouth"), [*Puah*], pr. n. m.—(1) of a son of Issachar, 1 Ch. 7:1, for which there is Gen. 46:13; Num. 26:23 פֻּוָּה.—(2) Jud. 10:1.

פּוּג—(1) TO BE COLD, to be void of vital warmth. Syr. and Arab. id. The primary idea is that of rigidity; as frigid things are rigid. In Greek πηγνύω to be rigid, and ῥιγόω; in Latin, *pigeo, rigeo, frigeo*. Gen. 45:26, וַיָּפָג לִבּוֹ "but his heart was cold," was not warmed or moved with joy. Figuratively applied to indolence or torpor, Ps. 77:3; Hab. 1:4, "the law is torpid."

NIPHAL, *to be torpid*, Ps. 38:9.

Derivatives, הֲפוּגָה, and—

פּוּגָה f. *rest, cessation*, Lam. 2:18.

פּוּד see פִּיד.

פּוּחַ i. q. נָפַח (which see), TO BREATHE, TO BLOW. (Arab. فَاحَ and فَاخَ to exhale odour, to be fragrant.) Cant. 2:17, עַד שֶׁיָּפוּחַ הַיּוֹם "until the day breathe," i. e. until the heat departs, until evening; Cant. 4:6. Compare רוּחַ.

HIPHIL—(1) followed by an acc. *to blow through*, Cant. 4:16.

(2) followed by בְּ *to blow* (a fire) Ezek. 21:36; followed by an acc. Prov. 29:8, "blow upon a city," i. e. excite sedition.

(3) figuratively, *to blow out, to utter*, as lies, Pro. 6:19; 14:5; 19:5, 9; in a good sense, *to utter* (the truth), 12:17.

(4) *to pant, to hasten*, Hab. 2:3. Compare שָׁאַף Ecc. 1:5.

(5) *to rail against* any one, followed by בְּ Psa. 10:5; and לְ 12:6, אֲשֶׁר יָפִיחַ לוֹ "whom they reproached," i. e. the oppressed.

Derivative, פִּיחַ.

פּוּט an unused root, Syr. Aph. *to contemn*, to afflict. See פּוּטִיאֵל. [This root is not inserted in Thes.]

פּוּט [*Put, Phut, Libya*], pr. n. of an African nation, according to Josephus (Antt. i. 6, § 2) of *Mauritania*, in which the river *Phut* is mentioned by Pliny (H. N. v. 1). LXX. and Vulg. commonly rendered it *Libya*, Gen. 10:6; Jer. 46:9; Ezek. 27:10; 38:5; Nah. 3:9.

פּוּטִיאֵל ("afflicted by God"), [*Putiel*], pr. n. Ex. 6:25.

פּוֹטִי פֶרַע Egypt. pr. n. *Potiphera*, the father-in-law of Joseph, the priest of Heliopolis, Genesis 41:45; 46:20. LXX. Πετεφρῆ, Πεντεφρῆ, ΠΤΑΠΡΗ, i. e. who belongs to the sun. See Champollion, Précis du Système Hieroglyphique, Tableau Général, page 23.

פּוֹטִיפַר (an abbreviated form for פּוֹטִי פֶרַע) [*Potiphar*], pr. n. of the captain of Pharaoh's guard, Gen. 39:1.

פּוּךְ an unused root, which had, perhaps, the sense of *moving to and fro, wavering*, i. q. פּוּק. Hence may be derived the following word, which is of uncertain origin.

פּוּךְ i. q. Greek φῦκος, prop. *sea-weed*, (so called from its moving about, waving hither and thither), from which an alkaline pigment was prepared; hence used of the *pigment* itself; also the *dye* with which the Hebrew women tinged their eyelashes, prepared from *stibium*, or antimony (LXX. στιμμί, Vulg. *stibium*), 2 Ki. 9:30; Jer. 4:30 (comp. pr. n. קֶרֶן הַפּוּךְ). Isa. 54:11, "I will lay thy stones with stibium," i. e. I will use stibium as cement in building thy walls. It may be doubted what are אַבְנֵי־פוּךְ *stones of pigment*, 1 Ch. 29:2, used in building the Temple. I should understand them to be the more valuable stones, such as a kind of marble, used for covering and as it were *painting* the walls.

פּוֹל m. *a bean*, 2 Sa. 17:28; Eze. 4:9. (I should place the primary idea in its rolling and in roundness of form; compare Latin *bulla*, Dutch *bol*, a bean, peul, poeul, a chick-pea, bolle onion, and many others of the same kind; see Fulda Radd. Germ. p. 217. There are also some traces of the same signification in the Phœnicio-Shemitic languages, as Æthiopic ፈለፈለ: i. q. נָלַל to bubble up as water, wallen, quellen; اِنْفَلَّ to roll oneself; also פָּלַל, פָּלַג, פָּלַם, פָּלַשׁ).

פּוּל [*Pul*], pr. n.—(1) of an African nation and country, Isaiah 66:19 (where it is joined with לוּד). Vulg. *Africa*. Bochart (Phaleg. iv. cap. 26) understands *Philæ*, an island in the Nile, situated between Egypt and Æthiopia, called by the Egyptians ⲡⲓⲗⲁⲕ or ⲡⲉⲗⲁⲕ (i. e. end, remote region; see Champollion, l'Egypte i. p. 158). From this Egyptian name both the Greek and Hebrew forms may have arisen; this latter indeed was perhaps interpreted *elephant* by the Hebrews (Chald., Syr., Arab. פִּיל, فيل, Pers. پيل), following the Phœnicio-Shemitic usage [Bochart's opinion is regarded in Thes. as improbable].

(2) pr. n. of a king of Assyria, who preceded Tiglath-Pileser about 774—759, B. C. 2 Kings 15:19. (This name either signifies elephant, i. q. Pers. پيل, or else lord, king, i. q. Sanscr. *pâla*, Pers. بال highly exalted, highest.)

פּוּם and **פֻּם** emphat. state פֻּמָּא, Chald. masc. i. q. Heb. פֶּה.—(1) *the mouth*, Dan. 7:5.

(2) *door, entrance*, aperture, Dan. 6:18. (Syr. ܦܘܡܐ id.; Arab. فَم, فُم, فِم. It appears to be contracted from פְּאוּם, from the root פָּאַם, like מוּם from מְאוּם).

פּוּן fort. i. q. Arab. افن=افل (compare אָפַל).

(1) TO SET (as the sun), to be darkened.

(2) *to be perplexed, distracted;* once found, Psa. 88:16, אָפוּנָה, LXX. ἐξηπορήθην. Vulg. *conturbatus sum*.

פּוֹנָה ("turning itself"), pr. n. of a gate of Jerusalem, 2 Chr. 25:23; which is called, 2 Ki. 14:13, שַׁעַר הַפִּנָּה ("the gate of the corner.")

פּוּנִי [*Punites*], patron. n. of an unknown person, פֻּוָּה. Num. 26:23

פּוּנֹן (perhaps "darkness," "obscurity," from the root פּוּן), [*Punon*], pr. n. of a town in Idumæa, situated between Petra and Zoar, celebrated for its mines, Nu. 33:42. See Relandi Palæstina, p. 952 Compare פִּינֹן.

פּוּעָה (i. q. Arabic فُوعَة "mouth;" according to the opinion of Simonis, for יְפוּעָה "splendid"), [*Puah*], pr. n. f. Ex. 1:15.

פּוּץ only found [in KAL] in fut., imp., and once in part. pass. Zeph. 3:10, i. q. נָפַץ (which see).

(1) TO BREAK OR DASH IN PIECES. See Pilel, Hithpalel.

(2) *to disperse*. Part. pass. פּוּץ dispersed. Zeph. loc. cit. בַּת פּוּצַי "the daughter (i. e. the congregation) of my dispersed." Sometimes intrans. *to disperse themselves, to be dispersed*, used of a flock, Ezek. 34:5; Zec. 13:7; of a people, Gen. 11:4; Num. 10:35; 1 Sa. 11:11; 14:34; Ps. 68:2; Eze. 46:18.

(3) *to overflow*, spoken of fountains, Pro. 5:16; metaph. מִטּוֹב to abound with prosperity, Zec. 1:17.

NIPHAL, *to be dispersed*, used of a flock, Jer. 10:21; Eze. 34:6; of people, Gen. 10:18; Eze. 11:17; 28:25; 34:12; an army, 2 Ki. 25:5.

PILEL פּוֹצֵץ *to break in pieces* (as a rock with a hammer), Jer. 23:29.

PILPEL פִּצְפֵּץ id. (a person dashed against the ground or a rock), Job 16:12.

HIPHIL—(1) trans., *to scatter*, as seed, Isaiah 28:25; *to send abroad*, as lightning, arrows, Psalm 18:15; 144:6; to scatter peoples, Deuter. 4:27; 28:64; 30:3; Isa. 24:1. Part. מֵפִיץ the disperser, desolator, Nah. 2:2. Sometimes, i. q. *to agitate, harass* any one, Job 18:11; Eze. 34:21.

(2) *to pour out;* metaph. anger, Job 40:11.

(3) intrans. *to spread oneself abroad*, e. g. the east wind over the earth, Job 38:24; a people, Ex. 5:12; 1 Sam. 13:8.

HITHPALEL הִתְפּוֹצֵץ *to be broken in pieces, to be scattered into dust* (used of the mountains), Hab. 3:6.

An instance of the form TIPHEL (see Hebr. Gramm. § 54, 5) is found in the common reading, Jer. 25:34, תְּפוֹצוֹתִיכֶם "I will scatter you;" where, however, other copies, both MSS. and printed, read תְּפוּצוֹתֵיכֶם (your dispersions), which is expressed in the translations of Aqu. Symm. Vulg. The former appears best suited to the context.

Derivative מֵפִיץ a hammer.

I. **פּוּק** TO MOVE TO AND FRO, Isa. 28:7. Not found in the cognate languages, but it is of the same stock as wanken, with a sibilant prefixed schwanken (ant. wagen); with a diminut. *vacillo*, wackeln. Comp. פּוּג.

HIPHIL, id., Jer. 10:4, וְלֹא יָפִיק "and it moveth

not." So it is commonly taken. But perhaps it ought rather to be taken causatively, "he causes it not to move."

Derivatives פּוּקָה, פִּיק.

II. פּוּק TO GO OUT, i. q. Chald. נְפַק.

HIPHIL—(1) *to give out, to furnish*, Ps. 144:13; Isa. 58:10.

(2) to cause to come forth from any one, i. e. to get or *obtain from* him, Prov. 3:13; 12:2; 8:35; 18:22. LXX. λαμβάνω.

(3) *to bring to an end, to let succeed*, Psalm 140:9.

פּוּקָה f. *an obstacle* in the way, which causes any one to stumble, *a stumbling block;* i.q. מִכְשׁוֹל 1 Sam. 25:31.

I. פּוּר i. q. פָּרַר TO BREAK. Hence—

HIPHIL הֵפִיר twice (Psa. 33:10; Eze. 17:19) i.q. הֵפֵר, and the derived noun פּוּרָה a wine-press.

II. פּוּר i. q. Arab. فار to be hot, to bubble up in boiling (comp. פָּאַר), whence פָּרוּר (for פָּארוּר) a pot. [This root is not given in Thes.]

פּוּר m. *a lot*, a Persic word, which in Esth. 3:7 is explained גּוֹרָל. (It answers to the Persic پاره *pâreh*, i. e. a part, a portion, whence پاره كردن to divide, and بهره *behreh*, part, lot. It is of the same stock as the Lat. *pars;* comp. also the Hebr. פּוּר and פָּרַר.) Pl. פּוּרִים lots, Est. 9:24, יְמֵי הַפּוּרִים verse 31, and nakedly פּוּרִים ibid. 29, 32, "the feast of Purim," or of lots, which the Jews celebrate on the 14th and 15th of the month Adar, in commemoration of the events narrated in the book of Esther.

פּוּרָה fem. *a wine-press*, Isa. 63:3; Hag. 2:16; from the root פּוּר to break.

פּוֹרָתָא [*Poratha*], Pers. pr. n. of one of the sons of Haman, Esther 9:8; perhaps Persic پوره *pureh*, ornament.

I. פּוּשׁ & פִּישׁ Arab. فاش Med. Ye, TO BE PROUD, then used of a horseman leaping proudly and fiercely, Hab. 1:8; used of sportive and wanton calves, Mal. 3:20 (LXX. σκιρτάω); Jer. 50:11.

Derivative, pr. n. פִּישׁוֹן.

[These roots are not separated in Thes.]

II. פּוּשׁ not used in Kal, cogn. to the verb פּוּץ. Ch. פּוּשׁ to disperse oneself, to multiply.

NIPHAL, *to be dispersed, diffused*, Nah 3:18. See פּוּץ.

פּוּת whence פֹּת q. v.

פּוּתִי [*Puhites*], patron. n., once 1 Ch. 2:53.

פָּז (from the root פָּזַז No. 1), prop. adj. *purified, pure*, an epithet of gold, Cant. 5:11; hence *purified, pure gold*, Ps. 21:4; Lam. 4:2; Isa. 13:12. It is distinguished from common gold, Psal. 19:11; 119:127; Prov. 8:19. Rosenmüller (Bibl. Alterthumsk. iv. page 49) prefers rendering it *solid gold*, comparing ܦܰܐܙܳܐ hard, heavy; but in an uncertain matter I would not desert the authority of the Book of Chronicles: [the authority of inspired Scripture is of course absolute, nothing can come into competition with it]: (see the root פָּזַז).

I. פָּזַז not used in Kal, i. q. Arab. فضّ to separate, to distinguish (compare the roots beginning with the letters בז, פץ, under the words בָּזָא, בָּצָה); specially, to separate and purify metals from dross, by means of fire; whence فضّة silver; comp. בְּדִיל tin, from בָּדַל, and Æth. ብሩር: silver, ብርት: brass, from the root ברר to purify.— Hence פָּז pure gold, and—

HOPHAL part. זָהָב מוּפָז 1 Ki. 10:18; which in 2 Ch. 9:17, is stated to be זָהָב טָהוֹר *pure gold*.

II. פָּזַז TO LEAP, TO BOUND (see Piel), TO BE LIGHT, AGILE. Arab. فزّ to spring up and flee as a gazelle (see more as to this root in Schult. on Prov. page 75, and Opp. Min. page 132, seqq.); more in use are نفز, وفز, (ابز), افز to leap, to bound. Talmud, אַפֵּז to bound, to leap for joy: Gen. 49:24, וַיָּפֹזּוּ זְרֹעֵי יָדָיו "agile are the arms of his hands;" or, "agile is the strength of his hands." Others, comparing Syr. ܦܰܐܙܳܐ hard, difficult, render *are strong*, which I should consider less certain. [This latter is the sense given in Thes.]

PIEL, 2 Sa. 6:16, מְפַזֵּז וּמְכַרְכֵּר "(nimbly) leaping and dancing;" which, in 1 Ch. 15:29, is explained מְרַקֵּד וּמְשַׂחֵק.

This root seems to have almost fallen into disuse amongst the Hebrews, and by many to have been forgotten, so that the writer of the Chronicles thought it necessary to interpret it in two places by other verbs which were better known.

פָּזַר TO DISPERSE, i. q. בָּזַר, בָּדַר, in Kal only found in part. pass. Jer. 50:17.

Piel, i. q. Kal, *to disperse*, e. g. a people, Ps. 89:11; any one's bones, Psal. 53:6. Jer. 3:13, וַתְּפַזְּרִי אֶת־דְּרָכַיִךְ "thou hast scattered thy ways," i. e. hast wandered about.

(2) *to bestow largely, to be liberal*, Ps. 112:9; Prov. 11:24.

Niphal, Ps. 141:7; and—

Pual, Est. 3:8, pass. *to be dispersed.*

I. פַּח m. pl. פַּחִים const. פַּחֵי Prov. 22:5; Exodus 39:3, with Dag. forte impl. like אַחִים; (from the root פָּחַח).

(1) *a net, a snare*, Job 18:9; especially of a fowler, Am. 3:5; Prov. 7:23; Ecc. 9:12; so called from its being spread out. (Arab. فخّ and فخيخ, Syr. ܦܚܐ id. To this agrees also Gr. παγίς, πάγη, which however is derived from the root of that language πήγνυμι). *To lay snares*, i. e. to plot, to devise against any one, is נָתַן פַּח Ps. 119:110; טָמַן פ׳ Psalm 140:6; 141:9; Jer. 18:22; יָקֹשׁ פ׳ Psalm 141:9. Metaph. *that by which any one falls*, i. e. *is led to destruction.* Comp. מוֹקֵשׁ No. 2, and Schult. on Job, p. 137, 138; Josh. 23:13; Ps. 69:23; Isai. 8:14; hence *destruction, ruin*, Isai. 24:17; Jer. 48:43. See פַּחַת.

(2) פַּחִים *thin plates*, Ex. 39:3; Num. 17:3.

(3) Psa. 11:6 פַּחִים *snares* (Schlingen), lightning, bending itself like a snare (a noose) or serpent (sich schlingende, schlängelnde Blitze). Compare سلسلة a sheet of lightning diffused over the clouds, and Διὸς μάστιξ, used of lightning (the cause of this figure however is different), Il. xiii. 812; see J. D. Michaëlis on Lowth de Sacra Poësi, p. 34, ed. Lips. and on the other hand, Olshausen, Emendationen zum A. T. p. 9, who conjectured this to be פַּחְם *hot coals*, i. e. lightnings.

II. פַּח with suff. פֶּחָם Neh. 5:14, i. q. פֶּחָה (which see), the governor of a province.

פָּחַד fut. יִפְחַד.—(1) to tremble—(*a*) for fear, to fear, Deu. 28:66; Isa. 12:2; followed by מִן Psal. 27:1; 119:161; Job 23:15, and מִפְּנֵי Isai. 19:16, of the pers. or thing feared. פָּחַד פַּחַד to fear a fear, Job 3:25. Used in a pregnant sense, פָּחַד אֶל־רֵעֵהוּ to turn with fear to one another, Jer. 36:16; compare Gen. 42:28.—(*b*) with joy, Isa. 60:5; Jer. 33:9.—The notion of fear is transferred to shame in the noun פַּחַד No. 2.

(2) *to be in trepidation*, i. q. *to hasten*, Hosea 3:5. Compare חָרַד, נֶחְפַּז, נִבְהַל.

Piel, i. q. Kal, but intensitively, *to fear continually, to be timid*, followed by מִפְּנֵי Isaiah 51:13; *to take care of oneself, to be cautious*, Proverbs 28:14. (Opp. to הִקְשָׁה לֵב).

Hiphil, *to cause to fear, to terrify*, with an acc. Job 4:14. Hence פַּחְדָּה and—

פַּחַד m. with suff. פַּחְדִּי.

(1) *fear, terror*, Ex. 15:16; Job 13:11. Followed by a genitive of the causer of terror (compare יִרְאָה), e. g. פַּחַד הַיְּהוּדִים fear caused by the Jews (not as some take it, into which the Jews were thrown), Esther 8:17; 9:3. פַּחַד יְהוָה fear which Jehovah causes, Isa. 2:10, 19; 2 Ch. 14:13. פַּחַד אֱלֹהִים fear of God, Ps. 36:2. Meton. used of the object of fear and reverence, as פַּחַד יִצְחָק Gen. 31:42, 53, used of Jehovah, Pl. פְּחָדִים Job 15:21.

(2) *verenda, pudenda*, Job 40:17. [Taken in Thes. in this place to mean, *thighs*.] See above on the root No. 2. See Bochart, Hieroz. ii. p. 758. Schultens on the passage. (Arab. فخذ thigh.)

פַּחְדָּה f. *terror*, Jer. 2:19.

פֶּחָה (for פֶּחָּה with Dag. forte implied), m. const. פַּחַת, with suff. פֶּחָתְךָ, once פֶּחָם Neh. 5:14 (from the masculine form פַּח), pl. פַּחוֹת 1 Ki. 10:15; 20:24; Jer. 51:23; Eze. 23:6, 23; const. state פַּחֲווֹת (from absol. פַּחֲווֹת) Neh. 2:7, 9; Ezr. 8:36, m. *the governor of a province* (less than that of a satrap, see אֲחַשְׁדַּרְפָּן) in the Assyrian empire, 2 Ki. 18:24; Isa. 36:9; Chaldean, Eze. 23:6, 23; Jer. 51:23; Persian, Esth. 8:9; 9:3; specially used of the Persian governor of Judæa, Hag. 1:1, 14; 2:2, 21; Neh. 5:14, 18; 12:26; Mal. 1:8; used of the governor of Judea in the time of Solomon, 1 Ki. 10:15; and of the governors of Syria, 1 Ki. 20:24. (This word appears to be of foreign origin, and Bohlen compares Pers. بكيتا, بكيت great men, nobles; Ewald in Gramm. p. 490, the verb پختن *pukhten*, to care for, to act (pr. to cook, bake; Germ. backen.) Better than all these would be بك, بيك, بكا a prince, leader, commander of soldiers, were not this apparently a mere Turkish word; but the Persian is پيك *paik*, one of the guard, an attendant.) [Benfey compares Sanscr. *paksha*, companion, friend; and this Gesenius appears to have preferred.]

פֶּחָה constr. פַּחַת, pl. emphat. פַּחֲוָתָא, Chald. id. Ezr. 5:3, 14; 6:7; Dan. 3:2, 3, 27; 6:8.

פָּחַז to leap, to bound (like the Ch.), פְּזַק

used of boiling water (compare פַּחַז Gen. 49:4). Hence—

(1) *to be lascivious, wanton, light* [Jud. 9:4], (like the Syr. ܦܚܙ, compare Gr. ζέω).

(2) *to be proud, to be vainglorious* (like the Arab. فخر, compare זִיד). Part. פֹּחֲזִים used of false prophets, Zeph. 3:4.

[Hence the following words.]

פַּחַז m. pr. *lasciviousness, wantonness*, Gen. 49:4, פַּחַז כַּמַּיִם "lasciviousness (was to thee) as (boiling) water," with reference to the incest of Reuben. Symm. ὑπερέζεσας. Vulg. *effusus es*. See more as to this passage in Comment. de Pent. Sam. p. 33.

פַּחֲזוּת f. *pride, boasting*, Jer. 23:32.

פָּחַח prob. TO SPREAD OUT (cogn. to the verbs טָפַח, צָפָה); whence פַּח a net; also, to be made thin (like the Syr. Ethpa.); hence פַּח a thin plate.

Hiphil הָפֵחַ (denom. from פַּח), *to catch in a net, to snare*, Isa. 42:22, הָפֵחַ בַּחוּרִים כֻּלָּם "(one) snares (i. e. binds) them all in holes," i. e. prisons.

[פַּחִים see פַּח.]

פָּחַם an unused root, Ch. פְּחַם, and Arab. فحم *to be black*; whence—

פֶּחָם m. (for פֶּחָם, Dag. forte implied), *a coal*, Prov. 26:21; also, hot *coals*, Isa. 44:12; 54:16. Arab. فحم, فحم coal; Æth. ፍሕም: coal, and hot coal.

פָּחַר an unused root, which appears to have had the same meaning as פָּאַר, פּוּר No. II. *to boil as a pot* (whence figuratively Arab. فخر, فخر to swell up, to be proud); hence فخار, فخار a pot, a potter's vessel, the former of these words also being used for a potter. A secondary word is the Syr. Ethpa. to form. [This is given as the primary meaning of the root in Thes.]

פֶּחָר m. Chald. *a potter*, Dan. 2:41. (Syriac ܦܚܪܐ id.)

פָּחַת an unused root, Syr. Pa. ܦܚܬ to dig, to excavate; whence—

פַּחַת m. (2 Sa. 18:17), pl. פְּחָתִים f. (2 Sa. 17:9), *a pit*; often used as a figure of destruction, Ps. 7:16; Lam. 3:47; Isa. 24:17, by paronomasia, פַּחַד וָפַחַת וָפָח עָלֶיךָ "fear, and the pit, and the snare are upon thee;" Jer. 48:43. The fem. is פְּחֶתֶת.

פַּחַת־מוֹאָב ("governor of Moab"), [*Pahath Moab*], pr. n. m. Ezr. 2:6; 8:4; 10:30; Neh. 3:11; 7:11; 10:15.

פְּחֶתֶת (fem. from the masc. פַּחַת) as if *a lower place, a depression* (in leprous garments), Lev. 13:55.

פִּטְדָה f. a species of *gem*, Ex. 28:17; Eze. 28:13, found in Æthiopia (Job 28:19), according to several of the old interpreters, *the topaz*, a pale yellowish gem, found in an island of the Red Sea (Plin. xxxvii. 8). The origin of this word was sought by Bohlen (Abhandlungen der deutschen Gesellschaft zu Königsberg, i. p. 80), in the Sanscrit language, in which *pîta* is *pale*; and the Gr. τοπάζιον itself may be from פטדה, טפדה, by transposition of the letters. More may be seen in Braunius, De Vestitu Sacerd. page 508. As to the gems of those regions, see Ritter, Erdkunde, ii. p. 675, ed. 2.

פָּטִיר i. q. פָּטוּר verbal pass. of the verb פָּטַר 1 Ch. 9:33 כתיב.

פַּטִּישׁ m. *a hammer*, Isaiah 41:7; Jerem. 23:29. Metaph. Babylon, Jer. 50:23, is called "the hammer (i. e. devastator) of the whole earth." Root פָּטַשׁ.

פַּטִּישׁ m. Chald., Dan. 3:21 (where the קרי is פַּטְּשׁ), i. q. Syr. ܦܛܫܐ *a tunic, under garment*. Hebr. translation כֻּתֹּנֶת. From the root פָּטַשׁ No. 2.

פָּטַר fut. A (signif. 3)—(1) TO SPLIT, TO CLEAVE (Arab. فطر id.; and intrans. to break through, as a tooth. Kindred to the root בָּתַר; where see more). Part. pass. פְּטוּרֵי צִצִּים *burstings of flowers*, i.e. flowers expanded which have already budded forth, 1 Ki. 6:18, 29, 32, 35 [פְּטוּר is given as a subst. in Thes.].

(2) transit. *to cause to burst forth*, as water, Pro. 17:14. Hence—

(3) trop. *to let go free* (like the Chald), 2 Chron. 23:8. 1 Ch. 9:33, פטורים "let go," i. e. exempt from duty; where the כתיב is פְּטִירִים. Intrans. *to slip away, to depart* out of the way; fut. יִפְטַר 1 Sa. 19:10 (Syr. ܦܛܪ id. Chald. Pe. and Ithpe.).

Hiphil, i. q. Kal No. 1 הִפְטִיר בְּשָׂפָה *to cleave* the lip, i. e. to open the mouth wide, as in scorn, Psalm 22:8 (compare Ps. 35:21; Job 16:10).

Derivatives, פָּטִיר and—

פֶּטֶר m. *fissure;* concr. *that which cleaves, first breaks forth;* hence פֶּטֶר רֶחֶם firstborn, firstling, what opens the womb, Ex. 13:2; 34:19; Nu. 3:12, etc.; also without רֶחֶם Ex. 13:12, 13; 34:20.

פִּטְרָה f. id., Num. 8:16.

פָּטַשׁ—(1) TO BREAK, TO STRIKE WITH A HAMMER; Gr. πατάσσω; whence פַּטִּישׁ, فطيس a hammer. (This root is onomatopoetic; found also in the Indo-Germanic languages and widely extended; its primary stock is batt, patt; whence med. Lat. *battere battuere;* French, *battre;* Dutch, bot, a blow; and with the letter *t* changed into a sibilant patschen; Swedish *batsch*, a blow; Germ. petschaft; compare *bos* in Am*bos* and many others; see Fulda, Germ. Wurzelwörter, p. 210.) Hence—

(2) *to spread out*, for which פָּשַׁט is more frequently used (Arab. فطس to have a broad nose, to be flat-nosed). Hence Chald. פַּטִּישׁ.

פִּי st. constr. of the noun פֶּה *a mouth;* which see.

פִּי־בֶסֶת Eze. 30:17 (in some copies in one word, which is the better reading), [*Pi-beseth*], pr. n. of a town in Lower Egypt, on the eastern side of the Pelusiac branch of the Nile; Gr. Βούβαστος and Βούβαστις (Herod. 2:59. Strabo x. p. 553); so called from Bubastis, an Egyptian goddess, who was compared to Diana by Herodotus (Herod. ii. 137, 156). Written in Egyptian ΠΟΥΒΑϹϮ, which denotes a cat, according to Steph. Byz. It ought more correctly to be regarded as the proper name of a deity, which was worshipped under the form of a cat. *Malus* describes the ruins of the ancient city discovered by himself, in Descr. de l'Egypte, Etat Moderne, Livr. iii. p. 307; compare Jablonski Opuscc. t. i. p. 53; Panth. ii. 56, seqq.; Quatremère, Memoires sur l'Egypte, i. p. 98; Champollion, L'Egypte sous les Pharaons, ii. p. 63.

פִּיד a root not used as a verb. Arab. فاد Med. Waw and Ye to die, i. q. فات (kindred to מוּת, مات) IV. to destroy (Sanscr. *pîd*, to sadden, to vex, to afflict). Hence—

פִּיד m. *calamity*, Job 30:24; 31:29; Prov. 24:22. Some refer to this [so Ges. in Thes.], Job 12:5, לְפִיד בּוּז "to calamity (i. e. to an unfortunate person) is contempt;" but see לַפִּיד.

פִּיָה an unused root, i. q. פָּאָה, פָּהָה prop. *to blow out;* hence *to speak*, i. q. Arabic فاه; whence فوه, فيه mouth [This root is altogether rejected in Thes.] Hence the Hebr. פֶּה mouth, for פֵּיָה and—

פִּיָה fem. *mouth*, i. e. edge of a sword, Jud. 3:16 Compare פֶּה No. 3.

פִּי־הַחִירוֹת pr. n. (if referred to the Hebrew language, i. q. "the mouth of caverns," but it is doubtless to be regarded as Egyptian, namely ΠΙΑΧΙ-ΡΩΟϮ a place adorned with green grass), [*Pi-hahiroth*], a town on the northern end of the Heroöpolitan gulf, situated to the east of the city Baal-Zephon, Exod. 14:2, 9; Nu. 33:7; without פִּי ibid. verse 8.

פִּיחַ m. *dust*, or *cinders, ashes* (so called from being blown about, root פּוּחַ), Ex. 9:8, 10.

פִּיכֹל ("the mouth of all," i. e. ruling all), [*Phicol*], pr. n. of the captain of the host of Abimelech, Gen. 21:22; 26:26.

פִּילֶגֶשׁ i. q. פִּלֶגֶשׁ (which see), a concubine.

פִּימָה fem. *fat*, Job 15:27, from the root פָּאַם, which see.

פִּינְחָס ("mouth of brass," comp. of פִּי and נְחָס i. q. نحاس, נְחֹשֶׁת brass), [*Phinehas*], pr. n.—(1) of a son of Eleazar, Ex. 6:25; Nu. 25:7.—(2) of a son of Eli the high priest, 1 Sam. 1:3; 2:34.—(3) Ezr. 8:33.

פִּינֹן (prob. i. q. פּוּנֹן), [*Pinon*], pr. n. of a leader of the Edomites, Gen. 36:41.

פִּיפִיּוֹת plur. f. *two edges.* חֶרֶב פִּיפִיּוֹת a sword, δίστομος, Ps. 149:6; Isa. 41:15, used of a threshing wain, בַּעַל פִּיפִיּוֹת "with two (or many) edges."

פִּיק m. *moving to and fro;* from the root פּוּק Nah. 2:11.

פִּישׁוֹן ("water poured forth," "overflowing"), [*Pishon*], pr. n. of a river, which, flowing forth from the garden of Eden, surrounded *the land of Havilah* (i. e. India, see חֲוִילָה No. 3), Gen. 2:11; compare Sir. xxiv. 25. Josephus (Arch. i. 1, § 3) understands it to be the *Ganges;* but (with Schulthess and others) I prefer the *Indus*, which really surrounds India on the west, and was nearer to the Hebrews. Others, such as Reland (De Situ Paradisi Terrestris, § 3), Rosenmüller (Bibl. Alterthumskunde, i. page 194) understand the *Phasis*, and regard חֲוִילָה as being Colchis; but the Hebrew name of the Colchians was כַּסְלֻחִים. The Samaritan intpp. thought Pishon was the Nile, and in this sense they used the

Hebrew word (see Castell, Annot. Sam. ad Ex. 2:3). This is treated more at length by J. D. Michaëlis, in Supplem. page 2008; Rosenmüller, loc. cit.

פִּיתוֹן [*Pithon*], pr. n. m. 1 Ch. 8:35; 9:41. Its etymology is not apparent.

פַּךְ m. *a flask, a bottle*, 1 Sa. 10:1; 2 Ki. 9:1, 3; from the root—

פָּכָה not used in Kal, having the sense of DROPPING DOWN; cogn. to בָּכָה.

PIEL, *to drop down* (as water), Eze. 47:2.

פָּכַר an unused root. Syr. to tie, to bind; Pael, to entangle, to hinder. Hence—

פֹּכֶרֶת הַצְּבָיִים ("snaring gazelles," catching them in a net; or, according to Simonis, "retarding (i. e. getting a-head of) the gazelles"), [*Pochereth of Zebaim*], pr. n. of a man, Ezra 2:57; Neh. 7:59.

פָּלָא not used in Kal.—(1) pr. TO SEPARATE, TO DISTINGUISH, i. q. פָּלָה, see Piel and Niphal, No. 1. (The primary and biliteral stock is *pal*, which, as well as *par*, has the signification of separating. Ch. פְּלִי to cleave, to cut up. Pael, to sever, to separate, to remove. Syr. ܦܠܐ to search out. Arab. فلى to deprive of milk. Compare the kindred roots, פָּלַח, פָּלַג, פָּלַד, Sanscr. *phal*, to separate.)

(2) *to make singular, distinguished*, see Niph. Hiph. No. 2, and pr. n. פְּלָאיָה.

NIPHAL—(1) *to be distinguished;* hence *to be great, extraordinary;* used of remarkable love, 2 Sa. 1:26. Dan. 11:36, יְדַבֵּר נִפְלָאוֹת "he will speak great things," i. e. impious words, most atrocious blasphemy against God (compare גָּדוֹל No. 2).

(2) *to be arduous, to be difficult* to be done. Followed by בְּעֵינֵי (in the eyes of any one) 2 Sam. 13:2; Zec. 8:6; followed by מִן to be *too* hard, Gen. 18:14; Deu. 30:11. Also to be hard to be understood, Prov. 30:18; Job 42:3; hard to judge, Deut. 17:8. Hence—

(3) *to be wonderful*, Psa. 118:23; 139:14. Pl. f. as a substantive נִפְלָאוֹת *things done wonderfully, miracles* of God, both in creating and sustaining the world, Psa. 9:2; 26:7; 40:6; and in affording aid to his people, Exod. 34:10; Josh. 3:5. It also takes adjectives, as, נִפְלָאוֹת גְּדוֹלוֹת Ps. 136:4. Adv. נִפְלָאוֹת *wonderfully*, Job 37:5. Dan. 8:24.

PIEL, *to separate* (ἀφορίζειν), *to consecrate*, only in the phrase פַּלֵּא נֶדֶר לַיהוָה to pay a vow to Jehovah, Lev. 22:21; Nu. 15:3, 8.

HIPHIL הִפְלִיא, twice הִפְלָא in the manner of verbs ל״ה Deu. 28:59; Isa. 28:29.

(1) i. q. Piel, *to consecrate* something vowed, Lev. 27:2. Somewhat different, Nu. 6:2, כִּי יַפְלִא לִנְדֹּר נֶדֶר "if he consecrate (any thing) to vow a vow."

(2) *to make distinguished, extraordinary*, e. g. grace, Ps. 31:22; Deu. 28:59. Inf. הַפְלֵא adv. *in a distinguished manner*, 2 Ch. 2:8.

(3) *to make wonderful*, e. g. counsel, Isa. 28:29; followed by אֵת *to act wonderfully with* any one in a bad sense, Isa. 29:14. הִפְלִיא לַעֲשׂוֹת to act wonderfully, Jud. 13:19. Inf. לְהַפְלִיא adv. wonderfully, Joel 2:26.

HITHPAEL, *to shew oneself distinguished* (strong), *to exert one's strength;* followed by בְּ in oppressing any one, Job 10:16.

Derivatives, מִפְלָאָה, פֶּלֶא, פִּלְאִי, פֶּלִיא, and the pr. n. פְּלָיָה, פְּלָאיָה, פַּלִּיא, פַּלּוּא.

פֶּלֶא suff. פִּלְאִי m.—(1) *something wonderful, admirable, a miracle* of God, Ex. 15:11; Ps. 77:12, 15; 78:12; 88:11. Plural פְּלָאִים adverb wonderfully, Lam. 1:9; פְּלָאוֹת wonderful things, Dan. 12:6.

(2) concr. *admirable, distinguished* (used of Messiah the king), Isa. 9:5.

פִּלְאִי (from פֶּלֶא with an adj. termination) adj. wonderful, Jud. 13:18 כתיב (and here used of something which appears supernatural). In פֶּלִי קרי, which is contracted from the former. The fem. of the first given form is פלאיה (פִּלְאִיָּה) Ps. 139:6 כתיב, where פְּלִיאָה קרי is the fem. of the form פֶּלִיא.

פְּלָאיָה ("whom Jehovah has made distinguished"), [*Pelaiah*], pr. n. m. Neh. 8:7; 10:11.

פָּלַג not used in Kal. Aram. and Arabic TO CLEAVE, TO DIVIDE (comp. as to the primary stock under the root פָּלָא). Hence—

NIPHAL, *to be divided*, Gen. 10:25; 1 Chr. 1:19.

PIEL, *to divide*, as a channel, watercourse, Job 38:25. Metaph. Ps. 55:10, "divide their tongue," cause them to fall out amongst themselves.

Derivatives, מִפְלַגָּה, פְּלֻגָּה—פֶּלֶג.

פְּלַג Chald. id. Part. pass. Dan. 2:41.

פֶּלֶג m.—(1) *a stream, a river.* Arab. فَلْجٌ, فَلَجٌ a stream, a small river, Æth. ፈለግ: a river, a large stream. It is said properly to signify *a channel*

watercourse, so called from the idea of *dividing*, comp. the verb, Job 38:25. I suspect, however, the root פלג also to have had the meaning of *flowing*, *fluctuating*, *bubbling up*; compare *flu-o*, *fluc-si*, *fluctus*, φλύ-ω, also πέλαγος, Æth. ፈለቀ: to bubble, to bubble up; from the biliteral stock פל, compare פּוּל, also *bullire*, wallen, Welle. Psa. 65:10, פֶּלֶג אֱלֹהִים "the river (or collect. the rivers) of God," i. e. watering the city [Thes. "the land"] with the blessing of God. Plur. פְּלָגִים Isa. 30:25; constr. פַּלְגֵי like פַּלְגֵי מַיִם Psa. 1:3; Prov. 5:16; 21:1; used of streams of tears, Lam. 3:48 (compare فلج a stream of tears).

(2) [*Peleg*], pr. n. of a patriarch ("division, part"), the son of Heber, Gen. 10:25; 1 Ch. 1:19.

פְּלַג Ch. *half*, Dan. 7:25.

פְּלַג or **פְּלַגָּה** only in pl. פְּלַגּוֹת *rivers*, *streams*, Jud. 5:15, 16; Job 20:17.

פְּלֻגָּה f. *a division*, *class* (of the priests), i. q. מַחֲלֹקֶת 2 Ch. 35:5.

פְּלֻגָּה or **פְּלֻגָּא** Ch. id. Ezr. 6:18.

פִּלֶגֶשׁ and **פִּילֶגֶשׁ** with suff. פִּילַגְשׁוֹ, pl. פִּלַגְשִׁים and פִּילַגְשִׁים.

(1) f. *a concubine* (Ch. פַּלַּקְתָּא, פִּילַקְתָּא id. With this accord πάλλαξ, παλλακίς, παλλακή; Lat. *pellex*. The etymology is obscure, but the origin may be sought with some appearance of truth in the idea of softness and pleasure; with the Phœnicio-Shemitic roots פלג, פלק, compare חָלַק No. I, and the observations there made; and with the Gr. παλλακίς, comp. μαλακός), Gen. 22:24; 35:22; Jud. 19:9, seqq., and frequently; more fully אִשָּׁה פִילֶגֶשׁ Jud. 19:1; 2 Sa. 15:16; 20:3.

(2) ὁ πάλλαξ, *a paramour*, i. q. מְאַהֵב Eze. 23:20, compare verse 5.

פָּלַד an unused root. Arab. فلذ to cut (compare the remarks at פָּלָא). Hence—

פְּלָדָה f. *iron*, Syr. ܦܠܕܐ, Arab. فولاذ iron of a finer kind, steel. Pl. פְּלָדוֹת things made of iron, perhaps scythes for war chariots, Nah. 2:4, בְּאֵשׁ פְּלָדוֹת הָרֶכֶב "the chariots (shine) with fire of irons," the chariots shine with steel, or scythes.

פִּלְדָּשׁ [*Pildash*], pr. n. m. Gen. 22:22 (the etymology is obscure).

פָּלָה not used in Kal, i. q. פָּלָא TO SEPARATE, TO DISTINGUISH.

NIPHAL, *to be separated*, *distinguished*, followed by מִן Exod. 33:16; also *to become distinguished*, *admirable*, Ps. 139:14.

HIPHIL—(1) *to separate*, *to distinguish*, Exod. 8:18; followed by בֵּין to distinguish *between*, *make a distinction*, Ex. 9:4; 11:7.

(2) *to distinguish*, i. e. *to make distinguished* or *illustrious*, Ps. 4:4; 17:7.

Derivative, פַּלְּוּי.

פַּלּוּא ("distinguished"), [*Pallu*], pr. n. of a son of Reuben, Gen. 46:9; Ex. 6:14. Patron. פַּלֻּאִי Num. 26:5.

פָּלַח TO CLEAVE, specially TO FURROW the ground, Ps. 141:7. (Arab. فلح id.; hence to till a field, فلّاح a husbandman. Compare Ch. and as to the origin under the root פָּלָא.

PIEL—(1) *to cleave*, *pierce*, e. g. as a dart the liver, Prov. 7:23; Job 16:13; *to cut up*, e. g. gourds 2 Ki. 4:39.

(2) *to cause* (young ones) *to cleave* the womb *and break forth*, i. e. *to bring forth*, Job 39:3. Compare פָּטַר.

פְּלַח Ch. *to labour*; hence *to serve* (so often in the Targg.); specially, to worship God (compare עֲבַד); followed by an acc. and לְ Dan. 3:12, seq.; 7:14, 27.

Derivative, פָּלְחָן.

פֶּלַח f. (Job 41:16).—(1) *a part cut off*, *a slice* of an apple, or fig, Cant. 4:3; 1 Sa. 30:12.

(2) *a mill-stone*, so called from the even and cut away part, which is the lower in the upper mill-stone, the upper in the nether. Arab. فلكة. And the upper mill-stone is fully called פֶּלַח רֶכֶב (the rider-stone), Jud. 9:53; 2 Sam. 11:21; and simply רֶכֶב, the lower פֶּלַח תַּחְתִּית Job 41:16.

פִּלְחָא ("a slice"), [*Pileha*], pr. n. m. Neh 10:25.

פָּלְחָן Ch. m. *worship*, *service* of God, Ezr. 7:19. See the root.

פָּלַט prop. TO BE SMOOTH, SLEEK, i. q. מָלַט, which see. Hence *to slip away*, *to escape*, Eze. 7:16 (Syr. ܦܠܛ, Arab. فلت id.); also *to cause to escape* (compare pr. n. פְּלַטְיָה).

PIEL—(1) i. q. Kal, but intens. *to slip away altogether*, Job 23:7.

(2) *to cause to escape*—(*a*) from danger, i. e. *to deliver*, Ps. 18:3; 40:18; followed by מִן 18:49; 7:13; and מִיַּד 71:4.—(*b*) the young from the womb, i. e. *to bear*, Job 21:10. Comp. מָלַט No. 2.

Hiphil, *to deliver* from danger, Mic. 6:14; *to set in safety*, Isa. 5:29.

Derived nouns, מִפְלָט, פְּלֵיטָה—פָּלִיט, פְּלַטְיָהוּ—פֶּלֶט.

פָּלֵט adj. *escaped by flight*, i. q. פָּלִיט, once in plur. פְּלֵטִים Jer. 44:14; 50:28.

פַּלֵּט inf. Piel, used as a noun, *liberation, deliverance*, Ps. 32:7.

פֶּלֶט ("liberation"), [*Pelet*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Ch. 12:3.

פְּלֵטָה see פְּלֵיטָה.

פַּלְטִי (for the fuller פְּלַטְיָה "deliverance of Jehovah"), [*Palti*], pr. n. m.—(1) Nu. 13:9.—(2) 1 Sa. 25:44; more fully פַּלְטִיאֵל 2 Sa. 3:15.

פִּלְטַי (shortened from פְּלַטְיָה), [*Piltai*], pr. n. m. Neh. 12:17.

פְּלַטְיָה ("whom Jehovah delivered"), [*Pelatiah*], pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.

פְּלַטְיָהוּ (id.) pr. n. m. Eze. 11:1, 3.

פְּלִי wonderful, see פִּלְאִי.

פְּלִיא id. ibid.

פְּלָיָה (i. q. פְּלָאיָה, "whom Jehovah made distinguished"), [*Pelaiah*], pr. n. m. 1 Ch. 3:24.

פָּלִיט verbal adj. *escaped by flight*, especially from a battle or slaughter, i. q. פָּלֵט Genesis 14:13; Josh. 8:22; also in plur. const. and with suff. פְּלִיטֵי, פְּלִיטָיו Jer. 44:28; Ezek. 6:8. In the absol. state is used the form—

פָּלֵיט only in pl. פְּלֵיטִים Nu. 21:29; Isa. 66:19.

פְּלֵיטָה f. and defectively פְּלֵטָה *escape, deliverance*, Joel 3:5; Obad. 17; hence *what has escaped*, Ex. 10:5; specially those who have escaped from a slaughter in war, 2 Sam. 15:14; 2 Kings 19:30, 31; Ezr. 9:8.

פָּלִיל (from the root פָּלַל) m. *a judge*, only in pl. פְּלִלִים Ex. 21:22; Deu. 32:31. Job 31:11, (עָוֹן) עֲוֹן פְּלִילִים "a crime (which is a crime of) the judges," i. e. to be punished by the judges.

פְּלִילָה f. *right, judgment*, here put for justice, Isa. 16:3.

פְּלִילִי adj. (from פָּלִיל) prop. *judicial*, Job 31:28 (compare verse 11). Fem. פְּלִילִיָּה *a judicial seat, judgment seat*, Isa. 28:7.

פָּלַךְ an unused root, which seems to have had the meaning of *roundness, globosity*, from the idea of *rolling* (see under פּוּל and פֶּלֶג a stream). Arab. فلك to have round plump breasts (einen gewölbten Busen), used of a virgin. II. to be round and plump, used of the breasts. V. to be round, فَلَكٌ the round part of any thing, a mound, wave of the sea, celestial orb. Hence—

פֶּלֶךְ m. with suff. פִּלְכּוֹ m.—(1) *a circle, circuit, environs* (Kreis, Bezirk) i. e. כִּכָּר. (Arab. فَلْكَة, Chald. פִּלְכָּא id.) Neh. 3:9, seqq. פֶּלֶךְ יְרוּשָׁלִַם "the region around Jerusalem," Neh. 3:12, 14, 15.

(2) *the whirl* of a woman's spindle, and here *the spindle* itself, Prov. 31:19. (Arab. فَلْكَة id., Talmud. פִּילְכָה, פֶּלֶך, פִּלְכָה, whence פָּלַךְ to spin).

(3) *a round staff, crutch*, 2 Sa. 3:29. LXX. σκυτάλη.

פָּלַל not used in Kal. In Pi. and in the derived nouns it has the meaning of judging, which is supposed to be derived from that of cutting, deciding, by comparison with פָּלָא, פָּלָה, Ch. פְּלָא Aph. to decide; but فَلَّ itself is i. q. פָּרַר to break. I prefer to regard the primary power of the root to be that of rolling, revolving, wallen, rollen (comp. פּוּל, פֶּלֶג, פֶּלֶךְ, פֶּלֶס, Syr. ܦܠܰܠ to roll in any thing, hence to tinge, to stain), hence to make even by rolling, *to level* with a roller (comp. פָּלַס to roll, walzen), whence to lay even (a cause), to arbitrate, like the German words of judging, richten, schlichten, which have properly the sense of making even.

Piel.—(1) *to judge*, 1 Sa. 2:25; also, *to execute judgment* in punishing, Ps. 106:30; compare Nu. 25:7 (LXX. and Vulg. however, *to pacify*; see under Kal). Followed by לְ *to adjudge* to any one, Eze. 16:52.

(2) *to think, to suppose*, Gen. 48:11.

Hithpael.—(1) *to intercede for* any one (prop. to interpose as mediator); followed by בְּעַד Deu. 9:20; 1 Sa. 7:5; עַל Job 42:8; לְ 1 Sa. 2:25, id.; followed by אֶל of him to whom one intercedes and supplicates, Gen. 20:17; Nu. 11:2.

(2) Generally *to supplicate, to pray*, especially God, followed by אֶל Psalm 5:3; לְ Dan. 9:4; לִפְנֵי of pers. Neh. 1:4; simply, 1 Sa. 2:1; 2 Ch. 7:14 ...

to supplicate to, Isa. 45:14; followed by אֶל. That which is prayed for to God, is put with אֶל prefixed, 1 Sa. 1:27.

Nouns derived from the signification of judging are, פָּלִיל, פְּלִילָה, פְּלִילִי, from the sense of supplicating, תְּפִלָּה; also pr. n. אֱפְלָל, פָּלָל, פְּלַלְיָה.

[Also in Thes. פּוּל from the idea of roundness.]

פָּלָל ("judge"), [*Palal*], pr. n. m., Neh. 3:25.

פְּלַלְיָה ("whom Jehovah judged," i. e. whose cause he protected), [*Pelaliah*], pr. n. m., Nehem. 11:12.

פַּלְמֹנִי see the following word.

פְּלֹנִי—(1) *such a one, quidam*, ὁ δεῖνα (pr. Arab. فلان; Syr. ܦܠܢ distinguished, defined; one whom I point out, as it were, with the finger, but do not name; from the unused noun פְּלֹן; root פָּלָה to distinguish); always joined with אַלְמֹנִי (pr. one who is nameless). Used of persons, Ruth 4:1, in the vocative, שְׁבָה־פֹּה פְּלֹנִי אַלְמֹנִי "sit down here; ho! such a one;" Gr. ὦ οὗτος; Arab. يا هذا, يا فل, يا فلا. Used of things, 1 Sa. 21:3, אֶל־מְקוֹם פְּלֹנִי אַלְמֹנִי "to such a certain place;" 2 Ki. 6:8. From these two words is compounded פַּלְמֹנִי Dan. 8:13.

(2) [*Pelonite*], Gent. n., from a place otherwise unknown, פְּלוֹן 1 Ch. 11:27, 36.

פָּלַס not used in Kal.

Piel—(1) to make level, even, i.e. *to prepare* a way, Isa. 26:7; Pro. 4:26; 5:6. Ps. 78:50, "he prepared a way for his anger," i. e. he let his anger loose. (The primary power appears to be that of *rolling*, a sense which lies in the syllable פל, compare פּוּל, פָּלַג, פָּלַךְ; hence to level by rolling a cylinder up and down, gerade walzen. It is kindred to the root פָּלַל, as the Germ. walzen comes from wallen, wellen.)

(2) *to weigh* (which is done by holding the balance level), *to weigh out*, metaph. Psa. 58:3; also, *to weigh*, to consider accurately, Pro. 5:21.

פֶּלֶס m. *a balance* (so called from the idea of equilibrium), Pro. 16:11; Isa. 40:12. In each place it is joined with מֹאזְנַיִם, and it appears properly to denote *a steelyard* (Arab. قَفَّيْس, Germ. Schnellwage).

פָּלַץ not used in Kal; prob. of a similar meaning to פָּרַץ to break.

Hithpael, to tremble (pr. to be broken, Spalten bekommen; compare נִבְקַע 1 Ki : :40), used of the pillars of the earth, Job 9:6.

Derivatives, מִפְלֶצֶת, תִּפְלֶצֶת, and—

פַּלָּצוּת f. *horror, trembling*, Job 21:6; Psalm 55:6; Isa. 21:4, etc.

פָּלַשׁ i. q. פָּלַס; whence מִפְלָשׂ.

I. **פָּלַשׁ** an unused root; pr. (as rightly given by Simonis in edit. 1—3, and Kimchi, התגלגל), *to roll, to revolve* (wälzen); like the kindred roots פָּלַל, פָּלַס (פּוּל). Hence—

Hithpael, *to roll oneself*, i. e. *to wallow* in ashes (בָּאֵפֶר), Jer. 6:26; Eze. 27:30; in dust (עָפָר), Mic. 1:10. Absol. id. Jer. 25:34.—In former editions I followed the LXX. and Vulg. in giving this root the signification of *sprinkling*, which has been assented to by Rosenm. and Winer (in Lex. page 776); but I prefer the former, as springing from the internal nature of the root.

II. **פָּלַשׁ** (prob. kindred to the verbs פָּלַט, פָּלַת) Æthiop. ፈለሰ: to wander, to emigrate, ተፈለሰ: to wander without any certain abode, ፈላሲ: a stranger wanderer. Hence—

פְּלֶשֶׁת f. *Philistæa* (prop. "the land of wanderers," "strangers," see the root; compare Gen. 10:14; Am. 9:7, LXX. Ἀλλόφυλοι, γῆ Ἀλλοφύλων), pr. n. of a region on the southern shore of Syria, to the south and west of Canaan, Ex. 15:14; Isa. 14:29, 31; Psal. 60:10, etc.; called by Josephus, Παλαιστίνη (Arch. i. 6, § 2), a name however which he elsewhere uses for the whole of the land of the Israelites (Arch. viii. 4). See Relandi Palæstina, page 38, seqq. Hence—

פְּלִשְׁתִּי Gent. n. *a Philistine*, 1 Sam. 17:16, 40; pl. פְּלִשְׁתִּים Gen. 26:1; Jud. 10:6; 1 Sa. 4:1; 5:1; and פְּלִשְׁתִּיִּים Am. 9:7. As to the origin of the nation, see under the word כַּפְתּוֹר No. 2.

פָּלַת an unused root. Arabic فلت to escape, to flee, i. q. Hebr. פָּלַט, فَلْت swift, فَلَتَان runner, a swift horse. Hence—

פֶּלֶת ("swiftness"), [*Peleth*], pr. n. m.—(1) Num. 16:1.—(2) 1 Ch. 2:33, and—

פְּלֵתִי m. *a public courier;* with the art. collect. *public couriers*, always joined with כְּרֵתִי, which see, 2 Sam. 8:18; 15:18; 20:7, 23. Ewald (Heb. Gram. page 297) supposes both כְּרֵתִי (see that word

No. 2) and פְּלֵתִי to be *Philistines;* the latter being for the sake of paronomasia for פְּלִשְׁתִּי.

I. פֵּן m. i. q. fem. (which is more used) פִּנָּה *a corner*, Pro. 7:8. Plur. פִּנִּים Zec. 14:10.

II. פֶּן pr. subst. *removing, taking away* (from the root פָּנָה Pi. No. 1), always in constr. פֶּן־ (followed by Makkaph) it becomes a conj. of removing, prohibiting, hindering, i. q. μή, *ne, lest.* It is used—(1) where an action precedes, by which something is prohibited which we fear and wish removed. Gen. 11:4, "let us build for ourselves a city... פֶּן־נָפוּץ lest we be scattered abroad." Gen. 19:15, "rise up... פֶּן־תִּסָּפֶה lest thou perish." Gen. 3:3, "eat not... פֶּן־תְּמוּתוּן "lest ye die." Hence after verbs of fearing (like the Gr. δείδω μή, Lat. *vereor ne*), Genesis 31:31 (compare 26:9; of taking heed (compare Gr. ἰδεῖν μή), Gen. 24:6; 31:24; Deut. 4:23; and also of swearing (compare ὀμνύω μή, Il. xxiii. 585), Jud. 15:12. In instances of this kind אַל is never put.

(2) it stands at the beginning of a sentence, where —(*a*) it implies *prohibition* and *dissuasion* (like אַל). Job 32:13, פֶּן תֹּאמְרוּ "say not" i.e. take heed "lest ye say." Isa. 36:18, פֶּן יַסִּית אֶתְכֶם חִזְקִיָּהוּ "(take heed) lest Hezekiah deceive you."—(*b*) it implies *fear, dread.* Gen. 3:22, וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וגו׳ "and now (for fear) lest he put forth his hand." Gen. 44:34, פֶּן־אֶרְאֶה בָרָע וגו׳ "(I fear) lest I shall behold the evil," etc.; 31:31; 38:11; 42:4; Ex. 13:17; Nu. 16:34; 1 Sa. 13:19. Followed by a pret. when it is feared lest any thing should have been done. 2 Sa. 20:6, פֶּן מָצָא "lest he find." 2 Ki. 2:16, פֶּן־נְשָׂאוֹ רוּחַ יְהוָה "(I fear) lest the spirit of Jehovah have taken him up." Once it very nearly approaches to an adverb of negation, i. q. אַל Pro. 5:6, אֹרַח חַיִּים פֶּן תְּפַלֵּס "(the adulteress) prepareth not (for herself) the way of life," i. e. she does not walk in the way of life. But the entire sentence is, (she takes heed) lest she walk in the way of life; German daß sie doch ja den Weg des Lebens nicht betrâte.

פנג a root of uncertain signification, to which I should attribute the sense of COOKING, baking, as being related to the Persic پختن, بختن, *backen* (*n* being inserted in the middle of a biliteral root, compare פָּנַק); some traces of this stock are also to be found in the Phœnicio-Shemitic languages, see p. CLXXXV Hence—

פַּנַּג ἅπ. λεγόμ. Ezek. 27:17, a kind of *sweet pastry*, or *cake*. The Targum renders it קוֹלְיָא i. e. Greek κολία, a kind of sweet pastry. In the book Zohar לחם פנג is pastry work. Other opinions are given by Celsius in Hierobot., ii. p. 73.

פָּנָה fut. יִפְנֶה, apoc. and conv. יִפֶן, וַיִּפֶן in the other persons, נֵפֶן, תֵּפֶן, אֵפֶן, to turn; in one phrase, פָּנָה עֹרֶף to turn the back, see עֹרֶף letters *a, b.* Elsewhere, always intrans. TO TURN ONESELF.

(1) in order to go any where. Exod. 7:23, וַיִּפֶן פַּרְעֹה וַיָּבֹא, 10:6; 32:15; Gen. 18:22; Deut. 9:15; 10:5; 16:7; sometimes with the addition of a dat. pleon., Deu. 1:40; 2:3; Josh. 22:4; hence—(*a*) *to turn to*, or *towards* any place, followed by אֶל 1 Sa. 13:17; followed by לְ Isa. 53:6; 56:11; acc. 1 Sa. 13:18; 14:47, בְּכֹל אֲשֶׁר יִפְנֶה "whithersoever he turned himself;" with ה parag., 1 Ki. 17:3; Deut. 2:3; Cant. 6:1; also followed by אֶל of pers. to turn oneself to any one, to go to him, especially to God, Isa. 45:22; angels, Job 5:1; idols, Lev. 19:4; Deu. 31:18, 20; soothsayers, Lev. 20:6, to seek an oracular answer or aid. פָּנָה אַחֲרֵי פ׳ to turn oneself to follow any one's part, to incline to any one's side, Eze. 29:16.—(*b*) *to turn oneself away* from any one, followed by מֵעִם Deu. 29:17 (used of the heart). Absol., Deu. 30:17, "if thy heart turns itself (i.e. turns itself away from God) and thou dost not obey." —(*c*) Figuratively applied to time.—(*α*) *to turn itself*, to pass away. Jer. 6:4, פָּנָה הַיּוֹם "the day declines." And poetically, Psa. 90:9, "our days decline."—(*β*) *to turn itself* in coming, approaching, in the phrase, לִפְנוֹת הַבֹּקֶר when the morning draws on, at morning, Ex. 14:27; Jud. 19:26; Psa. 46:6; לִפְנוֹת עֶרֶב when the evening draws on, at evening, Gen. 24:63; Deu. 23:12.

(2) *to turn oneself* to look at any thing, Ecc. 2:12, פָּנִיתִי אֲנִי לִרְאוֹת חָכְמָה "I turned myself to behold wisdom;" Ex. 2:12, וַיִּפֶן כֹּה וָכֹה וַיַּרְא "and he turned himself (with his eyes directed) hither and thither, and saw." Hence *to behold, to turn the eyes* to any thing, followed by אֶל Ex. 16:10; Num. 17:7; Job 21:5; בְּ Job 6:28; Ecc. 2:11; followed by אַחֲרָיו (behind oneself), Jud. 20:40; 2 Sam. 1:7; 2:20; לְמַעְלָה (upwards), Isa. 8:21. Metaph. פָּנָה אֶל *to regard* a person or thing, Deut. 9:27; especially used of God hearing and answering men, Ps. 25:16, פְּנֵה אֵלַי וְחָנֵּנִי Ps. 69:17; 86:16; also פָּנָה אֶל תְּפִלָּה Ps. 102:18; 1 Ki. 8:28; אֶל הַמִּנְחָה Num. 16:15; Mal. 2:13. Of a king, 2 Sam. 9:8.—Used of inanimate things, *to look* towards any direction, Ezek. 8:3, הַשַּׁעַר הַפֹּנֶה צָפוֹנָה "the gate that looks towards the north;" Eze. 11:1; 44:1; 46:12; 47:2. Used of a boundary, Josh. 15:2, 7.

PIEL, prop. to cause to depart (see Kal No. 1, *c*).

hence—(1) *to remove, to take out of the way*, Zeph. 3:15.

(2) *to clear* from things in confusion, from things in the way, *to put* a house *in order* (aufräumen), Gen. 24:31; Lev. 14:36; *to clear* a way, i. e. to prepare it, cast it up, Isa. 40:3; 57:14; 62:10; Mal. 3:1. Absol. Ps. 80:10, פִּנִּיתָ לְפָנֶיהָ "thou preparedst (way, or room) before it."

Hiphil, fut. convers. וַיֵּפֶן.—(1) trans. *to turn*, Jud. 15:4, especially the neck, the back; used of one going away, fleeing, 1 Sam. 10:9; Jerem. 48:39. Hence—

(2) without עֹרֶף intrans. *to turn the back, to flee*, Jer. 46:21; 49:24; also, *to turn oneself back*, to stop in flight, Jer. 46:5; Nah. 2:9. Followed by אֶל to turn oneself to any one, Jer. 47:3.

Hophal, *to turn the back*, Jer. 49:8; *to look in* any direction (see Kal No. 2, fin.), Eze. 9:2.

Derivatives, פֵּן (פֵּן), פִּנָּה, pl. פָּנִים (whence a new adj. לִפְנֵי), and the pr. n. פְּנִיאֵל, פְּנוּאֵל, יְפֻנֶּה.

פָּנֶה not used in sing. (though another form of it, פְּנִי, פְּנוּ appears in the pr. n. פְּנוּאֵל, פְּנִיאֵל), pl. **פָּנִים** constr. פְּנֵי m. (but f. Eze. 21:21).

(1) *the face* (prop. the part *turned towards* any one, see Eze. 21:3, from the root פָּנָה, compare Arab. وَجْهٌ face, from وجه V. to turn oneself in any direction; for the use of the pl. compare Gr. τὰ πρόσωπα in Homer), Gen. 38:15; 50:1; Exod. 3:6, and frequently. Constr. with a pl. verb and adj. Job 38:30; Dan. 1:10; in the fem. Ez. 21:21; more rarely sing. Lam. 4:16; Prov. 15:14. Also used for the pl., as אַרְבָּעָה פָנִים Eze. 1:6; 10:21; 41:18; לֶחֶם הַפָּנִים bread of the face (see לֶחֶם), and שֻׁלְחַן הַפָּנִים the table on which these loaves were set, Nu. 4:7.

Specially these phrases are to be noticed—(*a*) פָּנִים בְּפָנִים Gen. 32:31; Deu. 34:10, and פָּנִים אֶל פָּנִים Deut. 5:4, used of the face.

(*b*) *to say* and *do* any thing עַל פְּנֵי פ׳ to any one's face, i. e. freely, frankly, and even often impudently and insolently, in contempt of him, ihm zum Trotz und Hohn (compare the French *dire dans la barbe*, as in Latin, *laudare in os*, Ter.), Job 1:11, עַל פָּנֶיךָ יְבָרְכֶךָּ "he will curse thee to thy face;" Job 21:31; Isa. 65:3, "who provoke me עַל פָּנַי to my face," i. e. in contempt and scorn of me. In the same sense there is said אֶל פָּנִים Job 2:5; 13:15; Deut. 7:10. אֶל פָּנָיו יְשַׁלֶּם לוֹ "(God) will recompense to him to his face" (to an enemy), i. e. firmly and without delay. (Vulg. *statim*. In the other member לֹא יְאַחֵר.) Here belongs the expression עָנָה בְּפָנָיו to answer in his face, i. e. to refute him firmly, freely, openly; Job 16:8, כַּחֲשִׁי בְּפָנַי יַעֲנֶה "my leanness answers in my face," i. e. testifies strongly against me; Hos. 5:5; 7:10.

(*c*) שׂוּם פָּנִים אֶל to direct one's face or looks towards any one, Eze. 6:2; followed by עַל 1 Ki. 2:15. But—

(*d*) שׂוּם פָּנָיו followed by an acc. *to turn one's face* in any direction, i. e. *to direct one's course* thither, to go, Gen. 31:21; followed by a gerund, *to intend, to propose to oneself* to do any thing; but, however, used specially of going, Jer. 42:15, 17; 44:12; 2 Ki. 12:18; Dan. 11:17. The same is נָתַן פָּנָיו 2 Ch. 20:3; Dan. 9:3; 2 Ch. 32:2, וּפָנָיו לַמִּלְחָמָה "and (set) his face upon war." In the New Test. see Luke 9:53. (In Syriac in the same sense ܣܡ ܦܪ̈ܨܘܦܗ to set one's face, ܣܡ ܐܢܦܐ to set one's sight; Pers. روی آوردن *rui awerden;* see my observations on Luke loc. cit., in Rosenmüller, Repert. i. p. 135.)—In two other phrases פָּנִים is used of *an angry countenance* (compare Ps. 21:10; 34:17; 80:17; of a sad countenance, 1 Sam. 1:18; Job 9:27).

(*e*) שׂוּם פָּנִים בְּ to look on any one with an angry countenance, Levit. 20:5; with the addition of the words לְרָעָה וְלֹא לְטוֹבָה Jer. 21:10; compare לְרָעָה Jer. 44:11 (opp. to שׂוּם עַיִן עַל under the word עַיִן No. 1 letter *e*).

(*f*) נָתַן פָּנִים בְּ to pour out one's anger against any one, Lev. 20:3, 6; 26:17; Eze. 14:8.—Other phrases, as הֵשִׁיב פָּנִים, חִלָּה פָּנִים see under those words.

(2) *person, personal presence, presence*, Gr. πρόσωπον. Exod. 33:14, פָּנַי יֵלֵכוּ "my *person* shall go," i. e. I myself, I in person (ich in Person) will go. 2 Sa. 17:11; Lam. 4:16. As to the phrase נָשָׂא פָנִים and הִכִּיר פָּנִים see under those words.—Sometimes without any emphasis פָּנַי *my person* is *I*. Ps. 42:12; 43:5; compare טָחַן פְּנֵי עֲנִיִּים to oppress the *persons* of the afflicted; i. e. the afflicted, Isa. 3:15.—Figuratively applied to inanimate things it is—

(3) *the face, the surface* of a thing, e. g. of the earth, Gen. 2:6; Isa. 14:21; of a field, Isa. 28:25; of the water, Job 38:30, etc. Less clear is the passage, Job 41:5, מִי גִלָּה פְּנֵי לְבוּשׁוֹ "who shall uncover the face of his garment" (the crocodile's), i. e. his garment itself, that is, his surface or upper part which covers the rest (compare עַל No. 1, *a*). So also פְּנֵי לוֹט of a veil itself as a covering, Isai. 25:7.—Comp. אֶל פְּנֵי No. 2, עַל פְּנֵי Nos. 1, 2. Hence it is—(*a*) *the external appearance*, state, condition, of a thing. Prov. 27:23, "look well to the *condition* of thy flock," bekümmere dich darum, wie deine Heerde aussieht.—

(*b*) ***way*** and ***manner***, as in the Rabbinic. Compare وجه, face, manner. See below לִפְנֵי No. 3.

(4) *the forepart, front* of a thing (Arab. وجه id.). Jer. 1:13, וּפָנָיו מִפְּנֵי צָפוֹנָה "and the front thereof (of the pot) looked towards the north;" used of *the front* of an army (Gr. πρόσωπον), Joel 2:20. Adv. פָּנִים in front (opp. to אָחוֹר) Ezek. 2:10; לְפָנִים *forwards* (vorwärts), Jer. 7:24; used of time, *before, of old;* Deu. 2:10, 12; Josh. 11:10; 14:15; מִלְּפָנִים anciently, Isai. 41:26; מִפָּנִים in front, 2 Sam. 10:9. Compare לִפְנֵי No. 2.—*The front part* of a sword is its *edge*. Ezek. 21:21, אָנָה פָּנַיִךְ מֻעָדוֹת "whither is thy edge (that of a sword) directed?" Eccles. 10:10.—Also פָּנִים is used for the wall of a house opposite the door, Hom. τὰ ἐνώπια, whence with ה parag. פְּנִימָה which see.

With prepositions it often becomes in nature a particle:—

(A) אֶל פְּנֵי—(1)—(*a*) *into the presence of* any one, 2 Ch. 19:2; *before*, Lev. 9:5; Nu. 17:8, after a verb of motion.—(*b*) *in the presence of*, Ex. 23:17.

(2) *upon the surface of* a thing, e. g. אֶל פְּנֵי הַשָּׂדֶה Lev. 14:53; Ezek. 16:5.—See another meaning of this, above, No. 1, letter *b*.

(B) אֶת פְּנֵי pr. by the face, i. e. *in the presence of* any one, *before* any one, e. g. אֶת־פְּנֵי הַמֶּלֶךְ Esth. 1:10; אֶת פְּנֵי יְיָ before God, Gen. 19:13; sometimes for, at the holy tabernacle, in the phrase, נִרְאָה אֶת־פְּנֵי יְיָ [to appear before Jehovah], to appear in the sanctuary, Ex. 34:23, 24; Deu. 31:11; 1 Sa. 1:22 (for which there is also used נ׳ אֶל פְּנֵי יְיָ Ex. 23:17; and poet. נ׳ פְּנֵי יְיָ Isa. 1:12; Psa. 42:3; in which latter phrase פְּנֵי should be taken for an acc. of place); *before*, e. g. אֶת פְּנֵי הָעִיר before the city, Gen. 33:18, אֶת־פְּנֵי הַפָּרֹכֶת before the vail, Lev. 4:6. After verbs of motion, *into the presence* of any one, 1 Sa. 22:4. —מֵאֵת פְּנֵי *from before* (the presence of) any one, Gen. 27:30; *from before*, from the front, 2 Kings 16:14.

(C) בִּפְנֵי i. q. לִפְנֵי *before, in front* of, but chiefly in the writers of later age, Eze. 42:12; mostly in the phrase עָמַד בִּפְנֵי to stand before any one, to resist him, Deuteron. 7:24; 11:25; Josh. 10:8; 21:44; 23:9; Esth. 9:2.—The proper force of a substantive is to be retained in the words, Eze. 6:9, נָקֹטּוּ בִּפְנֵיהֶם they manifest loathing in their countenances; compare Eze. 20:43; 36:31.

(D) לִפְנֵי with suff. לְפָנַי, לְפָנֶיךָ, לְפָנָיו, לִפְנֵיכֶם, לִפְנֵיהֶם —(1) *in the presence of* any one, under his eyes, he being present and looking on; before any one. Num. 8:22, "the Levites went in to minister...לִפְנֵי אַהֲרֹן וְלִפְנֵי בָנָיו before Aaron and his sons;" i. e. under their oversight; 2 Ki. 4:38; Zec. 3:8. לִפְנֵי שֶׁמֶשׁ *in the presence of the sun*, i. e. so long as the sun (which poets compare to the eye, see שָׁזַף, עַפְעַפַּיִם) shall shine on and illuminate the earth, Ps. 72:17; comp. לִפְנֵי יָרֵחַ verse 5 (but Job 8:16 לִפְנֵי שֶׁמֶשׁ is while the sun is shining). Often figuratively, i. q. בְּעֵינֵי in the eyes of any one; i. q. in his judgment. חֶסֶד וְרַחֲמִים לִפְנֵי favour and tender love *with* any one, Dan. 1:9, 1 Ki. 8:50; Psa. 106:46; יָטַב לִפְנֵי i. q. יָטַב בְּעֵינֵי see יָטַב. גָּדוֹל לִפְנֵי אֲדֹנָיו having great influence with his lord, 2 Ki. 5:1; comp. Pro. 4:3; 14:12; specially is the phrase to be noticed לִפְנֵי יְהוָה—(*a*) prop. *in the presence of Jehovah*, under his eyes, Gen. 27:7; before the holy tabernacle, Exod. 34:34; Lev. 9:5; 23:40; Jud. 21:2; in the temple and its porches, Isa. 23:18.—(*b*) figuratively, *in the judgment of Jehovah* (comp. עִם No. 2, *c*); e. g. אָרוּר לִפְנֵי יְיָ Josh. 6:26; but commonly in a good sense *with the approbation of Jehovah* (since we only put those things which please us before our eyes; comp. רָאָה בְּ); hence רָצוֹן לִפְנֵי יְיָ favour with Jehovah, Ex. 28:38; הִתְהַלֵּךְ לִפְנֵי יְיָ to lead a life approved of Jehovah (see הִתְהַלֵּךְ). Gen. 10:9, "a mighty hunter לִפְנֵי יְהוָה such as was pleasing to the Lord" [?]. Ps. 19:15, "let the meditation of my heart לְפָנֶיךָ be pleasing to thee." The things in which Jehovah *is pleased* are decreed by him. Hence, Gen. 6:13, "an end of the whole earth בָּא לְפָנַי is decreed by me." Farther, its use is to be noticed in these expressions —(*aa*) עָמַד לִפְנֵי הַמֶּלֶךְ to stand before the king, waiting his commands; i. e. to minister to him (see עָמַד); compare עָבַד לִפְנֵי 2 Sam. 16:19.—(*bb*) to worship *before* a deity (see הִשְׁתַּחֲוָה). 1 Ki. 12:30, "to worship one (of the calves)."—(*cc*) to be put to flight *before* an enemy (see נָגַף Niph.): hence used after verbs of dispersing, disturbing, Jud. 4:15; 1 Sa. 14:13; 20:1; 2 Sa. 5:20; Jer. 1:17; 49:37 (comp. below מִפְּנֵי).—(*dd*) נָתַן לִפְנֵי פ׳ to put before another, e. g. food, 2 Ki. 4:43; hence *to propose* to any one for choice, Deut. 11:26; to impose a law to be observed, Deut. 4:8; 1 Ki. 9:6; Jerem. 26:4; 44:10; Ezek. 23:24; also to give into any one's power (i. q. בְּיַד פ׳), Josh. 10:12; Deut. 2:33, 36; Jud. 11:9; 1 Ki. 8:46; Isa. 41:2. So also without a verb of giving, Gen. 24:51, "behold, let Rebecca לְפָנֶיךָ be given to thee;" Gen. 34:10, "the land is before you," let it be free for you and your flocks; 2 Chron. 14:6.

(2) *before, in front of* (compare פָּנִים No. 4).—(*a*) used of place; לִפְנֵי אֹהֶל מוֹעֵד before the tabernacle of the congregation, 1 Ch. 6:17; hence *eastward*, Gen. 23:17; 25:18; Deut. 32:49; also *before*, as

taking the lead; chiefly used of a general or leader, who goes at the head of his army (see יָצָא וּבָא לִפְנֵי הָעָם under the word בּוֹא No. 1, let. *c*); used of a king it is *before*, at the head of his people (Eccl. 4:16, "there was no end to all the people לְכֹל אֲשֶׁר לִפְנֵיהֶם to all over (before) whom he was"); also used of captives or booty which the conqueror, like a shepherd driving his sheep (Gen. 32:18), drives *before* him (Isa. 8:4; Am. 9:4; Lam. 1:5, 6).—(*b*) used of time, e. g. לִפְנֵי הָרָעַשׁ before the earthquake, Amos 1:1; Gen. 13:10; 29:26; Pro. 8:25; Zech. 8:10. Gen. 30:30, לְפָנַי "before me," i. e. before I had come to thee; Jerem. 28:8. לִפְנֵי מִזֶּה before now, Neh. 13:4. Followed by an inf. *before that*, Gen. 13:10; Deut. 33:1; 1 Sam. 9:15.—(*c*) used of worth, superiority (like the Lat. *ante*, *præ*). Job 34:19, "he does not regard the rich לִפְנֵי דָל before (more than) the poor." After verbs of motion.—(*d*) *to one's front*, with the idea of meeting; as קָרָה לִפְנֵי פ׳ to meet any one, Gen. 24:12; and more frequently with a hostile sense, *against* (ἀντί); prop. into the face, front part; as קוּם לִפְנֵי to rise against any one, Num. 16:2; יָצָא לִפְנֵי to go out against, 1 Ch. 14:8; 2 Ch. 14:9; also עָמַד לִפְנֵי (see עָמַד); קוּם לִפְנֵי Josh. 7:12, 13; הִתְיַצֵּב לִפְנֵי to stand against any one, to resist.

(3) *in the manner of, like* (compare פָּנִים No. 3, letter *b*); Job 4:19, "they fall לִפְנֵי עָשׁ as before the moth;" Vulg. *velut a tinea*; LXX. σητὸς τρόπον; compare Latin *ad faciem*, Plaut. Cist. i. 1, 73. So נָתַן לִפְנֵי to regard as for any one (compare נָתַן כְּ), 1 Sa. 1:16. From לִפְנֵי has arisen the adj. לִפְנַי anterior, which see.

Note. Of doubtful authority are the significations —(*α*) *for* (compare נֶגֶד, and Germ. vor and für), in the phrase עָרַב לִפְנֵי to be surety *for* any one, Prov. 17:18 (for the surety used to give his pledge *before* his friend).—(*β*) *on account of* (as מִפְּנֵי, מִלִּפְנֵי), in סָפַד לִפְנֵי to lament on account of any one, 2 Sa. 3:31 (for mourners used in funerals to go foremost; see Geier, De Luctu Hebræorum, cap. v. § 15—19).

(E) מִלִּפְנֵי (*from before*).—(1) *from the presence of any one*, used of those who were *before* any thing, and who go away from that place, e. g. to go out מִלִּפְנֵי יְיָ Lev. 9:24; מִלִּפְנֵי פַרְעֹה Gen. 41:46. Hence after verbs of fleeing (compare מִן No. 3, letter *a*), and of putting to flight, 1 Chron. 19:18; 2 Chron. 20:7; of fearing and of putting in fear, 1 Sa. 18:12; Psalm 97:5; 114:7; Ecc. 8:13; Est. 7:6; and also those of asking aid (an idea connected with that of fleeing), 1 Sa. 8:18; of humbling oneself, 1 Ki. 21:29; 2 Ch. 33:12; 36:12.

(2) Used figuratively of the cause, *on account of*, i. q. מִן, מִפְּנֵי, e. g. to rejoice *on account of*. 1 Ch 16:33.

(F) מִפְּנֵי.—(1) *from the face, presence, front* of a pers. or thing, vor (etwas) weg; Ex. 14:19, "and the column went away מִפְּנֵיהֶם from before them (vor ihnen weg), and stood behind them." Hence it is frequently used after verbs of going away, Hos. 11:2; of fleeing (compare מִן No. 3, letter *a*, from which it differs in that מִפְּנֵי is mostly put before persons, מִן before things, see חָתַת Niphal), Gen. 7:7; 16:8; Isa. 20:6; compare Ps. 61:4; of asking aid, Isa. 19:20; 26:17; of fearing (see יָרֵא, חָתַת Niphal); of reverencing, humbling oneself, 2 Ki. 22:19; Lev. 19:32; of hiding oneself, Job 23:17, and other verbs which resemble these in meaning. So the sense of fleeing and fearing is involved in the following, Jud. 9:21, "he dwelt there after he had fled מִפְּנֵי אֲבִימֶלֶךְ אָחִיו from the presence of Abimelech his brother." Well rendered in the Vulg. *ob metum A. fratris sui*, 1 Chr. 12:1 (on which passage, see עָצַר in Kal). Isaiah 17:9, "desolate houses (see עֲזוּבָה) אֲשֶׁר ... עָזְבוּ מִפְּנֵי בְּנֵי יִשְׂרָאֵל which those deserted (who fled) from the Israelites," i. e. the aborigines of Palestine (see note on this passage in Germ. Trans., ed. 2).

(2) Used of the author and efficient cause from which anything proceeds, i. q. מִן No. 2, letter *c*. Gen. 6:13, "the earth is full of violence מִפְּנֵיהֶם (which proceeds) from them." (LXX. well render it ἀπ' αὐτῶν.) Ex. 8:20; Jud. 6:6; Jer. 15:17; Ezek. 14:15. Used of a more remote cause, *on account of*. Isa. 10:27, "the yoke shall be broken מִפְּנֵי שָׁמֶן on account of the fatness (of the bull)" [?]. Deu. 28:20; Hosea 10:15; Jer. 9:6. Where the reason is given on account of which anything is *not* done, Lat. *præ*, Job 37:19; 1 Ki. 8:11. Followed by אֲשֶׁר it becomes a conj. *because that, because*, Ex. 19:18; Jer. 44:23.

I wonder that Winer (page 779) should also have added the following significations, *before, in the presence of*, citing Levit. 19:32 (where קוּם מִפְּנֵי to rise up to any one, is used as a mark of modesty and reverence to old age (see above, No. 1); and even *towards* (as though it were אֶל פְּנֵי), Jer. 1:13 (as to which passage see under the word פָּנִים No. 4).

(G) עַל פְּנֵי has various significations, according to the different senses of the noun and of the particle.

(1) From the signification of *face* and *front* (No. 1, 4), it is—(*a*) *to the face, before the face of* any one, *in the presence of*, i.q. לִפְנֵי No. 1 (see עַל No. 3, *c*). Gen. 32:22; Lev. 10:3; Ps. 9:20; 2 Ki. 13:14; having any one present and looking on, Num. 3:4.—Job 6:28, עַל פְּנֵיכֶם אִם אֲכַזֵּב "before your eyes (it will be)

i. e. it will be manifest), whether I lie?" מֵעַל פְּנֵי = מִלִּפְנֵי Gen. 23:3.—(*b*) *in front* of a thing, *before*, 2 Ch. 3:17. Ps. 18:43, "as dust before the wind," driven by the wind. Here also belong the following: 1 Ki. 6:3, "the length of it (the vestibule) עַל פְּנֵי רֹחַב הַבַּיִת before the breadth of the temple" (vor der Breite des Tempels hin). 2 Chr. 3:8; and Gen. 1:20, "and let fowl fly ... עַל פְּנֵי רְקִיעַ הַשָּׁמָיִם in front of (or before) the firmament of heaven." Also, *eastward*, Gen. 16:12; 23:19; 25:18; Josh. 18:14; 1 Ki. 17:3, 5; Zec. 14:4; *before*, used of time, Gen. 11:28; of worth (*præ*), Deut. 21:16.—(*c*) *to* or *towards the face* or *front* of anything (compare עַל No. 4); hence *towards*, Gen. 18:16; 19:28; and *against*, Ps. 21:13; Nah. 2:2.

(2) From the signification of *surface*, עַל פְּנֵי is—(*a*) *on the surface*, e. g. of the earth, Gen. 1:29; 6:1; the waters, Gen. 1:2; of a valley, Eze. 37:2; whence מֵעַל פְּנֵי used of those who are removed from the surface, 1 Sa. 20:15; Am. 9:8.—(*b*) *upon*, along upon *the surface*, e. g. of the earth, Amos 5:8; of a field, Lev. 14:7; Eze. 32:4.—(*c*) *out upon*, or *over* the surface (über die Oberfläche hin), Gen. 11:8; Lev. 16:14, 15; Isa. 18:2.—Used figuratively—(*d*) in the sense of superadding, like עַל (No. 1, letter *b*, *a*), *above*, *besides*, ἐπί. Ex. 20:3, "thou shalt have no other gods עַל פָּנָי upon me," i. e. besides me. Well given by the LXX. πλὴν ἐμοῦ. Chald. בַּר מִנִּי. Job 16:14.

פִּנָּה fem. (from the masc. פֵּן, which see)—(1) *a corner*, Prov. 7:12; 21:9, and frequently. רֹאשׁ פִּנָּה Ps. 118:22, and אֶבֶן פִּנָּה Job 38:6, a corner stone.

(2) *a mural tower*, such as were erected on the corners of walls, 2 Ch. 26:15; Zeph. 1:16.

(3) Metaph. used of *a prince of a people*, who is their defence, Isa. 19:13; Zec. 10:4; 1 Sa. 14:38; Jud. 20:2. Compare מָגֵן, בַּדִּים.

פְּנוּאֵל ("the face of God," from the obsolete sing. פְּנוּ, for פָּנִים; comp. מְתוּ, pl. מְתִים), [*Penuel*], pr. n.—(1) of a town beyond Jordan, Gen. 32:32 (where the account is given of the origin of the name); Jud. 8:8; once פְּנִיאֵל (id.), Gen. 32:31.—(2) m.—(*a*) 1 Ch. 8:25, פְּנִיאֵל קרי.—(*b*) 1 Ch. 4:4.

פְּנִיאֵל [*Peniel*], see the preceding, No. 1 and 2, *a*.

פָּנִים *face*, see פָּנֶה.

פְּנִימָה Milêl (from פָּנִים, signif. 4, with ה local, compare as to the retention of the pl. termination יָמִימָה and אֵילִמָה Ex. 15:27; Num. 33:9), prop. *to the wall of the house*, or room, or court, *which is opposite the door*, and meets the eyes of those who come in, ἐν τοῖς ἐνωπίοις, where the throne stood in royal palaces; Ps. 45:14, "all splendid (sits) the daughter of the king (the queen) פְּנִימָה by the wall," i. e. is seated on the throne. Hence *on the inner wall* (so also Gr. ἐνώπια), 1 Ki. 6:18; *within*, *in the house*, 2 Ki. 7:11; *inward*, 2 Ch. 29:18. With prefixes—(1) לִפְנִימָה *inside*, *within*, 1 Ki. 6:30; *inwards*, Eze. 41:3. לִפְנִימָה לְ *within* any thing, Eze. 40:16. מִלִּפְנִים *inwardly* (von innen), 1 Ki. 6:29.—(2) מִפְּנִימָה *within* (von innen), 1 Ki. 6:19, 21; 2 Ch. 3:4. Hence—

פְּנִימִי (מ in this word is regarded almost like a radical, and is thus retained), fem. פְּנִימִית, pl. פְּנִימִים 1 Chr. 28:11, f. ־יּוֹת 2 Chr. 4:22, adj. *interior*, *inner* (opp. to חִיצוֹן exterior), 1 Ki. 6:27, 36; 7:12; Eze. 40:15, seq.

פְּנִינִים m. only in pl. Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7; Job 28:18; once פְּנִיִּים Pro. 3:15 כתיב (the singular is found in pr. n. פְּנִנָּה), according to the opinion of most of the rabbins, which is defended by Bochart, Hieroz. ii. lib. v. c. 6, 7; Hartmann, Hebräerin, iii. p. 84, seq.; and of late, Bohlen and others, *pearls* (Gr. πίννα). I might assent to this were it not for the passage in Lam. loc. cit. אָדְמוּ עֶצֶם מִפְּנִינִים which I cannot render with Bochart, "they are more shining in body than pearls;" see אָדַם. I therefore incline more to the opinion of J. D. Michaëlis (Supplemm. p. 2022), and others, who understand *red coral*; and this, too, is favoured by the etymology (prop. branches, foliage, compare Arab. أفنون a branch, from the root פָּנַן); nor is it an objection that there is another word רָאמוֹת, to which the same signification of coral is attributed. This, if an objection, would lie equally against pearls (see בְּדֹלַח). Some also understand it to be *red gems*, such as the sardius, pyrops; but this word is not found amongst the gems (Ex. 39:10, seq.).

פָּנַן an unused root. Arab. فنّ Conj. II. to divide, to separate; hence פֵּן, פִּנָּה a corner (exterior or interior), and פְּנִינִים prob. corals (pr. branches, compare בַּד, from the root בָּדַד).

פְּנִנָּה (i. q. פְּנִינָה, which is the reading of some copies, "coral," according to others "pearl"), [*Peninnah*], pr. n. of a wife of Elkanah, 1 Sa. 1:2, 4.

פָּנַק not used in Kal. The primary idea is probably that of WAVING ABOUT (comp. פּוּק); whence

it has the meaning of *feebleness* and *softness.* Arab. نَتِقَ to treat and bring up softly, IV. to live delicately; Syr. Ethpe. to delight oneself.

Piel, *to treat delicately,* Prov. 29:21.

פַּס prop. *extremity* (from the root פָּסַס No. I.), i. q. Ch. and Syr. ܦܰܣܬܳܐ, with יְדָא, ܐܺܝܕܳܐ the hand, and ܪܶܓܠܳܐ the sole of the foot. Hence כְּתֹנֶת פַּסִּים Gen. 37:3, 23; 2 Sam. 13:18, 19, a tunic extending to the wrists and ancles, a long tunic with sleeves, worn by boys and girls of nobler rank. Joseph. Arch. vii. 8, § 1, ἐφόρουν γὰρ αἱ τῶν ἀρχαίων παρθένοι χειροδέτους ἄχρι τῶν σφυρῶν πρὸς τὸ μηδὲ βλέπεσθαι χιτῶνας, which has been well explained and defended by A. Th. Hartmann, Hebräerin, iii. 280. Also LXX. and Aqu. Sam. καρπωτός, Symm. χειριδωτός, Aqu. Gen. ἀστραγάλειος (*talaris*).—As to the forms of the tunic worn by women and by men of more noble rank, see Braunius, De Vestitu Sacerd. p. 473, seq.; Schroeder, De Vest. Mulierum, p. 237, seq.; Böttigeri Sabina, ii. 94, seq.; 115, seq.

פַּס Ch. with יְדָא *the hand* (prop. the extremity of the hand, i. e. the hand which is an extremity), Dan. 5:5, 24. See Hebr. and compare אֶפֶס No. 2.

פַּס דַּמִּים [*Pas-dammim*], see אֶפֶס דַּמִּים.

פָּסַג not used in Kal. Ch. to cut up, to divide, i. q. פָּסַק, which is more in use.

Piel, once, Ps. 48:14, פַּסְּגוּ אַרְמְנוֹתֶיהָ "divide her palaces," i. e. go round about them, unless it be preferred to render "accurately contemplate," verbs of dividing being frequently thus applied (compare בִּין). Hence—

פִּסְגָּה (Ch. "a part," "a fragment"), [*Pisgah*], pr. n. of a ridge in the land of Moab, or the southern border of the kingdom of Sihon, Nu. 21:20; 23:14; Deu. 3:27; 34:1; Josh. 12:3.

פִּסָּה prop. *diffusion* (see the root פָּסַס No. II), figuratively, *abundance;* found once. Ps. 72:16, יְהִי פִסַּת בַּר בָּאָרֶץ "let there be abundance of corn in the earth." Others take it as the fem. of the form פַּס, hence *a handful.* Kimchi, מְלֹא כַף, which may do if it be taken collectively: [or still better if taken simply, *a handful of corn,* from which, vast returns are obtained, see the context].

I. **פָּסַח**—(1) to pass over, to pass by, pr. n. תִּפְסַח *Thapsacus,* where the Euphrates was crossed. Hence—

(2 *to pass over, to spare,* Isa. 31:5; followed by עַל Ex. 12:13, 23, 27, i. q. עָבַר עַל. (Arabic فسح to make more room for any one).

[Not divided into two parts in Thes.].

II. **פָּסַח** pr. to be wrenched, dislocated (Arab فسخ), hence *to halt.* Used figuratively, 1 Kings 18:21, "how long halt ye between two opinions?" i. e. fluctuate from one to the other. A similar use is made in Arabic of the verb حنف to halt, to limp, in Syriac of the verb ܚܓܪ (Barhebr. p. 531), and Chrysostom used the phrase χωλεύειν περὶ τὰ δόγματα.

Piel, id. 1 Kings 18:26 (used scornfully of the awkward leaping of the priests of Baal).

Niphal, *to be made lame,* 2 Sa. 4:4.

Derivatives, פֶּסַח—פִּסֵּחַ.

פָּסֵחַ ("lame," "limping"), [*Paseah, Phaseah*], pr. n. m.—(1) 1 Chr. 4:12.—(2) Neh. 3:6.—(3) Ezr. 2:49; Neh. 7:51.

פֶּסַח m. pr. *a sparing, immunity* from penalty and calamity, hence—

(1) a sacrifice offered on account of the sparing of the people, *the paschal lamb,* of which it is said, Ex. 12:27, זֶבַח פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל בָּתֵּי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם "this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians," etc. Hence שָׁחַט הַפֶּסַח to kill the paschal lamb, Ex. 12:21; 2 Ch. 30:15, 17; 35:1, 6; הַפֶּסַח Deut. 16:2, seqq.; אָכַל הַפֶּסַח to eat the passover, 2 Chron. 30:18; עָשָׂה פֶּסַח to prepare the sacrifice of the passover (see עָשָׂה No. 2, *f*), Exod. 12:48; Num. 9:4, seqq.; Josh. 5:11. Plur. פְּסָחִים 2 Ch. 30:17.

(2) *the day of the passover,* i. e. the fourteenth day of the month Nisan (Levit. 23:5), which was followed by the seven days of the *feast of unleavened bread* (ibid. verse 6). Hence מִמָּחֳרַת הַפֶּסַח the day after the passover, i. e. the fifteenth day of the month Nisan, Josh. 5:11.

פִּסֵּחַ adj. m. *lame,* Lev. 21:18, pl. פִּסְחִים (without Dag.), 2 Sam. 5:6, 8; Isa. 33:23.

פָּסִיל or **פְּסִיל** only in pl. פְּסִילִים.—(1) *graven images* of idols, Deut. 7:25; Isa. 21:9; Jer. 8:19; 51:52; made of wood, Deut. 7:5, 25.

(2) perhaps *stone quarries,* like the Syriac ܦܣܝܠܐ (see 2 Ki. 12:12 Pesh.), Jud. 3:19, 26 Root פָּסַל.

פָּסַךְ an unused root. Ch. Pa. *to cut*, i. q. פָּסַג and פָּסַק. Hence—

פָּסַךְ [*Pasach*], pr. n. m. 1 Ch. 7:33.

פָּסַל fut. יִפְסֹל TO CUT, TO CARVE, TO FORM BY CUTTING—(*a*) stones, Ex. 34:1, 4; Deu. 10:3; 1 Ki. 5:32 (Syr. id.)—(*b*) an idol, prob. made of wood, Hab. 2:18.

Derivatives, פָּסִיל, and—

פֶּסֶל with suff. פִּסְלִי m. *the graven image* of an idol, Ex. 20:4; Jud. 17:3, seq.; made of wood, Isa. 44:15, 17; 45:20; and even used of *a molten image* (which is properly called מַסֵּכָה), Isa. 40:19; 44:10; Jer. 10:14; 51:17. For the plur. פְּסִילִים is always used.

פְּסַנְטֵרִין Dan. 3:7; and **פְּסַנְתֵּרִין** Dan. 3:5, 10, 15; the Greek word ψαλτήριον (in the LXX. often for כִּנּוֹר, נֶבֶל) being adopted in Chald., with the interchange of *l* and *n*; it is of the *singular* number, since—(*a*) it is joined with other names of instruments which are put in the singular; and—(*b*) it does not answer to the Greek ψαλτήρ, which signifies harper, but to ψαλτήριον. The Greek ιον, in Oriental languages, either becomes *în* (compare κοινόβιον, Syr. *Kanobîn*), or altogether is rejected; of which we have an instance in this very word, which is now called in Egypt سنطير (for *psantîr*); see Villoteau in Descr. de l'Egypte, vi. p. 426. See also the observations of Hengstenberg on this word, in his Authenticity of Daniel, p. 15.

I. **פָּסַס** (cogn. to the verb אָפֵס) TO CEASE, TO LEAVE OFF, TO FAIL, Ps. 12:2. Derivative, פַּס.

[Not separated in Thes.].

II. **פָּסַס** i. q. פָּשָׂה and Chald פְּסָה. TO SPREAD ONESELF ABROAD; whence פִּסָּה.

פִּסְפָּה [*Pispah*], pr. n. m., 1 Chron. 7:38 (The derivation is unknown).

פָּעָה an onomatopoetic word—(1) TO CALL, TO CRY OUT; once used of a parturient woman, Isaiah 42:14 (Syr. and Chal. ܦܥܐ, פְּעָא *to bleat, to bellow;* compare Gr. βοάω; whence βοῦς, *bos*. Similar is נָעָה, ʼνάω; which see).

(2) *to blow*, to hiss as a serpent, viper; Arab. نعى; whence אֶפְעֶה a viper. From No. 1, is—

פָּעוּ ("bleating"), [*Pau*], pr. name of a town in Idumæa; also called פָּעִי Gen. 36:39.

פְּעוֹר ("hiatus"), [*Peor*], pr. n. of a mountain, Num. 23:28. Hence בַּעַל פְּעוֹר Num. 25:3, 5; and simply פְּעוֹר Num. 23:28; 31:16; Josh. 22:17, an idol of the Moabites, in whose worship women prostituted themselves. Compare בֵּית פְּעוֹר.

פָּעַל fut. יִפְעַל; once יִפְעֹל; followed by Makk. יִפְעָל (Job 35:6) i. q. עָשָׂה TO MAKE, TO DO, a word of great use in cognate languages ["rarely used in Arab."] (ܦܥܠ, فعل); in Hebrew only used poetically. Job 11:8, מַה־תִּפְעָל "what wilt thou do?" Psalm 11:3, צַדִּיק מַה־פָּעָל "what shall the righteous do?" Deut. 32:27, לֹא יְהוָה פָּעַל כָּל־אֵלֶּה "has not Jehovah made all these things;" Job 33:29; Isa. 43:13. Specially it is—(*a*) *to make, to fabricate*, e. g. an idol, Isaiah 44:15; to make (to dig) a pit, Ps. 7:14. Absol. Isa. 44:12, פָּעַל בַּפֶּחָם "he laboureth in the coals."—(*b*) to produce, *to create*, Psa. 74:12; whence פֹּעֲלִי my creator, Job 36:3.—(*c*) *to prepare*. Ex. 15:17, "the place which thou hast prepared for dwelling." Hence *to attempt, to undertake* any thing (opp. to עָשָׂה to effect). Isa. 41:4, מִי פָעַל וְעָשָׂה "who hath attempted and done it" (compare Isa. 43:7, יְצַרְתִּיו אַף עֲשִׂיתִיו)? Mic. 2:1; Ps. 58:3, "ye devise wickedness in your hearts" (A similar use is made of עָשָׂה Isa. 32:6; 37:26).—(*d*) to do (i. e. to exercise) justice, Psa. 15:2; wickedness, Job 34:32; 36:23. פֹּעֲלֵי אָוֶן evil doers, wicked men, Ps. 5:6; 6:9; 14:4; and frequently.—(*e*) Followed by an acc. and לְ of the thing, Ps. 7:14, חִצָּיו לְדֹלְקִים יִפְעָל "he makes his arrows burning."—(*f*) Followed by לְ of pers. to do any thing for any one, whether good, Job 22:17; Ps. 31:20, or evil, Job 7:20; followed by בְּ id., 35:6.

Derived nouns, מִפְעָל, פְּעֻלָּה, פֹּעַל.

פֹּעַל with suff. פָּעֳלוֹ, פָּעָלְךָ (*poŏlcha*) more rarely פֹּעֲלוֹ Isa. 1:31; Jer. 22:13; plur. פְּעָלִים 1 Ch. 11:22, i. q. מַעֲשֶׂה; but (with few exceptions) only in poetry.

(1) *a deed, act* (That); as of men, Ps. 28:4; Pro. 24:12, 29; of God, Psa. 64:10; specially *an illustrious deed*, 2 Sam. 23:20; *an evil deed*, Job 36:9 (Arab. فعل id.).

(2) *a work* (Werk), which any one produces. פֹּעַל יָדַי the work of my hands (i. e. Israel), Isaiah 45:11. Specially used of divine punishments, Isaiah 5:12; Hab. 1:5; 3:2 (compare מַעֲשֶׂה No. 3, *a*); used of the divine aid, Ps. 90:16.

(3) that which is produced by labour, Prov. 21:6; *wages*, Job 7:2; Jer. 22:13. Compare פְּעֻלָּה No. 2.

פְּעֻלָּה f.—(1) i. q. מַעֲשֶׂה No. 1, an active noun: *what any one does, performs* (das Thun); *occupa*

tion, Prov. 10:16; 11:18; Jer. 31:16. Plur. פְּעֻלּוֹת the pursuits of men, Ps. 17:4.

(2) *wages*, Lev. 19:13; Ps. 109:20.

פְּעֻלְּתַי (for פְּעֻלְּתְיָה "the wages of Jehovah"), [*Peulthai*], pr. n. m. 1 Ch. 26:5.

פָּעַם—(1) TO STRIKE, TO BEAT, whence פַּעַם an anvil, and פַּעֲמוֹן bell, also to strike with the foot, to tread, whence פַּעַם a step, a foot.

(2) Metaph. *to impel*, *to urge* any one (used of the Spirit of God), Jud. 13:25.

NIPHAL, *to be agitated*, *disturbed*, Gen. 41:8; Dan. 2:3; Ps. 77:5.

HITHPAEL, id. Dan. 2:1.

Derivatives, the two nouns immediately following.

פַּעַם f. (once masc. signif. 3. Jud. 16:28 [כ׳])—(1) *an anvil* (see the root No. 1). Isa. 41:7.

(2) the tread of the foot (Tritt), hence *a step*, *a footstep*, Ps. 17:5, "that my footsteps slide not." Ps. 57:7; 119:133; 140:5. Trop. Jud. 5:28, "the steps of their chariots." And even *a foot* with which we tread. Plur. פְּעָמוֹת artificial feet, Ex. 25:12.—As persons sometimes count by beats of hand or foot, hence—

(3) פַּעַם אַחַת pr. *one tread*, or *stroke* is *once*, Josh. 6:3, 11, 14, and *together*, Isa. 66:8 (comp. the Arabic words خطوة, مرة, دفعة). Dual פַּעֲמַיִם twice, Gen. 27:36. Plur. שָׁלֹשׁ פְּעָמִים thrice, Ex. 23:17, etc. כַּמֶּה פְעָמִים how often? 1 Kings 22:16. פַּעַם וּשְׁתַּיִם once and again, Neh. 13:20. הַפַּעַם (this time) *now*, Gen. 29:35; 46:30; Ex. 9:27; 10:17. כְּפַעַם ... כְּפַעַם now as before (einmal wie das andere) Numb. 24:1; Jud. 16:20; 1 Sa. 20:25. פַּעַם ... פַּעַם now—now, Prov. 7:12.

פַּעֲמֹן m. *a bell*, so called from its being struck, Ex. 28:33; 39:25, 26.

פַּעְנֵחַ see צָפְנַת־פַּעְנֵחַ.

פָּעַר with the addition of פֶּה and כְּפֶה (Job 16:10) TO OPEN THE MOUTH with a wide gape, as done by ravenous beasts, Job 16:10; by those who are in longing desire, Job 29:23; Ps. 119:131; poet. used of Hades, Isaiah 5:14. (Syr. ܦܥܪ, Arab. فغر id.) Hence the pr. n. פְּעוֹר and—

פַּעֲרַי 2 Samuel 23:35, [*Paarai*], pr. n. of one of David's captains, called more correctly, 1 Ch. 11:37, נַעֲרַי.

פָּצָה—(1) pr. TO TEAR IN PIECES (auseinander-reißen); compare the kindred verbs פָּצַם, פָּצַל, פָּצַח, פָּצַע, all of which have the primary sense of breaking in pieces, tearing apart, like the roots beginning with the letters בז, בץ. Hence *to distend*, *to open*, Eze. 2:8; Isa. 10:14; as in threatening (like beasts of prey), followed by עַל Psa. 22:14; in mocking, followed by עַל Lam. 2:16; 3:46; in speaking rashly. Job 35:16; Ps. 66:14; Jud. 11:35, 36.

(2) *to deliver*, *to snatch away*, Ps. 144:7, 10, 11. (So Syr., Ch., and Arab. فصى Conj. II. IV.)

פָּצַח—(1) TO BREAK, Arab. فضخ, Æth. ፈጸሐ: to be cleft in pieces; see Piel.

(2) פָּצַח רִנָּה *erumpere jubila* (Terent. comp. *erumpere stomachum*, Cic., *rumpere questus*, Virg., ῥῆξαι φωνήν, Demosth.), *to break out into joy*, Isa. 14:7; 44:23; 49:13; 54:1; 55:12. Elsewhere פִּצְחוּ וְרַנְּנוּ Isa. 52:9; Ps. 98:4. (Æth. ተፈሥሐ: to rejoice.)

PIEL, *to break* (bones), Mic. 3:3.

פְּצִירָה m. *bluntness*, *being notched* (das Schartigseyn), of cutting instruments, 1 Sa. 13:21. Arab. فطار a blunt and notched sword. Root פָּצַר.

פָּצַל only in Piel, TO STRIP OFF BARK, TO PEEL, Gen. 30:37, 38. Compare the cogn. בָּצַל. Hence—

פְּצָלוֹת f. pl. *peeled places* (on rods), Gen. 30:37.

פָּצַם not used in Kal.

PIEL, TO REND the earth, Ps. 60:4. Arab. فصم to break, Æthiopic ፈጸመ: to break off, hence to finish.

פָּצַע TO WOUND (pr. to cleave, to make a fissure, compare בָּצַע), Cant. 5:7; 1 Ki. 20:37; Deut. 23:2. Hence—

פֶּצַע with suff. פִּצְעִי, plur. פְּצָעִים, const. פִּצְעֵי m. *a wound*, Gen. 4:23; Ex. 21:25; Isa. 1:6.

פָּצַץ an unused root; i. q. פּוּץ to disperse; hence—

פִּצֵּץ ("dispersion"), [*Aphses*], pr. n. m. with art. 1 Ch. 24:15.

פָּצַר fut. יִפְצַר pr. (see Schult. Opp. Min. p. 168) TO BEAT, TO MAKE BLUNT, i. q. Arab. فطر (whence פְּצִירָה, which see); hence *to urge*, *to press*, followed by בְּ of pers.—(*a*) with prayers (compare *obtundere precibus*), Gen. 19:3; 33:11.—(*b*) with a hostile mind, Gen. 19:9. Compare cognate פָּרַץ בְּ.

HIPHIL, *to strike on* the mind; hence *to be dull*,

stubborn, 1 Sa. 15:23. Inf. used as a noun, הַפְצַר *stubbornness*, ibid., coupled with מְרִי.
Derivative, פְּצִירָה.

פָּקַד fut. יִפְקֹד prop. (as I suppose), TO STRIKE UPON OR AGAINST any person or thing (auf jem., etwas stoßen); cogn. roots, פָּגַע, פָּגַשׁ. Hence—

(1) in a good sense, *to go to* any person or thing —(*a*) *to visit* (besuchen), 1 Sam. 17:18, "and go to thy brethren (to enquire) לְשָׁלוֹם as to (their) welfare." Followed by בְּ of the present which a visitor brings with him (compare בְּ), Jud. 15:1.—(*b*) to go in order to inspect and explore; hence *to search*, Ps. 17:3; Job 7:18.—(*c*) for the sake of inspecting, reviewing; hence *to review, to number* a people, an army, Num. 1:44, seq.; 3:39, seqq.; 1 Ki. 20:15. Part. pass. פְּקוּדִים those who are numbered, Num. 1:21, seqq.; 2:4, seqq; Ex. 30:14 (compare Hothpa. and the noun מִפְקָד); also, *to miss. to find wanting* in reviewing, 1 Sa. 20:6; 25:15; Isa. 34:16. (Æth. פקד to review, to number.)—(*d*) to go to any one to take care of him, *to look after* any one, as a shepherd his flock, Jer. 23:2; God, men, Gen. 21:1; 50:24; Ex. 3:16; 4:31; 1 Sa. 2:21; Job 7:18. Sometimes *to look after* any one *again* (after an interval), Isa. 23:17; also, *to look to* any one as expecting help, Isa. 26:16. (Arab. فقد to animadvert, to consider, to long for. VIII. to visit, to explore.) Hence—

(2) causat. (i. q. Hiphil) to cause any one to look after other (persons or things), so that he should care for them, i. e.—(*a*) *to set* any one over anything; followed by an acc. of pers. and עַל Num. 4:27; 27:16; Jer. 51:27. Metaph. Jer. 15:3, "I will set over them four kinds," i. e. I will lay four kinds of calamities. Absol. Num. 3:10; Deut. 20:9. Part. pass. פְּקוּדִים officers, Nu. 31:48; 2 Ki. 11:15. Compare Niphal, Hiphil, and the noun פָּקִיד. Followed by אֵת (אִתּ) to set with, to join to any one as a companion, servant (jem. beygeben, beyordnen), Gen. 40:4.—(*b*) *to commit, to charge to the care* of any one (Aram. Pe. and Pa. to command, to charge); followed by עַל of pers. 2 Chr. 36:23; Ezr. 1:2. Job 36:23, מִי פָקַד עָלָיו דַּרְכּוֹ "who has commanded his way to him?" Job 34:13, מִי פָקַד עָלָיו אַרְצָה "who has charged him with the earth?" i. e. has committed the earth to his care. Compare פִּקּוּד command.—(*c*) *to deposit* anywhere (to commit to any one's care), 2 Ki. 5:24. Compare פִּקָּדוֹן deposit, store.

(3) to go to any one, in a hostile sense, *to fall upon, to attack* (compare פָּגַע No. 1, *a*); absol. Job 31:14; 35:15; Isa. 26:14; followed by עַל of pers. Isa 27:3; chiefly used of God chastening the wicked, Jer. 9:24; 44:13; followed by אֶל Jer. 46:25; בְּ Jer 9:8; acc. Psal. 59:6. In other places the cause of punishment is assigned, as Hosea 12:3, לִפְקֹד עַל יַעֲקֹב כִּדְרָכָיו "to punish Jacob according to their ways;" more often the sin to be punished is put in the acc. Exod. 20:5, פֹּקֵד עֲוֹן אָבוֹת עַל בָּנִים "punishing the sin of the fathers on the children." Exod. 32:34; 34:7; Num. 14:18; Isa. 13:11; Hosea 1:4; 2:15; 4:9; compare 1 Sa. 15:2; Ps. 89:33, where mention of the person is omitted.

NIPHAL.—(1) pass. of Kal No. 1, *c*, *to be missing, to be lacking*, Num. 31:49; 1 Samuel 20:18, 25; 25:7, 21.

(2) Pass. of Kal No. 2, *a*, *to be set over*, Nehem. 7:1; 12:44.

(3) Pass. of Kal No. 3, *to be punished*, Isa. 24:22; 29:6; Nu. 16:29; Pro. 19:23.

PIEL, i. q. Kal No. 1, *c*, *to muster*, Isa. 13:4.

PUAL.—(1) *to be mustered*, Ex. 38:21.

(2) *to be lacking;* Isa. 38:10, "I shall be lacking the remainder of my days," my friends will seek me in vain amongst the living.

HIPHIL, i. q. Kal No. 2.—(1) *to set* any one *over* any thing; followed by an acc. of pers. and עַל of thing, Gen. 39:5; 41:34; Num. 1:50; Jer. 1:10; 40:11; לְ 1 Ki. 11:28; בְּ Jer. 40:5; 41:18; absol. 2 Kings 25:23. Metaph. Lev. 26:16 (compare in Kal, Jer. 15:3).

(2) *to commit, to charge*, to the care of any one; followed by עַל יְדֵי 2 Chron. 12:10; בְּיַד Psalm 31:6 followed by אֵת, prop. to commit with any one (as if to deposit *with* him), Jerem. 40:7; 41:10. Absol Jer. 37:21.

(3) *to deposit* any where, Isa. 10:28; Jer. 36:20.

HOPHAL הָפְקַד part. מֻפְקָדִים.—(1) *to be set over*, 2 Ki. 12:12; 2 Ch. 34:10, 12.

(2) *to be deposited* with any one; followed by אֵת Lev. 5:23.

(3) *to be punished*, Jer. 6:6.

HITHPAEL, pass. of Kal No. 1, *c*, *to be mustered, to be numbered*, Jud. 20:15, 17; 21:9.

HOTHPAEL pl. הָתְפָּקְדוּ (for הָתְפַּקְּדוּ), id.; Nu. 1:47; 2:33; 26:62; 1 Ki. 20:27.

Derived nouns, פְּקֻדָּה—פִּקּוּד, פָּקִיד, מִפְקָד.

פְּקֻדָּה f.—(1) *muster, enumeration* (see the root 1, *c*), 1 Ch. 23:11.

(2) *care, oversight* (see the root 1, *d*), Job 10:12; specially *custody, ward*, i. q. מִשְׁמָר, מִשְׁמֶרֶת 2 Ki. 11:18; 2 Chron. 23:18; בֵּית הַפְּקֻדּוֹת house of custody, a prison, Jer. 52:11.

(3) *office, charge, oversight* (root 2, *a*), Num.

4:16; 2 Ch. 23:18; Psa. 109:8. Concr. *officers*, 2 Ch. 24:11; Isa. 60:17.

(4) *riches*, which any one lays up (by him), and guards, Isa. 15:7.

(5) *punishment* (see the root No. 3), Isa. 10:3; pl. Eze. 9:1.

פִּקָּדוֹן m. *deposit, store* (see the root No. 2, *c*), Gen 41:36; Lev. 5:21, 23.

פְּקֻדּוּת f. *oversight, office, charge*, Jer. 37:13.

פָּקוּד m.—(1) *office, charge* (see the root 2, *a*), and concr. *an officer*, Eze. 23:23.

(2) *punishment* (see the root, No. 3), an allegorical name of Babylon, Jer. 50:21.

פִּקּוּדִים m. plur. *commandments, precepts* (of God), Ps. 103:18; 111:7.

פָּקַח TO OPEN, specially with עֵינַיִם the eyes, 2 Ki. 4:35; 19:16; Job 27:19, etc.; once used of the ears (Isa. 42:20). *To open* (one's) *eyes upon* any one (followed by עַל) is to observe him diligently, Job 14:3; to care for him, Zec. 12:4. Absol. to open the eyes, or to have them open, i. q. to be vigilant, diligent, opp. to lazy, drowsy, Prov. 20:13. Elsewhere God is said *to open* any one's *eyes*, in a double sense—(*a*) *to restore sight to the blind*, 2 Ki. 6:17, 20; Ps. 146:8; Isa. 42:7.—(*b*) *to enable to see things, which otherwise are hidden from the eyes of mortals*, Gen. 21:19; compare NIPHAL.

NIPHAL, *to be opened* (used of the eyes), Isaiah 35:5. Metaph. Gen. 3:5, 7.

Derived nouns, פְּקַח־קוֹחַ—פֶּקַח.

פֶּקַח ("open-eyed," or ellipt. for פְּקַחְיָה), [*Pekah*], pr. n. of a king of Samaria, in the time of Isaiah, B.C. 759—39, 2 Ki. 15:25, seqq.; 2 Chron. 28:6; Isa. 7:1.

פִּקֵּחַ m. *open-eyed, seeing* (opp. to blind), Ex. 4:11; pl. trop. Ex. 23:8.

פְּקַחְיָה ("whose eyes Jehovah opened"), [*Pekahiah*], pr. n. of a king of Samaria, B. C. 761—59; 2 Ki. 15:22, seqq.

פְּקַח־קוֹחַ (more correctly with many MSS. in one word פְּקַחְקוֹחַ) *opening*, sc. of the prison, *liberation*, Isa. 61:1; comp. פָּתַח Isa. 14:17. The use of the root פקח (cognate to פתח) is applied in Arabic also more widely than to the eyes and ears.

פָּקִיד m. *an officer*—(*a*) as a civil officer, Gen. 41:34; Neh. 11:22.—(*b*) as a military, 2 Ki. 25:19.

פָּקַע Syr. ܦܩܥ, i. q. בָּקַע TO BE CLEFT, BROKEN (platzen). Hence—

פַּקֻּעוֹת pl. f. *wild cucumbers*, *cucumeres asinini*, which, when lightly touched, *break open*, and cast out the seed, 2 Ki. 4:39. See Celsii Hierob., i. page 393, seq. And—

פְּקָעִים m. pl. id., as an ornament in architecture, 1 Ki. 6:18; 7:24.

פַּר & **פָּר** (the latter in pause and with disjunct. acc.) with art. הַפָּר, לְפַר בַּפָּר. Pl. פָּרִים m. *a bull*, especially *a young bullock*. (To this correspond Germ. Farr, Notk. *Pharr, Phaare*, Anglo-Sax. *fear*, fem. πόρτις, Färse, and cogn. apparently, are פֶּרֶא; פֶּרֶד *veredus*, Pferd, פָּרָשׁ, فرس a horse, to which many more might be added from the Germanic languages; see Adel., ii. p. 727. Grimm, Gramm., iii. p. 328. It follows the analogy of a verb פָּרַר, and it might seem as if a young bull were so called from its *fer*ocity; but all those nouns seem in their signification to approach nearly to the meaning of the roots פָּרָה, בָּרָא, פָּרָא *ferre, cito ferri, vehi*, and a young bull appears to be so called from its being used to draw a cart; compare עֵגֶל and עֶגְלָה). Often used of a yearling, Ex. 29:1; Levit. 4:3, 14; 8:2, 14, etc.; once of one seven years old, Jud. 6:25. It is used in apposition Psalm 69:32, שׁוֹר פָּר "a bull an ox;" as distinguished from other bulls or oxen Isaiah 34:7, פָּרִים עִם אַבִּירִים "the young bullocks with the bulls." Metaph. used for *a sacrifice*, even when offered by the lips, Hosea 14:3. The fem. is פָּרָה which see.

פָּרָא i. q. פָּרָה (where see more).—(1) TO BEAR.

(2) *to bear oneself along swiftly, to run swiftly*; whence פֶּרֶא.

HIPHIL, *to bear* fruit, Hos. 13:15.

פֶּרֶא [pl. פְּרָאִים], (once פֶּרֶה Jer. 2:24), comm. (m. Ps. 104:11, f. Jer. 2:24), *a wild ass*, so called from its *running* (as it is a very swift animal), Gen. 16:12; Job 6:5; 11:12; 24:5; 39:5. Syn. is עָרוֹד. See also Bochart, Hieroz. i. 3, c. 16; Rosenm. Bibl. Alterth. iv. 2, p. 158. An engraving of this animal (which is now very rare in Western Asia) has of late been given in Ker Porter's Travels, i. 459.

פִּרְאָם (i. q. פִּרְאָן "like a wild ass," perhaps in running), [*Piram*], pr. n. of a Canaanite king, Jos. 10:3.

פֹּרֹאת f. pl. *branches*, see פֻּארָה.

פַּרְבָּר m. 1 Ch. 26:18, and **פַּרְוָר** 2 Ki. 23:11, *a suburb*. Very often found in Targg., in which also are found the forms פְּרָוִיל, פְּרָוָל. An etymology may be vainly sought in the Phœnicio-Shemitic languages. It seems to me to be Persic, باروار or بروبر having a wall, from بار a wall, walls (compare above, בִּירָה), and the term. ور, وار, بار having, possessing.

פָּרַד—(1) TO BREAK OFF, TO BREAK IN PIECES, TO SEPARATE BY BREAKING. This is the original power of the biliteral פר, compare פָּרַר, פָּרַשׁ, פָּרַס, פָּרַץ, פָּרַק, פָּרַם, which are variously applied to the significations of dispersing (פָּרַץ, פָּרַט), letting go (פָּרַע), breaking forth (פָּרַח), expanding (פָּרַד, פָּרַשׁ, פָּרַשׂ), and also that of judging (פָּרָה). Compare as to the power of the similar syllable בר, under the word בָּרָא.

(2) *to expand*, e. g. wings, Ezek. 1:11; whence Syr. ܦܪܰܕ to fly, to flee away. Compare פָּרַד.

(3) *to scatter*, i. q. פָּרַט; whence פְּרֻדוֹת.

NIPHAL—(1) *to separate oneself*, 2 Sam. 1:23; followed by מִן Jud. 4:11, and מֵעַל from any one, Gen. 13:9, seq. Part. נִפְרָד *one separating himself* from others, one who despises others, one who lives only for himself (Sonderling), Prov. 18:1.

(2) *to scatter selves, to be divided*, Gen. 10:5, 32 (compare 25:23, and נָפַץ 9:19); Neh. 4:13.

PIEL, intrans. *to go aside* (for fornication), Hos. 4:14. (Arab. فرّد to go aside for purposes of devotion.)

PUAL, part. *to be separated, singular* (see Niphal, Prov. 18:1), Est. 3:8.

HIPHIL—(1) *to separate*, Gen. 30:40; Prov. 16:28; 17:9; followed by בֵּין (compare הִבְדִּיל בֵּין) Ruth 1:17; 2 Ki. 2:11.

(2) *to disperse*, Deut. 32:8.

HITHPAEL—(1) *to separate oneself, to be put asunder*, Job 41:9; Ps. 22:15.

(2) *to be dispersed*, Job 4:11.

Derived nouns. פֶּרֶד...פִּרְדָּה, and pr. n. פְּרוּדָא.

פֶּרֶד with suff. פִּרְדִּי, m. *a mule*, so called from the swiftness of its running, or else from its carrying (see the root No. 2, and above at פַּר), 2 Sa. 18:9; 1 Ki. 10:25.

פִּרְדָּה f. *a mule*, 1 Ki. 1:33, 38, 44.

פְּרֻדוֹת f. pl. *grains* of corn *scattered* in the ground for seed, Joel 1:17. Syr. ܦܶܪܕ݂ܳܐ grain.

פַּרְדֵּס m. *a garden, a plantation*, Cant. 4:13; Neh. 2:8; pl. Ecc. 2:5. To this answers the Gr. παράδεισος, a word properly used of the plantations and places for animals which used to surround the palaces of Persian kings (Xenoph. Œcon. iv. 13; Cyropæd. i. 3, 12; Polluc. Onomast. ix. 3, § 3). The origin of the word is, however, not to be sought for in Greek or in Hebrew, but in the languages of eastern Asia; compare Sansc. *paradêça* and *paradîça*, high ground, well tilled, Armen. պարտէզ a garden close to a house, laid out and planted for use and ornament (see Schroederi Dissert. Thes. præmissa, p. 56); whence have sprung the Syr. ܦܰܪܕܰܝܣܳܐ and Arab. فِرْدَوْس (see Kamûs. i. p. 784).

פָּרָה (more rarely פָּרָא which see)—(1) TO BEAR. Besides the *ancient* Phœnicio-Shemitic language, this root is widely extended in the Indo-Germanic languages, see Sanscr. *bhri*, to bear; Pers. بار a burden, Armen. բերել *bier*-il, to bear; Greek φέρω, βάρος, βαρύς; Lat. *fero*, *porto*; Gothic, *bair*-an; English, to bear; trans. to burden; Old Germ. bären. See other forms under letter *b*. Hence—(*a*) *to bear fruit*, as a tree, a plant, Ps. 128:3; Deu. 29:17; Isa. 11:1. Part. fem. פֹּרִיָּה Isa. 17:6, and פֹּרָת (for פֹּרָה) *fruitful*, sc. tree, Gen. 49:22. Metaph. Isa. 45:8.—(*b*) *to bear young*, used both of human beings and beasts; *to be fruitful*, Gen. 1:22; Ex. 1:7; 23:30. (Compare Pers. بار fruit; Goth. *bairan*, gebären; *barn*, child. But this signification is in part expressed in the Indo-Germanic languages by peculiar forms; Lat. *pario*, *fetum* and *fruges*, *fe*-o; whence *fetus*, *femina*, *fecundus*, *fru*-or, *fruges*, *fructus*; Germ. Börde, a fertile region. In the Phœnicio-Shemitic languages is ፈረየ: to bear fruit, ፍሬ: fruit.)

(2) *to be borne, to be borne swiftly, to run*, used of a chariot (Germ. fahren, Ch. פְּרָא to run); whence אַפִּרְיוֹן a litter, a chariot. Compare פָּרָא, פָּרָא.

HIPHIL, apoc. וַיֶּפֶר *to render fruitful*, Gen. 41:52; *to increase with offspring*, Gen. 17:6, 20; 48:4; Lev. 26:9.

Derivative, פְּרִי.

פָּרָה fem. of the noun פַּר—(1) *a young cow, a heifer* (Färse), Gen. 41:2, seqq.; Num. 19:2, seqq.; also used of a cow yielding milk, Job 21:10; 1 Sam. 6:7, seqq.; bearing a yoke, Hosea 4:16. Metaph. "the kine of Bashan," is a name given to the luxurious women in Samaria, Am. 4:1.

(2) with the art. ("village of heifers"), [*Parah*], pr. n. of a town in the tribe of Benjamin, Josh. 18:23.

פָּרָה (for פְּאָרָה), a mouse, so called from its digging; Arab. فَأْرَة. Hence פֵּרוֹת mice, Isa. 2:20; if (as is commonly done) the words are read separately. But see חֲפַרְפֵּרָה page CCXCVII, A.

פָּרָה see פֶּרֶא.

פֻּרָה (i. q. פֹּארָה "branch"), [*Phurah*], pr.n. m. Jud. 7:10, 11.

פְּרוּדָא ("grain," "kernel"), [*Peruda*], pr. n. m. Ezr. 2:55; for which there is פְּרִידָא Neh. 7:57.

פְּרוֹזִי pl. פְּרוֹזִים Est. 9:19 כתיב, i. q. פְּרָזִים קרי.

פָּרוּחַ ("flourishing"), [*Paruah*], pr. n. m. 1 Ki. 4:17.

פַּרְוַיִם [*Parvaim*], pr. n. of a region where gold is obtained, 2 Chr. 3:6. Bochart regards it as the same as *Ophir*. I would rather regard it as signifying ***oriental regions***, from the Sanscr. *pûrva*, former, before, oriental.

פַּרְוָר see פַּרְבָּר.

פָּרוּר m. *a pot*, so called from its boiling, see the root פּוּר No. II, compare פָּאַר No. I [taken as from the latter, in Thes.]; Num. 11:8; Jud. 6:19.

פָּרַז an unused root. Arabic فرز to separate, to decide; cogn. to פָּרַד, where see. Hence—

פְּרָז m. ***a leader, an officer*** over soldiers, a commander (pr. deciding, judge), Hab. 3:14.

פְּרָזוֹן id. [*"rule, dominion,"* Thes.], Jud. 5:7; with suff. פִּרְזוֹנוֹ verse 11.

פְּרָזוֹת plur. f. plain and open regions, ***country, villages***, opp. to fortified cities and to those in the mountains, i. q. בִּקְעָה. (Arab. فرز plain.) Eze. 38:11. Esth. 9:19, "the cities of the plain country," opp. to the metropolis, verse 18. Zec. 2:8, "Jerusalem shall be dwelt in without being walled."

פְּרָזִי m. ***villager***, one dwelling in the country, Deu. 3:5; 1 Sa. 6:18; Est. 9:19.

פְּרִזִּי ("belonging to a village," i. q. פְּרָזִי), ***Perizzite***, pr. n. (LXX. Φερεζαῖος); collect. ***Perizzites***, a Canaanitish race, dwelling in the mountains of Judah, overcome by the Israelites, Josh. 11:3; 17:15 (their dwelling in the mountains need not set aside the etymology proposed, as their ancient abodes may have been in the plains); Gen. 13:17; 15:20; Ex. 3:8, 17.

פַּרְזֶל Chald. m., i. q. Hebr. בַּרְזֶל ***iron***, Dan. 2:33 seqq.; 4:20; 7:7.

פָּרַח—(1) TO BREAK OUT, TO BURST FORTH.—(*a*) used of the young, as issuing from the womb (Arab. فَرَخَ; compare at the root פָּרַר); whence פִּרְחָח, אֶפְרוֹחַ.—(*b*) ***to sprout, to flourish, to bud forth***, as a plant, Isa. 17:11; Job 14:9; to put forth buds, leaves, flowers, as a tree (ausschlagen), Cant. 6:11; Hab. 3:17. Metaph.—(*a*) used of the flourishing and prosperous condition of a person or nation, Ps. 92:8, 13; Isa. 27:6.—(*β*) Hos. 10:4, "punishment shall bud forth like the poppy."—(*c*) ***to break out***, as a leprosy, sore (Germ. ausschlagen), Lev. 13:12, seqq.; 14:43; Exod. 9:9, 10.

(2) ***to fly***, like the Chald., Eze. 13:20 (How this signification can be reconciled with that of budding forth, see under the syn. נָצַץ.)

HIPHIL—(1) ***to cause to bud forth***, or ***flourish*** (said of God), Isa. 17:11; Eze. 17:24.

(2) ***to put forth*** (to make) ***buds and flowers***, as a tree, Psalm 92:14; Job 14:9. Metaph. Prov. 14:11.

Derivatives, פֶּרַח, פִּרְחָח, אֶפְרֹחַ, and pr. n. פָּרוּחַ.

פֶּרַח with suff. פִּרְחִי m.. ***a sprout, shoot***, of trees, Nah. 1:4; ***a blossom, a flower***, Num. 17:23; Isa. 5:24; also an artificial flower, Exod. 25:33.

פִּרְחָח m., ***offspring*** of beasts; used in contempt of vile and wicked men (Brut), Job 30:12.

פָּרַט pr. TO SCATTER, TO STREW (kindred root to פָּרַד, פָּרַשׂ); hence, to scatter ***words***, ***to boast***, ***to prate*** (Arab. فرط; with which Abulwalid suitably compares the syn. نَثَرَ to scatter; whence نَثِر a talkative man, a scatterer of words). Am. 6:5, הַפֹּרְטִים עַל פִּי הַנָּבֶל "they chatter (sing foolishly) to the sound of the nabel." Hence—

פֶּרֶט m. ***something scattered.*** Hence Levit. 19:10, פֶּרֶט כַּרְמְךָ "the scattered grapes (i. e. those fallen off) of thy vineyard;" as rightly rendered by the Syr., Chald., Vulg. In the Talmud it is used of the scattered grains of the pomegranate.

פְּרִי, in pause פֶּרִי, with suff. פִּרְיִי, פִּרְיוֹ; but פֶּרְיְךָ, פִּרְיְכֶם Hos. 14:9; Eze. 36:8; and פִּרְיָהֶם, פִּרְיָהֶן Am. 9:14; Jer. 29:28, m. (from the root פָּרָה).

(1) ***fruit***, whether of the earth and field (corn), Gen. 4:3; Isa. 4:2; Psa. 72:16; 107:34, or of a tree, Gen. 1:12, 29; whence עֵץ פְּרִי fruit-bearing tree, Gen. 1:11. Metaph. used of the *result* of labour or

endeavour, the image often being preserved. Isaiah 3:10, "ye shall eat the fruit of your hands;" ye shall experience the results; Pro. 1:31; Jer. 6:19; 17:10; Ps. 104:13, "the earth is satisfied with the fruit of thy works;" i. e. it is watered with rain, which is the fruit of the sky and clouds. Pro. 31:16, פְּרִי כַפַּיִם "the fruit of hands;" i.e. gain. Isa. 10:12, פְּרִי־גֹדֶל לְבַב "the fruit of pride;" used of boasting.

(2) *offspring*, Lam. 2:20; with the addition of בֶּטֶן Gen. 30:2; Deut. 7:13; 28:4.

פְּרִידָא see פְּרוּדָא.

פָּרִיץ constr. פְּרִיץ Isa. 35:9; but pl. פָּרִיצִים, פָּרִיצֵי (of a form which should take dagesh, for פָּרִּיץ) m. prop. *breaking, rending abroad;* used of wild beasts, Isa. 35:9; hence a *violent* (man), Ps. 17:4; Eze. 7:22; 18:10; Jer. 7:11; Dan. 11:14. Compare the root No. 3, *a*.

פָּרַךְ an unused verb.—(1) *to break* (like the Chald.), *to break down, to crush* (Arab. فرك). Hence פֶּרֶךְ.

(2) *to separate* (see at the root פָּרַד); whence פָּרֹכֶת.

פֶּרֶךְ m., *oppression, tyranny;* from the signification of crushing (compare טָחַן), Exod. 1:13, 14; Lev. 25:43, 46.

פָּרֹכֶת f. *a vail*, which, in the holy tabernacle, separated the holy place from the holy of holies, Ex. 26:31, seqq.; Lev. 16:2, seqq.; Num. 18:7, seqq.

פָּרַם TO REND garments, Levit. 10:6; 13:45; 21:10. In the Talmud frequently; Syr. ܦܪܡ, to cleave. See at פָּרַר.

פַּרְמַשְׁתָּא (Persic فرمشت "strong-fisted"), [*Parmashta*], pr. n. of a son of Haman, Esth. 9:9.

פַּרְנַךְ (perhaps for פִּנֵּק "delicate"), [*Parnach*], pr. n. m. Nu. 34:25.

פָּרַס TO BREAK, only in Kal in the phrase פָּרַס לֶחֶם לְ to break one's bread to any one; i. e. to distribute it, Isa. 58:7; and without לֶחֶם Jerem. 16:7. Compare פָּרַשׂ No. 1.

HIPHIL—(1) *to cleave, to divide.* Levit. 11:4, וּפַרְסָה אֵינֶנּוּ מַפְרִיס "but cleaveth not the hoof," i.e. has not the hoof altogether cloven. Elsewhere—

(2) הִפְרִיס פַּרְסָה Levit. 11:3, 6, 7, 26; Deut. 14:7, 8: and without פַּרְסָה is nothing more than *to have* (pr. to make or produce) *a cloven hoof.*

Derivatives, פֶּרֶס, פַּרְסָה.

פָּרַס in pause פָּרָס pr. n. Heb. and Ch. *Persia, the Persians*, 2 Ch. 36:20, 22; Ezr. 1:1; 4:5, seqq.; 6:14; Daniel 5:28; 6:9, 13. Pers. پارس, فارس, فرس. Hence Gent. noun פַּרְסִי *a Persian*, Nehem. 12:22; and Ch. emphat. פַּרְסָאָה Dan. 6:29.

פְּרַס Ch. *to divide*, Dan. 5:25—28. Part. pass. פְּרֵס verse 28.

פֶּרֶס m. a species of eagle, according to Bochart (Hieroz. ii. 185) *aquila marina*, or *ossifrage*, Arab. كاسر breaking, Lev. 11:13.

פַּרְסָה f. *a hoof*, pr. *cloven* (see the root), Exod. 10:26; Zec. 11:16; hence also the hoof of a horse, Isa. 5:28; Jerem. 47:3. Plur. ־ים Zec. loc. cit. and ־ות Isa. loc. cit.

פַּרְסִי a Persian, see פָּרַס.

פָּרַע—(1) TO LOOSE, TO LET GO. (Syr. ܦܪܥ id. Compare the roots, beginning with פר under the word פָּרַד). Hence—(*a*) *to remit* a penalty, Ezek. 24:14.—(*b*) *to overlook, to reject* as counsel, admonition, Prov. 1:25; 4:15; 8:33; 13:18; 15:32.—(*c*) *to let the reins loose* to any one, *to let go unbridled.* Part. pass. פָּרוּעַ lawless, unbridled, Ex. 32:25.

(2) *to make naked* (from the idea of loosening, casting off, the garments), e. g. the head, Nu. 5:18, specially by shaving, Levit. 10:6; 21:10. Part. פָּרוּעַ made naked, naked, Lev. 13:45. (Chald. and Talm. id.)

(3) *to begin*, ἄρχομαι (from the idea of loosing and opening, compare הֵחֵל), hence *to go before.* (Arab. فرع to be on high, to be highest, to surpass others; but the primary idea is that of going before, and not that of height). Jud. 5:2, בִּפְרֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל well rendered by the LXX. Cod. Alex. and Theod. ἐν τῷ ἄρξασθαι ἀρχηγούς, etc., "which (war) the princes of Israel began," pr. "went before in," placed themselves in the front of the battle (daß sich an die Spitze gestellt die Fürsten). Opp. to הִתְנַדֵּב הָעָם the people followed willingly.

NIPHAL, pass. of Kal No. 1, *c*, *to become unbridled, lawless*, Prov. 29:18.

HIPHIL—(1) i. q. Kal No. 1, *to loose*, i. e. to dismiss from work, *to cause to leave off*, followed by מִן Exod. 5:4. (Arab. فرغ I. IV. to be free from labour).

(2) causat. of Kal No. 1, *c*, *to make unbridled, lawless*, 2 Ch. 28:19.

פֶּרַע m.—(1) *hair* (so called from the idea of shaving, see the root No. 2), Nu. 6:5; Eze. 44:20.

(2) *a leader, commander* of an army, so called from his going before, see the root No. 3. Pl. פְּרָעוֹת (compare as to the sex of nouns of office, Lehrg. 468, 878), Deu. 32:42; Jud. 5:2. Arab. فَرْعٌ a prince, the head of a family.

פַּרְעֹה Φαράω, *Pharaoh*, a common title of the ancient kings of Egypt, until the Persian invasion. It is commonly put nakedly, like a pr. n. (Gen. 12:15; 37:36; 40:2, seqq.; 41:1, seqq., and so throughout the Pentateuch); more rarely with the addition of the words מֶלֶךְ מִצְרַיִם 1 Ki. 3:1; 2 Ki. 17:7; 18:21; sometimes with the addition of a particular name, as פַּרְעֹה נְכוֹ 2 Ki. 23:29; פַּרְעֹה חָפְרַע מֶ׳ מִ׳ Jer. 44:30.—רִכְבֵי פַרְעֹה the chariots of Pharaoh, Cant. 1:9; either as received from Pharaoh, or made like Pharaoh's. This word properly signifies *king* in the Egyptian language, as was long ago observed by Josephus (Antiqu. viii. 6, § 2), and in Coptic it is written *pouro*, from *ouro* ruling, king, with the sign prefixed of the m. gen., whence *touro*, queen, *metouro*, dominion (see Jablonskii Opuscc. ed. te Water, i. 374. Scholz, Gram. Ægypt., p. 12, 14; and the remarks on the orthography of this name in the enchorial inscriptions in Kosegarten, De Prisca Ægyptiorum Literatura, p. 17); it was, however, so inflected by the Hebrews that it might seem to be a Phœnicio-Shemitic word, i. q. פֶּרַע prince (from the root פָּרַע), with the addition of the termination ה = ן.

פַּרְעֹשׁ an unused quadriliteral root. Æthiop. ፈነፈጸ: to spring, to dance. Hence undoubtedly is—

פַּרְעֹשׁ m.—(1) *a flea*, so called from its springing [1 Sam. 24:15; 26:20]. Arab. بُرْغُوث Syriac transp. ܦܪܥܘܫܐ.

(2) [*Parosh*], pr. n. m. Ezra 2:3; 10:25; Neh. 3:25.

פִּרְעָתוֹן (perhaps "prince" from פַּרְעֹה פֶּרַע) [*Pirathon*], pr. n. of a town of the Ephraimites, Jud. 12:15; Gr. Φαραθών, 1 Macc. 9:50. The Gentile noun is פִּרְעָתֹנִי Jud. 12:13, 15

פַּרְפַּר (prob. "swift," from فَرَّ to flee, فَرْفَرَ to move, to agitate), [*Pharphar*], pr. n. of a small river, rising in mount Lebanon, and joining the Amana near Damascus. In Geogr. Nub., and now called الفيجة, 2 Ki. 5:12.

פָּרַץ fut. יִפְרֹץ TO BREAK. This primary power not only lies in the letters פר see פָּרַד, but also in the syllable רץ, ῥήσσω, reißen, see at הָרַס. Corresponding to this root, but with a prefixed sibilant are the Gothic, *spreitan*, German spreiten, *to spread*. By softening the middle semivocal radical, there is formed the root פּוּץ (compare דָּרַשׁ ,דּוּשׁ, מוּת for מָרַת etc.), and all of these have nearly the same signification. Gen. 38:29. Specially—

(1) TO BREAK DOWN, TO DESTROY (niederreißen), as a wall, Isa. 5:5; Ps. 80:13; Mic. 2:13; Ecc. 3:3; 10:8; Neh. 2:35; 2 Ki. 14:13, וַיִּפְרֹץ בְּחוֹמַת יְרוּשָׁלַיִם... אַרְבַּע מֵאוֹת אַמָּה "and he brake down in the wall of Jerusalem four hundred cubits." עִיר פְּרוּצָה a city with the walls broken down, Prov. 25:28; (compare as to the primary sense of the word עִיר under that word).

(2) *to break asunder*, i.e. *to scatter, disperse* hostile forces, 2 Sam. 5:20; Ps. 60:3. Intrans. *to disperse, to spread itself abroad*, as a people, or a flock, Gen. 28:14; Ex. 1:12; hence *to increase* in number. Hos. 4:10, "they commit whoredom, וְלֹא יִפְרֹצוּ but do not increase (in number);" Gen. 30:30; Job 1:10. Also used of a man whose riches increase, Gen. 30:43; used of a rumour spreading itself abroad, 2 Ch. 31:5. Metaph. *to be redundant, to overflow*, with an acc. of the thing (like other verbs of abundance). Pro. 3:10, תִּירוֹשׁ יְקָבֶיךָ יִפְרֹצוּ "thy wine-press shall overflow with new wine;" others not so well, "thy wine-presses shall burst with new wine," for neither can the vat of a wine-press, nor yet the wine-press itself burst with plenty of new wine, which a cask or wine skin alone can. Comp. פֶּרֶץ 2 Sa. 5:20; and syn. פּוּץ No. 3.

(3) *to break forth upon*, followed by בְּ einbrechen auf jem. Ex. 19:22, 24; 2 Sa. 6:8; 1 Ch. 15:13, seq.; followed by an acc., Job 16:14. Also *to produce by breaking through*. Job 28:4, פָּרַץ נַחַל "he breaks (a mine) through;" i.e. he sinks a shaft into the ground. Hence—(*a*) in a bad sense, *to act violently* (whence פָּרִיץ), Hos. 4:2.—(*b*) in a good sense, *to be urgent* in prayers, followed by בְּ 1 Sa. 28:23; 2 Sa. 13:25, 27.

NIPHAL, pass. of No. 2; part. נִפְרָץ *spread abroad*, i. e. frequent, 1 Sa. 3:1.

PUAL, pass. of No. 1, *broken down*, Neh. 1:3.

HITHPAEL, *to break off*, i. e. to separate *oneself* from any one, 1 Sa. 25:10.

Derivatives, פֶּרֶץ, פָּרִיץ, מִפְרָץ, and—

פֶּרֶץ m. pl. ־ִים Amos 4:3, and ־וֹת Eze. 13:5.—(1) *rupture, breach* of a wall, 1 Ki. 11:27; Isaiah

30:13; Am. 4:3; Job 30:14, כְּפֶרֶץ רָחָב יֶאֱתָיוּ rightly rendered by the Vulg. *quasi rupto muro irruerunt*, a metaphor, taken from besiegers who rush into a city through breaches in the wall, in great numbers and with great violence. From the same idea is the phrase עָמַד בַּפֶּרֶץ *to stand in the breach*, to repel the enemy, which would be the act of the bravest soldiers, who would expose their lives to most imminent peril, Eze. 22:30 (compare Eze. 13:5); Psalm 106:23.

(2) *dispersion*—(*a*) of enemies, *slaughter*, Jud. 21:15; Ps. 144:14. Hence פֶּרֶץ עֻזָּא pr. n. of a place, 2 Sa. 6:8; 1 Ch. 13:11.—(*b*) a dispersion of water, *a diffusion*, 2 Sa. 5:20.

(3) *an irruption, invasion, violence;* Job 16:14, "he rusheth upon me פֶּרֶץ עַל פְּנֵי פָרֶץ violence upon violence."

(4) [*Pharez, Perez*], pr. n. m. Genesis 38:29; 46:12. Patron. פַּרְצִי Nu. 26:20.

פָּרַק TO REND, TO BREAK (an onomatopoetic root, widely extended with the same signification in the Indo-Germanic languages, as Sanscr. *prah*, Lat. *frango*, Gothic *brikan*, ap. Keron. *prichan*, Germ. brechen, brocken, to break. In a softer form it is בָּרַךְ to break the knees, i. e. to bend them, and by casting away the labial, ῥήγνυμι). Specially—

(1) *to break off*, followed by מֵעַל Gen. 27:40.

(2) *to break* or *crush* bones and limbs (used of a wild beast), Ps. 7:3.

(3) *to break away, to liberate*, Psalm 136:24; Lam. 5:8 (Syr. ܦܪܩ id).

PIEL.—(1) *to break off, to tear off*, Exod. 32:2; Zec. 11:16.

(2) *to break*, or *rend in pieces*, 1 Ki. 19:11.

HITHPAEL.—(1) *to be broken in pieces*, Ezek. 19:12.

(2) *to break*, or *tear off from oneself*, with an acc. Exod. 32:3, 24; compare Hebr. Gramm. ed. x. § 53. 3, *d*.

Derivatives, מַפְרֶקֶת ,פֶּרֶק ,פָּרָק.

פְּרַק prop. *to break off*, as the Hebr.; hence, *to redeem* [to get deliverance from], Dan. 4:24.

פָּרָק const. פְּרַק *broth, soup*, Isa. 65:4 כתיב, so called from the fragments of bread (Brocken), on which the broth is poured; compare Arab. مفروقة food made of fragments of bread with hot oil poured on them. The same is מָרָק, which see.

פֶּרֶק m.—(1) *violence, rapine* (so called from the idea of breaking in upon), Nah. 3:1.

(2) *a crossway*, so called from the idea of separating; compare Arab. فرق to separate, Obad. 14.

I. **פָּרַר** TO BREAK, TO BREAK IN PIECES (compare פּוּר No. I). In Kal once inf. absol. פּוֹר Isaiah 24:19 (although its form might be more correctly referred to פּוּר No. I.)

HIPHIL הֵפֵר (in Pause הֵפַר Gen. 17:14), inf. הָפֵר, with aff. הַפְרְכֶם Lev. 26:15.—(1) *to break*, always used figuratively, as a covenant, Lev. 26:44; Isa. 33:8; Eze. 17:16; a law, Ps. 119:126.

(2) *to make void*, as counsel, 2 Sam. 15:34; Ps. 33:10, compare Job 5:12; Prov. 15:22; Isa. 44:25; *to declare void*, e. g. a vow, Nu. 30:9, 13; intrans. to be void, Ecc. 12:5. Hence—

(3) *to bring to nothing* (vernichten), *to take away*, as piety, Job 15:4; any one's right, Job 40:8; Ps. 85:5, הָפֵר כַּעַסְךָ עִמָּנוּ "take away (avert) thy anger which is with us" (towards us).

HOPHAL הֻפַר *to be made void*, Isa. 8:10; Jerem 33:21.

POEL פּוֹרֵר *to divide* (the sea), Ps. 74:13.

HITHPOLEL הִתְפּוֹרֵר *to be broken, cleft*, i. e. to quake (as the earth), Isa. 24:19.

PILPEL, *to shake* (compare Isa. 24:19), Job 16:12.

II. **פָּרַר** i. q. פָּרָא ,פָּרָה TO BE BORNE SWIFTLY, TO RUN. Hence פַּרְפַּר, which see [also in Thes. פַּר, פָּרָה].

פָּרַשׂ fut. יִפְרֹשׂ.—(1) i. q. פָּרַס TO BREAK, TO BREAK IN PIECES, Mic. 3:3. פָּרַשׂ לֶחֶם לְ to break (to give) bread to any one, Lam. 4:4.

(2) *to expand, to spread out* (which comes from the idea of being broken apart and arranged, compare פָּרַץ ausspreizen) [" Ch. פְּרַשׂ, ܦܪܣ id., Arab فرش to spread upon the ground"], e. g. a garment, Num. 4:6, 8; a sail, Isa. 33:23; wings, Ex. 25:20; 1 Ki. 8:7; the hands, whether it be to pray (followed by אֶל to any person or thing, Ex. 9:29, 33; 1 Ki. 8:38; לְ Ps. 44:21), or to give bountifully, followed by לְ of pers. Prov. 31:20, or to seize, followed by עַל of the thing, Lam. 1:10. Metaph. Prov. 13:16, "a fool spreads abroad his folly," makes it manifest

(3) *to disperse;* whence—

NIPHAL, *to be dispersed*, Eze. 17:21.

PIEL פֵּרַשׂ Isa. 25:11, fut. יְפָרֵשׂ *to spread out*, as the hands in praying to God, Isa. 1:15; 25:11; 65:2; Psalm 143:6. An unusual use is פֵּרְשָׂה בְיָדֶיהָ "she spread forth with the hands," Lam. 1:17 (compare הִפְטִיר בְּשָׂפָה, בְּשִׁנַּיִם and חָרַק שִׁנַּיִם).

(2) *to disperse*, Ps. 68:15; Zec. 2:10. Derivative, מִפְרָשׂ.

פָּרַשׁ prop. to cleave (see Hiphil); hence—(1) TO SEPARATE, TO DISTINGUISH (i. q. Ch. and Syr.; whence פָּרוּשׁ, ܦܪܝܫܐ a Pharisee, i. e. separated, singular).

(2) *to declare distinctly, to define*, compare נָקַב No. 2, Lev. 24:12.

(3) *to expand, to spread out*, specially the feet in riding on horseback (see פָּרָשׁ), compare the quadrilit. פַּרְשֵׁז and פַּרְשֵׁז.

Niphal, *to be dispersed*, Eze. 34:12, where, however, many copies, both MSS. and printed, have נפרשות, which is more suitable to the usage of the language, see פָּרַשׂ.

Pual, pass. of No. 2, *to be distinctly said*, Nu. 15:34; Neh. 8:8, "and they read in the book of the law מְפֹרָשׁ (Vulg. *distincte*, i. e. word by word, Syr. faithfully), and they gave the sense, and they explained what they read," compare Ezra 4:18. Others (whose opinion has of late been defended by Hengstenberg, De Authentia Dan. p. 199) interpret this "with a translation," sc. in Chaldee; but see Gesch. d. Hebr. Spr. p. 45, 46; and note 51. See also the use of the noun פָּרָשָׁה.

Hiphil, *to pierce, to wound*, Prov. 23:32. (Syr. ܐܦܪܫ, Arab. فرث id., ܡܦܪܫܐ a goad.)

Derivatives, פֶּרֶשׁ, פָּרָשׁ, פָּרָשָׁה.

פְּרַשׁ Ch. id. Pael, part. pass. מְפָרַשׁ *distinctly, accurately*, word for word, Ezr. 4:18. Vulg. *manifeste*. Syr. faithfully. See the Heb. פָּרַשׁ Pual.

פָּרָשׁ (of the form קָטָל), const. פָּרַשׁ Ezek. 26:10 (before a cop.); pl. פָּרָשִׁים (the Kametz remaining).

(1) *a horseman* (Syr. ܦܪܫܐ, Arab. فارس), as properly so called, one who sits on a horse and not on an ass (Arab. حمار), or a camel (راكب), Jer. 4:29; Nah. 3:3; pl. פָּרָשִׁים Gen. 50:9; Ex. 14:9, seqq.; 1 Sa. 8:11, and very frequently. Isaiah 21:7, צֶמֶד פָּרָשִׁים "a pair of horsemen" (Paare von Reitern auf Rossen). Opp. to רֶכֶב חֲמוֹר, רֶכֶב גָּמָל those who ride on asses and camels, verse 9.

(2) *a horse*, on which a man sits (Reitpferd), which was also in Latin called *eques*, according to Gell. xviii. 5; Macrob. Sat. vi. 9 (comp. *equitare*, used of a horse running with a rider, Lucil. Ap. Gell. ibid.). It is manifestly distinguished from סוּסִים common horses which draw chariots. 1 Ki. 5:6, "Solomon had forty thousand pairs of horses (סוּסִים), which ran in chariots, and twelve thousand steeds," i. e. horses for riding on. Eze. 27:14, "from Armenia came to thy fairs סוּסִים וּפָרָשִׁים וּפְרָדִים (common) horses, and horses for riding, and mules." (Here I formerly translated the word as slaves riding on the horses as grooms, Bereiter zu den Pferden). בַּעֲלֵי פָּרָשִׁים 2 Sam. 1:6, *horsemen*. Once (Isa. 28:28) it is used of horses treading out corn, but a rider sits upon these also. (Arab. فَرَس, Æth. ፈረስ: a horse.)

It may seem strange that I should derive the word for *horse* from that for *horseman*; but I am persuaded that we should thus regard it for the following reasons —(*a*) the authority of the points, since in the signification of *horses* also, it occurs פָּרָשִׁים (not פְּרָשִׁים). —(*b*) the analogy of the usage of language in Latin; and—(*c*) the etymology, which can only be given with any probability in this manner. פָּרָשׁ *horseman*, is easily derived from פָּרַשׁ to open the legs wide, which in Arabic is more fully expressed by فرشد and فرشط.

פֶּרֶשׁ with suff. פִּרְשׁוֹ m.—(1) *excrements, dung, fæces* in the belly, Exod. 29:14; Lev. 4:11; 8:17; Mal. 2:3. Arab. فَرْث.

(2) [*Peresh*], pr. n. m. 1 Ch. 7:16.

פָּרָשָׁה (for פָּרְשָׁה verbal of Piel), *a distinct or accurate declaration*, Est. 4:7; 10:2. See the root No. 2.

פַּרְשֶׁגֶן Heb. and Ch. *an apograph, a copy* (of a letter), Ezra 4:11, 23; 5:6; 7:11. (In Targ. id. Syr. ܦܪܫܓܢ. Of its origin I can give no account.) Another form of the same noun is פַּתְשֶׁגֶן Esther 3:14; 4:8.

פַּרְשֵׁז quadril. not used as a verb, Arab. فرشد and فرشط to distend, to spread out the feet, compounded of פָּרַשׁ which signifies the same (see No. 3, and פָּרַשׂ), and פָּרַד to spread out. Hence—

פַּרְשְׁדֹן ἅπ. λεγόμ. Jud. 3:22, according to Targ. Vulg., Luth. *dung* (comp. פֶּרֶשׁ) וַיֵּצֵא הַפַּרְשְׁדֹנָה "and there came out dung" from the wound; but the ה paragogic rather requires it to be understood of a place at which anything came out. I prefer, therefore, "and (the sword) came out between his legs;" see the root, and פַּרְשֵׁז. In the gender of the verb יצא there is no difficulty, as the verb is rather far from its noun (compare Heb. Gramm. § 144, note 1, espe-

cially the instance, Zec. 13:7).—LXX. Vatic. καὶ ἐξῆλθεν (Ἀὼδ) τὴν προστάδα, as if הַפַּרְשְׁדֹנָה were the same as הַמִּסְדְּרוֹנָה verse 23, but nothing can be imagined more frigid than such a repetition, and it is clear that verse 23 passes on to something else. In like manner Ewald (Heb. Gramm. p. 519), interprets, *he* (Ehud) ***went out*** abroad (er ging ins Freie), comparing فرشد (see above, which does not avail much in this place), and פְּרָזוֹת country.

פַּרְשֵׁז quadril. TO EXPAND, TO SPREAD OUT, compounded of פָּרַשׂ No. 3, and פָּרַז to expand (compare פְּרָזוֹת). Job 26:9. See פַּרְשֵׁר.

פַּרְשַׁנְדָּתָא [*Parshandatha*], Pers. pr. n. of one of the sons of Haman, Esth. 9:7. (The form savours of the Chaldee, and denotes interpreter of the law; but it was more probably a name of Persian origin, inflected in the Chaldee manner, perhaps برشن داده "given forth to light.")

פָּרַת an unused root, Syr. and Ch. to break, i. q. פָּרַשׁ. Arab. فرت to be sweet (used of water); hence—

פְּרָת pr. n. *Euphrates*, a river of Syria which rises in the mountains of Armenia, and southward of Babylon unites with the Tigris, and empties itself into the Persian gulf, Gen. 2:14; 15:18; Deu. 1:7; Jer. 2:18; 13:4—7 (where some incorrectly understand Ephrata). Jer. 46:2, and frequently; comp. נָהָר No. 2, Gr. Εὐφράτης (from אֶפְרָת), Arab. فرات which also denotes ***sweet water*** (the water of the Euphrates is sweet and pleasant-tasted; comp. Jer. 2:18); see the root.

פֹּרָת f. a ***fruit-bearing*** tree, see פָּרָה.

פַּרְתְּמִים pl. ***nobles, chief men*** among the Persians, Esth. 1:3; 6:9; the Jews, Dan. 1:3. A word of Persian origin, which is in the Pehlevi language *pardom*, first; (see Anquetil du Perron, Zend-Avesta, ii. p. 468); compare Sanscr. *prathama*, first. In the Zendic language, instead of this is used *peoerîm* (compare Sanscr. *pura*, former, before that; *purâna*, old). From the former comes the Gr. πρῶτος; from the latter, Lat. *primus*.

פָּשָׂה TO SPREAD (as the leprosy), Levit. 13:7, seqq. (Arab. فشا V., to be propagated (used of a disease); Aram. פְּסָא id. The primary idea is that of ***going apart*** and ***spreading out;*** a signification common to verbs beginning with the syllable פס, פש, פשׂ (פת); commonly expressed in Latin by the prefix, *dis, di*).

פָּשַׂע TO STRIDE; followed by בְּ ***to rush upon***, Isa. 27:4 (Chald. פְּסַע id.). The primary idea is that of throwing apart and expanding the legs (see פָּשָׂה); whence מִפְשָׂעָה and—

פֶּשַׂע m. ***a step*** (from the idea of stepping), 1 Sam 20:3.

פָּשַׂק TO SEPARATE, TO OPEN WIDE (the lips), Prov. 13:3.

PIEL, ***to separate, throw apart*** (the legs), Eze. 16:25.

פַּשׁ ἅπ. λεγόμ. Job 35:15; which has been rendered (as indeed the context almost demands) παράπτωμα, *scelus*, by the LXX. and Vulg., as though it were the same as פֶּשַׁע; and it may be examined by Grammarians, whether פַּשׁ may not be for פֶּשַׁע, פֶּשַׁע, the ע at the end being cast away; like שָׁו Job 15:31 כתיב for שָׁוְא. In former editions I rendered it ***pride, ferocity***, comparing the root פוּשׁ No. I. Others, with the Hebrew doctors, take it to be *multitude*, sc. of sins. But these explanations are harsh, and I would rather replace פֶּשַׁע.

פָּשַׁח only in Piel, TO BREAK IN PIECES, TO TEAR IN PIECES, Lam. 3:11 (Aram. id.).

פַּשְׁחוּר [*Pashur*], pr. n.—(1) of a priest, contemporary with Jeremiah, Jer. 20:3; 38:1; to the signification of which allusion is made, loc. cit.; namely, ***prosperity everywhere*** (from פשח Arab. فسح to be wide, ample; and סְחוֹר round about). Opp. to מָגוֹר מִסָּבִיב.—(2) Jer. 21:1.—(3) Ezr. 2:38; 10:22; Neh. 7:41; 10:4.

פָּשַׁט fut. יִפְשֹׁט—(1) pr. TO EXPAND, TO SPREAD OUT, TO EXTEND (Syriac ܦܫܛ; Arabic بسط; cogn. to פָּשַׂשׂ No. 1, 2); always intrans., ***to spread oneself out;*** used of hostile troops, 1 Ch. 14:9, 13; of a swarm of locusts, Nah. 3:16; followed by עַל of the land or people; ***to rush upon, to attack*** (in order to take booty), Job 1:17; Jud. 9:33, 44; also followed by אֶל 1 Sam. 27:8; בְּ 2 Ch. 25:13; 28:18; accus. 1 Sam. 30:14.

(2) ***to put off*** a garment (which is done with opening and unfolding it; as on the other hand a garment is bound together when put on; compare פְּתִיגִיל); followed by an acc., Lev. 6:4; 16:23; Cant. 5:3, etc. Absol. פְּשֹׁטָה ***strip off*** (garments) Isa. 32:11.

Piel, *to cause to put off*, i. e. *to spoil* the slain, 1 Sam. 31:8; 2 Sam. 23:10; 1 Ch. 10:8.

Hiphil, *to cause to put off one's garments.*—(*a*) followed by an acc. of pers., *to strip* any one (jem. ausziehn, entkleiden), Hos. 2:5.—(*b*) followed by an acc. of the garment, 1 Sam. 31:9; Job 22:6.—(*c*) with two acc., to strip any one of any thing, Gen. 37:23; Num. 20:26, 28; or an acc. of the thing, and מֵעַל of pers., Mic. 3:3 (compare מִמּוּל Mic. 2:8); Job 19:9.

(2) *to flay* victims, Levit. 1:6; 2 Chron. 29:34; 35:11 (compare Mic. 3:3).

Hithpael, *to strip oneself* of clothing, 1 Sam. 18:4.

פָּשַׁע—(1) to fall away, break away from any one, followed by בְּ 2 Ki. 1:1; 3:5, 7 (properly to break a covenant entered into *with* him; just like the Germ. mit jem. brechen, *to break* with any one. Compare Arab. فسق to fail from; compare Aram. ܦܣܩ, פְּסַק to break); מִתַּחַת 2 Ki. 8:20, 22. Specially *to turn away* from God. Followed by בַּיהוָֹה Isa. 1:2; Jer. 2:29; 3:13; Hos. 7:13. Hence—

(2) *to sin, to transgress*, Prov. 28:21; followed by עַל (against) Hos. 8:1. Part. פֹּשְׁעִים sinners (those who turn aside from God), Isaiah 1:28; 46:8; and frequently.

Niphal, recipr. of No. 1. Proverbs 18:19, אָח נִפְשָׁע "brethren discordant," among themselves (die mit einander brechen). Hence—

פֶּשַׁע with suffix פִּשְׁעִי [plur. פְּשָׁעִים] m.—(1) *defection, rebellion*, Pro. 28:2.

(2) *a fault, a trespass*, Genesis 31:36; 50:17; especially, *sin, transgression* against God, Job 33:9; 34:6, 37; Psalm 32:1. It appears to be a stronger word than חַטָּאת Job 34:37. Plur., Prov. 10:12; Amos. 1:3. 6. Meton—(*a*) used of the penalty of transgression, Dan. 9:24 [?].—(*b*) used of a sacrifice for sin, Mic. 6:7 [?].

פְּשַׁר Chald. i. q. Hebr. פָּתַר to explain, to interpret, as visions, dreams, Dan. 5:16. (Arab. فسر id.).

Pael, id., Dan. 5:12. Hence—

פְּשַׁר emphat. פִּשְׁרָא Chald. masc. *explanation, interpretation*, Dan. 2:4, seq.; 4:4, seq.

פֵּשֶׁר Hebr. id., Ecc. 8:1.

פָּשַׁת an unused root, perhaps i. q. Arabic نفش to shake up, specially to card cotton (see Avic., in Castell.), Syriac ܢܦܘܫܐ carding. [Instead of this root there is given in Thes. פָּשַׁשׁ.] Hence—

פִּשְׁתָּה [in Thes. פֵּשֶׁת] with suffix פִּשְׁתִּי Hosea 2:7, 11; and **פִּשְׁתָּה** plur. פִּשְׁתִּים fem. (Isa. 19:9)—(1) *flax*, sing., Ex. 9:31; plur., Levit. 13:47, seq.; Deut. 22:11; Isa. 19:9; Jerem. 13:1. פִּשְׁתֵּי הָעֵץ Josh. 2:6, *flax of tree*, cotton (see the root), (both flax and cotton are also expressed in Syriac and Arabic by the same word, ܟܬܢܐ, كتن); but this is rendered by LXX., Vulg., Syr., *stalks of flax*, prop. flax of wood, or flax wood, which would rather be called עֲצֵי הַפִּשְׁתִּים.

(2) a wick made of flax or cotton, Isaiah 42:3; 43:17. (Foster, De Bysso Antiqu., p. 63, considers פִּשְׁתָּה to be of Egyptian origin, from ϢⲈⲀⲦⲤⲒ, prop. thread plant, with the art, *pi.*).

פַּת fem. (Prov. 17:1; 23:8) with suffix פִּתִּי plur. פִּתִּים (from the root פָּתַת) *a bit, a crumb* of bread, *a morsel*, Gen. 18:5; Jud. 19:5, etc. Ps. 147:17, "he sendeth forth his ice כְפִתִּים like morsels (of bread);" compare Germ. Flocken, used both of bread and snow.

פֹּת with suff. פָּתְהֵן Isaiah 3:17; pl. פֹּתוֹת *interstice, space between*, Arab. فوت, from فات VI to stand apart from one another. (It sometimes follows the analogy of verbs עָע, sometimes עוּ as in Arabic). Specially used of the space between the feet, i. e. pudenda muliebria, Isa. loc. cit. Figuratively פֹּתוֹת *the hollowed parts of hinges*, 1 Kings 7:50.

פְּתָאִים see פֶּתִי.

פִּתְאֹם adv. (for פִּתְעֹם from פֶּתַע a moment, with the termination ־ֹם and ע changed into א), *suddenly, in a moment*, Josh. 10:9. It is also put after nouns in genit., as פַּחַד פִּתְאֹם sudden terror, Proverbs 3:25; often after פֶּתַע (with an intensitive power) לְפֶתַע פִּתְאֹם בְּפֶתַע פִּתְאֹם Nu. 6:9; Isa. 29:5; also transp. פִּתְאֹם לְפֶתַע Isai. 30:13. With prefix בְּפִתְאֹם 2 Ch. 29:36.

פַּתְבַּג m. *delicate food, dainties* (of a king), Dan. 1:5, 8, 13, 15; 11:26. Syr. ܦܬܒܓܐ in Barhebr. and Ephr. id. Its Persic origin cannot be doubted, although it is explained in two different ways. Lorsbach (Archiv f. morgenl. Litt. ii. 313) regards it as compounded of بت an idol, and باج, باژ food, as if food set out for deities (in lectisternia)

Bohlen, on the other hand (in Symb. p. 23), writes it in Persic پاي باز food of a father, i. e. of a king; this latter appears the preferable explanation. As to the word בַּג باز food, see above at that word. [But see Benfey.]

פִּתְגָּם m. a word of the later Hebrew (see Ch.), *sentence, edict*, Esth. 1:20; Ecc. 8:11.

פִּתְגָם Ch. emphat. state, פִּתְגָמָא m.—(1) *a word*, i. q. דָּבָר, λόγος, Dan. 3:16; hence *sentence, edict*, Ezr. 4:17; Dan. 4:14; *a letter, an epistle* (λόγος), Dan. 5:7.

(2) *something, anything*, Ezr. 6:11. (Syriac ܦܬܓܡܐ id. The origin of this word is to be sought in Persic, in which پيام, پيغم, پيغام Pehlev. *pedam* is, a word, an edict, a mandate.)

פָּתָה—(1) pr. TO SPREAD OUT, TO OPEN. (Kindred are פָּתַח, פָּתַע, also the roots beginning with the letters פש, see פָּשָׂה. In the Indo-Germ. languages; compare Sanscr. *pad*, to spread out, Gr. πετάω, πετάννυμι, Lat. *pateo*.) Proverbs 20:19, פֹּתֶה שְׂפָתָיו "one who opens his lips," used of a garrulous man, whose lips are opening continually.

(2) intrans. *to be open*, figuratively *to be open and ingenuous in mind*, like children and young people (Arab. فتا to be ingenuous, youthful); hence *to let oneself be persuaded*. Deu. 11:16, פֶּן יִפְתֶּה לְבַבְכֶם "let not your heart be deceived." Job 31:27. Part. פֹּתֶה *simple, foolish*, Job 5:2; fem. פּוֹתָה Hosea 7:11.

Niphal, *to let oneself be persuaded*, Jer. 20:7; *to let oneself be enticed*, followed by עַל to any thing, Job 31:9.

Piel פִּתָּה.—(1) *to persuade* any one (πείθω), Jer. 20:7; especially in a bad sense, 1 Ki. 22:20, seq.; Jud. 14:15; 16:5; 2 Sam. 3:25; hence *to entice, to seduce*, Ex. 22:15; Prov. 1:10; 16:29.

(2) *to deceive* any one, *to delude* with words (Gr. ἀπατάω, to which Greek etymologists commonly assign an incorrect derivation), Psa. 78:36; Prov. 24:28, הֲפִתִּית בִּשְׂפָתֶיךָ "wilt thou deceive with thy lips?" i. e. deceive not, see הֲ No. 1, *a*.

Pual, i. q. Niphal, to let oneself be persuaded, Prov. 25:15; to let oneself be deceived, Eze. 14:9; Jer. 20:10.

Hiphil, *to cause to lie open*, Gen. 9:27, יַפְתְּ אֱלֹהִים לְיֶפֶת "may God concede an ample space to Japheth:" a paronomasia is observable in these words.

Derived nouns, פְּתִי, פֶּתִי, פְּתָיוּת, Chald. פְּתַי, pr. n. יֶפֶת, and—

פְּתוּאֵל ("ingenuousness of God"= holy simplicity? unless it rather be for מְתוּאֵל "man of God") [*Pethuel*], pr. n. m. Joel 1:1.

פִּתּוּחַ m. 2 Ch. 2:13; Zec. 3:9; pl. פִּתּוּחִים *sculpture, engraving*, Ex. 28:11, 21, 36; 39:6; 1 K. 6:29. See the root, Piel No. 4.

פְּתוֹר ("interpretation of dreams," perhaps i. q. בֵּית פְּתוֹר house, or habitation of the ὀνειρόπολοι ["perhaps i. q. Ch. פְּתוֹרָא table"]), [*Pethor*], pr. n. of a town on the Euphrates, where Balaam dwelt. Num. 22:5 (compare 23:7); Deut. 23:5.

פְּתוֹת i. q. פַּת *a bit, morsel*, Eze. 13:19.

פָּתַח—(1) TO OPEN (Syr., Arab. فتح, Æth. ፈትሐ: id., compare the kindred roots פָּתָה and פָּקַח), as the eyes, 1 Ki. 8:29 (compare פָּקַח); a door, Jud. 3:25; a book, Neh. 8:5, etc. Specially the following phrases are to be noticed—(*a*) פָּתַח אֶת־פִּיו *to open the mouth*, whether it be to eat, Eze. 3:2, or to sing, Ps. 78:2; or to speak, especially after silence, Job 3:1; 33:2; hence *to speak, to utter words*, Prov. 31:8; Ps. 109:2, and, on the other hand, *not to open the mouth*, i. e. to be silent, Psa. 39:10; Isa. 53:7. Different from this is—(*b*) *to open any one's mouth* (said of God), i. e. to cause one to speak who had been dumb, Num. 22:28, or not fluent, Eze. 3:27; 33:22.—(*c*) *to open* any one's *ear*, i. e. to reveal to him, used of God, Isa. 50:5, compare 48:8.—(*d*) *to open one's hand* to any one (followed by לְ), i. e. to be liberal towards him, Deut. 15:8, 11.—(*e*) Cities which surrender are said *to open* (sc. their gates) to the besiegers, Deu. 20:11; 2 Ki. 15:16.—(*f*) *to open corn*, a bold figure for to open the granaries, to sell the grain, Am. 8:5.

(2) *to let loose*, as a sword, i. e. to draw it, Ps. 37:14; Eze. 21:33; a captive (to free from prison), Isa. 14:17.

(3) *to begin, to lead in* (eröffnen), e. g. a song, Ps. 49:5.

Niphal—(1) *to be opened*, Gen. 7:11; Isa. 35:5; Eze. 1:1.

(2) *to be loosed*, used of a girdle, Isa. 5:27; *to be set free*, used of a captive, Job 12:14.

Piel—(1) *to open*, i. q. Kal, Job 41:6, and intrans. *to open oneself*, Cant. 7:13 (of a flower); *to be opened* (used of the ear), Isa. 48:8.

(2) *to loose*, as bonds, Job 30:11; 38:31; 39:5; Psa. 116:16; a girdle, Psa. 30:12; Isaiah 20:2, etc. Part. מְפַתֵּחַ *one who looses*, sc. a girdle, used of a warrior taking off his armour after a battle. Also

followed by an acc. of pers. whose bonds are loosed, Jer. 40:4; or whose girdle is loosed, Isa. 45:1.

(3) *to open* the ground with a plough, *to plough*, Isaiah 28:24; and (what is similar to this)—

(4) *to engrave, to carve*, wood, 1 Ki. 7:36; precious stones, Ex. 28:36; also used as to ornamental stones for building, Zec. 3:9.

Pual, pass. of Piel No. 4, Ex. 39:6.

Hithpael, *to loose oneself* (from bonds), Isaiah 52:2.

Derived nouns, פֶּתַח—פְּתַחְיָה, פְּתִיחָה, פִּתּוּחַ, מַפְתֵּחַ, מִפְתָּח, and pr. names נִפְתָּחִים, נַפְתּוּחַ, יִפְתָּח.

פְּתַח Ch. *to open*, Dan. 6:11. Pret. pass. Dan. 7:10.

פֶּתַח with suff. פִּתְחִי, plur. פְּתָחִים, const. פִּתְחֵי, m. *an opening, entrance*; hence פֶּתַח שַׁעַר הָעִיר at the entrance of the gate of the city, Josh. 20:4; Jud. 9:35; compare Prov. 1:21. בְּפֶתַח עֵינַיִם in the gate of (the town or village of) Enaim, Gen. 38:14. Hence—

(1) *a door*, of a tent, Gen. 18:1; of a house, Gen. 19:6, 11; of the temple, 1 Ki. 6:8. Acc. פֶּתַח at the door, Gen. locc. citt.; and after verbs of motion, Job 31:34; where also there is פֶּתְחָה Gen. 19:6.

(2) *the gate* of a city, Isaiah 3:26. Metaph. *the gates of the mouth*, Pro. 8:34; *a gate of hope* (used of the valley of Achor), Hos. 2:17.

פֵּתַח m. *declaration, opening, open* and perspicuous *statement*, Psalm 119:130. (Syr. ܦܬܚ Aphel, to declare, to illustrate. Arab. Conj. X. id.)

פִּתְחוֹן const. פִּתְחוֹן m. *opening* (of the mouth), Ez. 16:63; 29:21.

פְּתַחְיָה ("whom Jehovah looses," i.e. has set free), [*Pethahiah*], pr.n. m. 1 Chron. 24:16.—(2) Ezr. 10:23; Neh. 9:5.—(3) Neh. 11:24.

פֶּתִי, in pause פֶּתִי ["also without pause, Pro. 9:4, 16; 14:15"], plur. פְּתָיִים Prov. 1:22, 32, and פְּתָאִים Pro. 1:4; Ps. 116:6, m.

(1) *simplicity, folly* (see the root No. 2), Prov. 1:22

(2) concr. *a silly person, one easily persuaded and enticed*, Pro. 7:7; 22:3; 27:12; Psalm 116:6; specially, a credulous person, Pro. 14:15; unskilful, Psalm 19:8.

פְּתַי m. Ch. with suff. פְּתָיֵהּ *breadth*, Dan. 3:1; Ezra 6:3.

פְּתִיגִיל ἅπαξ λεγόμ. Isaiah 3:24, prob. *a large cloak*, such as used to be made of a round form; comp. of פְּתַי i. q. Ch. פְּתַי breadth, and גִּיל round, or i. q. Ch. גּוּלְאָ a cloak.—LXX. χιτὼν μεσοπόρφυρος. Vulg. *fascia pectoralis*. Those who adopt the latter rendering regard the word as being compounded of Ch. פְּתַג linen, and פְּתִיל thread, cord; but this does not appear suitable. [In Thes. it is supposed to be compounded of "פְּתִיךְ and גִּיל i. e. *a variegated garment for festive occasions*."]

פְּתַיּוּת f. *fatuity, foolishness*, concr. used of a foolish woman, Pro. 9:13.

פְּתִיחָה plur. פְּתִיחוֹת *drawn swords*, Ps. 55:22. Compare the root No. 2.

פָּתִיל m. (from the root פָּתַל), *a thread, a line*, Nu. 19:15; Jud. 16:9; used of a string by which a seal-ring was suspended, Gen. 38:18, 25.

פָּתַל not used in Kal. Arab. and Æth. to twist, to twine, to spin. See פָּתִיל.

Niphal—(1) to be twisted; metaph. *to be crafty, deceitful*, Pro. 8:8; Job 5:13.

(2) *to wrestle* (which is done by twisting the limbs together), Gen. 30:8. See נַפְתּוּלִים.

Hithpael, *to act perversely* or *deceitfully*, Ps 18:27. As to the form תִּתַּפָּל 2 Sam. 22:27, see Analyt. Ind.

Derivatives, פָּתִיל, נַפְתּוּלִים, pr. n. נַפְתָּלִי, and—

פְּתַלְתֹּל m. *perverse, deceitful*, Deu. 32:5.

פִּתֹם [*Pithom*], pr. n. of a city of Lower Egypt, situated on the eastern bank of the Nile, Ex. 1:11; Greek Πάτουμος, Herod. ii. 158; Steph. Byz., and omitting the syllable *pa* (which expresses the Egyptian article), Θοῦμ, Itin. Anton. page 163, Wessel. Egypt. ⲑⲟⲙ, and with the art. ⲡⲓ-ⲑⲟⲙ, signifies *a narrow place*, surrounded by mountains; see Champollion, L'Egypte sous les Pharaons, ii. page 58, seqq

פָּתַן an unused root.—(I) i. q. מָתַן, متن *to be strong, firm*; whence מִפְתָּן a threshold.

(II) prob. i. q. פָּתַל to twist; hence—

פֶּתֶן plur. פְּתָנִים m. *a viper, an asp*, Arab. بثن Isa. 11:8; Ps. 58:5; 91:13.

פָּתַע an unused root. Sam. i. q. פָּתַח to open. Hence—

פֶּתַע prop. *the opening of the eyes*; hence, *a moment* (Germ. Augenblick). Hence, adv. *in a moment*, i. e. *suddenly*, Pro. 6:15; 29:1. Other instances, see under פִּתְאֹם, which is derived from this word. בְּפֶתַע Nu. 35:22, *unexpectedly*, i. e. *fortuitously*.

פָּתַר fut. יִפְתֹּר TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense פְּשַׁר, which see. Æthiopic ፈትረ:). Hence, pr. n. פְּתוֹר, and—

פִּתְרוֹן m. *interpretation*, Gen. 40:5, 12; plur. Gen. 40:8.

פַּתְרוֹס [*Pathros*], pr. n. of *Upper Egypt*, as used by the people themselves, which is sometimes distinguished from מִצְרַיִם, מָצוֹר, which (see under those words) in a narrower sense designate Lower Egypt, Isa. 11:11; Jer. 44:15; Ezek. 29:14 (where Pathros is called the native land of the Egyptians) Eze. 30:14. LXX. give it well Παθούρης, i. e. Egypt. ПАѲОΥРНС southern region. By the modern Copts the same country is called ΜΑΡΗС southern region. Gent. n. plur. פַּתְרֻסִים Genesis 10:14; see Jablonskii Opuscc. ed. te Water i. p. 198; J. D. Michaëlis Spicileg. Geogr. i. p. 271—74.

פַּתְשֶׁגֶן see פַּרְשֶׁגֶן.

פָּתַת TO BREAK ["*to part in pieces*"], (Arabic and Æth. id.), Lev. 2:6. Hence the nouns פַּת, פְּתוֹת; compare also פֹּת.

צ

Tzade, the eighteenth Hebrew letter; as a numeral ***ninety***.

In the Arabic alphabet there are two letters which answer to the Hebrew צ, ص *Zad* or *Sad*, a sibilant letter, and ض i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by ط *t* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter ص or ض (see צָלַל); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare צָרַר صرّ and ضرّ, בָּצַע بصع and بضع. The cognate letters are—(*a*) ט, which in Aramæan is commonly put for the Hebrew צ; compare in the Hebrew language itself the roots נָצַר and נָטַר, צָהַר and טָהַר, צָבַע and טָבַע.—(*b*) more rarely ד; comp. צָבַב and דָּבַב; צָפַן Arab. دفن.—(*c*) the sibilants ז, שׂ, ס; compare עָלַז, עָלַץ; נָתַם, נָתַץ.—(*d*) ע, as to this interchange, see p. DXCVIII, A, and—(*e*) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals (*k*, *g*) to change into the palatals (*tsh*, *dsh*). Instances are צָחַק, ضحك καγχάζω, צָנַח and جنح to descend, to bow down; צָלַל No. II. i. q. גָּלַל; whence צִלְצַל i.q. גַּלְגַּל, and צָלַל No. III. to tinkle (grillen, schallen), جلجل a rattle (Schelle), צָרַב i.q. גָּרַב; צָנַע and כָּנַע to be bowed down; צָנַר and כָּנַר to creak (צַנְתָּר κάνθαρος, cantharus = canalis); צָעָה Æth. ከሰዐ to incline (a vessel), to pour out, צָלַח prob. i. q. כָּלַח to be prosperous; צָבַר and קָבַר to heap up, to make a heap, hence to bury, etc.

צֵאָה f. (with Tzere impure) ***excrements, filth, dung***, Eze. 4:12; Deut. 23:14; for יְצֵאָה, from the root יָצָא ***to go out***, for ***to be cast out*** (ἐκπορεύομαι, Mark 7:19); compare מוֹצָאָה No. 2; צוֹא and צֹאָה.

צָאַל an unused root; Arab. ضَالَ, ***to be thin***, slender; Med. Ye ضَالٌ, ضَالَةٌ ضِيَالٌ it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. السدر; see Schult. on Job, p. 1159. Hence—

צֶאֱלִים m., Job 40:21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard צֶאֱלִים as being used, in the Aramæan manner, for צְלָלִים shades, i.e. shady trees; like סְכָר Aram. סְאַף, מָסַס Aram. מְאַס; compare Hebr. מָאַס No. II. So Vulg., Syr., Aben Ezra.

צָאַן an unused and uncertain root. Arab. ضَانَ, is ***to abound with sheep and goats;*** but this is a denom.

צֹאן for צְאוֹן; as Psa. 144:13 כתיב; comm. (see note) a collect. noun, ***flocks, small cattle***, i.e. ***sheep and goats*** (So Arab. ضَانٌ, ضَأْنٌ is wool-producing cattle, opp. to goats; but الضان الجبلي denotes, however, the wild goat. For sheep and goats = צֹאן they commonly use غَنَمٌ; Syr. ܥܢܐ id.), Gen. 4:2; 26:14; 29:2; and very frequently. Opp. to בָּקָר herds, which

see, Gen. 27:9; Levit. 1:10; 22:21 (compare 19); rarely used only of *sheep*, 1 Sam. 25:2. To this collective (which is also used with numerals) corresponds the noun of unity שֶׂה *a sheep*, or *goat*. Exod. 21:37, "if any one steal a sheep (שֶׂה), he shall restore four sheep" (אַרְבַּע צֹאן); Eze. 45:15.

Note. As to gender, it is joined with a masc., where it means rams and he-goats. Gen. 30:39, וַיֶּחֱמוּ הַצֹּאן "and the rams (and he-goats) rutted;" with a fem., where it means ewes and she-goats; ibid., וַתֵּלַדְןָ הַצֹּאן "and the sheep brought forth;" but, Gen. 31:10, it is joined, like epicœne nouns, with a masc., although it means ewes.

צַאֲנָן ("place of flocks"), [*Zaanan*], pr. n. of a town in the tribe of Judah, Mic. 1:11; perhaps i. q. צְנָן Josh. 15:37.

צֶאֱצָאִים m. plur. constr. צֶאֱצָאֵי Isa. 48:19; with suff. צֶאֱצָאֵיהֶם Isaiah 61:9 (from the root יָצָא)—(1) *things which spring up*, coming forth from the earth, Isa. 42:5; Job 31:8.

(2) metaph. *descendants, children*, Isa. 22:24; 61:9; 65:23; Job 5:25; 21:8; 27:14. Fully צֶאֱצָאֵי מֵעֶיךָ *those that spring forth from thy bowels*, Isa. 48:19.

צָב m.—(1) *a litter*, such as one is carried in *gently* and *comfortably*; like the Germ. Sänfte, from the adj. sanft (see the root צָבַב.) Pl. צַבִּים Isa. 66:20. LXX. λαμπήνη. Numbers 7:3, עֶגְלֹת־צָב "litter-wagons;" i. e. like litters, commodious like litters. LXX. ἅμαξαι λαμπηνικαί.

(2) a species of *lizard* (Arab. ضَبّ), so called from its slow motion, see the root, Lev. 11:29. Bochart, Hieroz., i. p. 1044—63.

צָבָא TO GO FORTH, as a soldier, to war, followed by עַל against any one, Nu. 31:7; Isa. 29:7, 8; 31:4; Zec. 14:12; absol., Num. 31:42. (Of wider use is the Arabic صبا to come or go forth, as a star, a tooth, as a soldier against an enemy. Comp. צָבָה.). It is applied to the sacred service, i. e. the ministry of the priests in the temple, Nu. 4:23; 8:24; 1 Sam. 2:22.

Hiphil, *to cause to go forth, to muster* soldiers, 2 Ki. 25:19; Jer. 52:25. Hence—

צָבָא const. צְבָא plur. צְבָאוֹת m. (but twice however, with a fem. verb, Isa. 40:2; Dan. 8:12).

(1) *army, host*, στρατός (pr. going forth to war), 2 Sa. 8:16; 10:7, and frequently. שַׂר הַצָּבָא leader of an army, Gen. 21:22. אַנְשֵׁי הַצָּבָא soldiers, Num. 31:53. יָצָא בַצָּבָא Deut. 24:5. יָצָא לַצָּבָא Num. 31:27, 28; and what is of far more frequent occurrence יָצָא צָבָא Nu. 1:3, seqq., to go out to the host, i. e. to make war. Often also used of the (sacred) host of the Levites, Nu. 4:23, 35, 39, 43.

Specially—(*a*) צְבָא הַשָּׁמַיִם *the host of heaven* is applied—(α) to the host of angels that stand round the throne of God (στρατιὰ οὐράνιος, Luc. 2:13), 1 Ki. 22:19; 2 Ch. 18:18; Ps. 148:2; comp. צְבָאָיו Ps. 103:21; and שַׂר צְבָא יְיָ Josh. 5:14, 15; used of Jehovah himself [manifested in the person of the Son].—(β) used of the sun, moon, and stars (δυνάμεις τῶν οὐρανῶν, Matth. 24:29), Isaiah 34:4; 40:26; 45:12; Jerem. 33:22; Dan. 8:10; often used when the worship of the stars is mentioned, Deut. 4:19; 17:3; 2 Kings 17:16; 21:3, 5; Zeph. 1:5; it is sometimes so used that a special mention precedes of the sun and moon (Deut. 17:3; Jer. 8:2), and even of the stars (Deut. 4:19; Dan. 8:10); and this word is added as being more general, and comprehending all the heavenly bodies, as it were all the deities [?] of heaven (Dan. 4:32); compare Job 38:7 (where angels and stars are mentioned together); and Isa. 24:21 (where the host of heaven, צְבָא הַמָּרוֹם, is in opposition to the kings of the earth). Once rather more boldly צָבָא (by zeugma) is applied also to the *inhabitants of the earth*, or rather to *whatever fills the earth* (elsewhere מְלֹא הָאָרֶץ), the plants even being included. Genesis 2:1, וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם, which, with the zeugma resolved, is thus explained in Neh. 9:6, הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ; compare Ex. 20:11, הַשָּׁמַיִם וְהָאָרֶץ ... וְכָל־אֲשֶׁר בָּם. Hence Jehovah is very often called—

(*b*) אֱלֹהִים צְבָאוֹת Ps. 80:15; יְהוָֹה אֱלֹהֵי צְבָאוֹת Jer. 5:14; 15:16; 38:17; 44:7; יְהוָֹה אֱלֹהִים צְבָאוֹת Ps. 59:6; 80:5; and יְהוָֹה צְבָאוֹת "Jehovah (God) of the heavenly hosts" (a construction which I have noticed on Isaiah 1:9); this appellation of the most high God, is very frequent in the prophetical books, especially in Isaiah, Jeremiah, Zechariah, Malachi; never found in the Pentateuch [nor in Joshua] nor Judges [nor in Ezekiel, Job, or Solomon]. As to the meaning of the phrase, compare Josh. 5:14, 15; although the Hebrew writers seem sometimes to have regarded God as the leader and patron of the host of Israel [as of course he was], see 1 Sa. 17:45; compare 2 Sam. 5:24. In the later books of the Old Test. God is called, in the same sense אֱלֹהֵי הַשָּׁמַיִם, אֱלָהּ שְׁמַיָּא; see שָׁמַיִם. LXX. commonly παντοκράτωρ.

(2) *warfare*, almost always figuratively used of a wretched and miserable condition, Job 7:1; 10:17; 14:14; Isa. 40:2; Dan. 10:1, "and the edict is true

צָבָא גָדוֹל and (belongs to, a long warfare," to many calamities to be endured.

צְבָא Ch. fut. יִצְבֵּא TO WILL, TO WISH, TO BE WILLING, to desire, prop. to be inclined, prone, see צָבָה No. 3, Dan. 4:14, 22, 29; 5:19, 21. (Syr. idem.)

Derivative, צְבוּ.

צְבָאִים and **צְבָאוֹת** pl. from צְבִי a gazelle.

צְבֹאִים ("gazelles"=צְבָאִים, or "hyenas"= צְבֹעִים), [*Zeboim*], Hos. 11:8, and צְבֹיִים, צְבִיִּם Gen. 10:19; 14:2; Deut. 29:22, pr. n. of a town in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered with the Dead Sea.

צָבַב not used in Kal, cogn. to דָּבַב—(1) TO GO SLOWLY.

(2) to flow, Arab. ضَبَّ to flow, to drop, as water, صَبَّ to pour, to pour out, to pour upon. To this root I refer—

HOPHAL הֻצַּב (formed in the Chaldee manner), in a place which interpreters have vainly tortured, Nah. 2:8, where I thus join the words הַהֵיכָל נָמוֹג וְהֻצַּב "the palace is dissolved, and made to flow down."

Derivatives, צַב, and—

צֹבֵבָה with the art. הַצֹּבֵבָה ("walking slowly"), [*Zobebah*], pr. n. f. 1 Ch. 4:8.

צָבָה—(1) i. q. Hebr. צָבָא TO GO FORTH *to battle*, to wage war, Isa. 29:7, צֹבֶיהָ i. q. צֹבְאִים עָלֶיהָ "those who make war with her."

(2) to come forth, as a star, i. q. Arab. صبا *to come forth, to go out;* hence *to shine, to be bright*, whence צְבִי splendour, glory.

(3) *to project, to be prominent* (Arab. صبا Conj. I. and ضبا Conj. II. to impend over any thing); hence *to swell* (used of the belly), Num. 5:27, and, figuratively—

(4) *to be inclined*, to will, compare חָפֵץ and אָבָה. (Arab. صبا id., Ch. and Syr. צְבָא, ܨܒܐ, which see.)

HIPHIL, causat. of No. 3, *to cause to swell*, Num. 5:22. Hence—

צָבֶה f. צָבָה adj. *swelling*, Num. 5:21.

צְבוּ Ch.—(1) prop. *will, desire* (from the root צְבָא); also—

(2) *a thing, matter*, Syr. ܨܒܘܬܐ Dan. 6:18, compare חֵפֶץ No. 4.

צָבוּעַ m. ἅπ. λεγόμ. Jer. 12:9 *hyena*, i. q. Arab. ضَبُع. LXX. ὕαινα. Others take it generally as a *rapacious animal*, compare Talmud, צְבוֹעִים, Arab. سباع rapacious animals. See Bochart, Hieroz. part i. p. 829. Root צָבַע No. II.

צָבַט fut. יִצְבֹּט TO REACH OUT TO; only once found, Ruth 2:14. Arab. ضبط to grasp, to snatch.

צְבִי m., in pause צֶבִי (from the root צָבָה No. 2).

(1) *splendour, glory*, Isa. 4:2; 24:16; 28:1, 4, 5. צְבִי מַמְלָכוֹת the glory of kingdoms, used of Babylonia, Isa. 13:19. אֶרֶץ הַצְּבִי the glorious, or beautiful land, Dan. 11:16, 41; and simply צְבִי 8:9 (and very often in the rabbins), of the land of Israel, compare Eze. 20:6, 15; 26:20; Jerem. 3:19; and Dan. 11:45, הַר צְבִי קֹדֶשׁ "the mountain of holy beauty," used of Mount Zion.

(2) *a gazelle*, so called from the beauty of its form (Arab. ظَبْي, Aram. טַבְיָא), 1 Ki. 5:3; Isa. 13:14; Prov. 6:5. See Bochart, Hieroz. t. i. p. 924, seq.; 895, seq.; and the note of Rosenm. t. ii. p. 304, ed. Lips. The Hebrews, like the Arabs, so much admired the beauty of the gazelle, that they compared to them whatever is handsome and beautiful (Cant. 2:9; 4:5; 7:4, comp. Prov. 5:19), and even swore by them, as Cant. 2:7; 3:5, "I adjure you, O ye daughters of Jerusalem, by the gazelles, by the hinds of the field," compare Arab. لا بظبى "nay, by the gazelles!" (do not so and so), like the Germ. bey Leibe nicht. Pl. צְבָיִם, צְבָיִים 2 Sam. 2:18; צְבָאִים 1 Ch. 12:8; and צְבָאוֹת Cant. 2:7; 3:5.

צִבְיָא ("a female gazelle"), [*Zibia*], pr. n. m. 1 Ch. 8:9 ["apparently of a woman" Thes.].

צְבִיָּה f. of the noun צְבִי, *a female gazelle*, Cant. 4:5; 7:4.

צִבְיָה ("a female gazelle"), [*Zibiah*], pr. n. of the mother of king Joash, 2 Ki. 12:2; 2 Chron. 24:1.

צְבֹיִים see צְבֹאִים.

I. **צָבַע** i. q. صَبَغَ TO DIP IN, TO IMMERSE, hence *to dye, to tinge* (cogn. to טָבַע, which see); whence צֶבַע something dyed, and אֶצְבַּע a finger, especially the forefinger, so called from being dipped into things, although the Arab. اِصْبَع is written with ع.

II. צָבַע i. q. سبع TO RAVEN as a wild beast: whence צָבוּעַ a ravenous beast, hyæna, Arab. سَبُعٌ and سَبْعٌ a lion; سِبَاعٌ ravenous animals.

צְבַע Ch. *to dip into.* PAEL, id. Dan. 4:22.
ITHPAEL אִצְטַבַּע *to be wet, moistened,* Dan. 4:12, 20, 30; 5:21. In Targ. often for to dye, to tinge, like the Syr. and Arab. صَبَغَ.

צֶבַע m. *something dyed, a versicoloured garment,* Jud. 5:30.

צִבְעוֹן (Ch. "versicolour"), [*Zibeon*], pr. n. a son of Seir, a chief of the Horites, Gen. 36:2, 20, 24, 29.

צְבֹעִים ("hyænas"), [*Zeboim*], pr. n. of a valley with a town of the same name in the tribe of Benjamin, 1 Sa. 13:18; Neh. 11:34.

צָבַר fut. יִצְבֹּר TO HEAP UP, TO STORE UP, as corn, Gen. 41:35; treasures, Job 27:16; a mound, Hab. 1:10. (Ch. צְבַר and Arab. صَبَرَ id. Kindred is שָׁבַר, whence מִבּוּר which see.) Hence—

צִבֻּרִים m. pl. *heaps,* 2 Ki. 10:8.

צָבַת an unused root, Chald. to bind together, whence—

צֶבֶת or צָבֶת only in pl. צְבָתִים *a handful,* once found Ruth 2:16.

צַד m. with suff. צִדּוֹ, pl. ־ִים (from the root צָדַד which see).
(1) *a side,* Deut. 31:26; 2 Samuel 2:16, and frequently; specially apparently used of the left side, 1 Sa. 20:25; Psalm 91:7 (opp. to יָמִין). מִצַּד at the side of any thing, Deut. 31:26; Joshua 12:9; עַל צַד at the side, i. e. on the arms where children are carried, Isa. 60:4; 66:12. With ה parag. צִדָּה on the side, 1 Sa. 20:20.
(2) *an adversary,* Jud. 2:3.

צַד Ch. i. q. Heb. No. 1, *side.* מִצַּד on the side, or part of, Dan. 6:5. לְצַד at or against the part of, Vulg. *contra,* Dan. 7:25.

צְדָא Ch. *purpose, design.* Daniel 3:14, הַצְדָא "(is it done) of design?" Compare the Heb. צָדָה, צְדִיָּה.

צָדַד Arabic صَدَّ and ضَدَّ TO TURN ONESELF from any one, *to turn* to him *the side,* not the face, hence Conj. III. *to oppose oneself* to any one, *to be adverse* to him. Hence צַד side, also adversary, and—

צְדָד or צְדָדָה ("a mountain," pr. "the side of a mountain," Arab. صُدٌّ, [*Zedad*], pr. n. of a town on the northern frontier of Palestine, Numbers 34:8; Eze. 47:15.

צָדָה [see below] (kindred to the verb צוּד), TO LIE IN WAIT for any one, followed by an acc. Ex. 21:13; followed by נֶפֶשׁ to lie in wait for life, 1 Sa. 24:12.
Derivatives, צְדִיָּה, Ch. צְדָא.
NIPHAL, according to the Chaldee and Syriac use, *to be desolated* (perhaps prop. to be taken by lying in wait), Zeph. 3:6.
[In Thes.—

"I. צָדָה—(1) TO CUT DOWN, TO MOW, whence the name of the letter צ. Hence—
(2) *to lay waste* a country or city; so Ch. etc."
"NIPHAL, *to be laid waste,* used of cities, Zeph 3:6. Parall. נְשַׁמּוּ. Jerome, *desolatæ sunt.*"

"II. צָדָה—(1) prop. TO FIX THE EYES on any thing. So Syr." Hence—
"(2) *to fix* the mind on anything, *to search for,* followed by an acc. 1 Sa. 24:12. Absol. Ex. 21:13."]

צֵדָה see צֵידָה.

צָדוֹק ("just"), [*Zadok*], pr. name, m.—(1) the father-in-law of king Uzziah, 2 Ki. 15:33; 2 Chron 27:1.—(2) 2 Sa. 8:17; 15:24.—(3) 1 Chr. 5:38.—(4) Neh. 3:4; 10:22.—(5) Neh. 3:29; 13:13.—(6) Neh. 11:11.

צְדִיָּה f. *lying in wait, deliberate purpose,* Nu 35:20, 22; from the root צָדָה.

צִדִּים, with the art. הַצִּדִּים ("sides"), [*Ziddim*], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

צַדִּיק adj.—(1) *just, righteous* (gerecht), used of a judge or king, who maintains the right and dispenses justice, 2 Sa. 23:3; hence used very often of God as being a just judge, Deu. 32:4; Job 34:17; Jer. 12:1; Psa. 11:7; 119:137; both in punishing, 2 Ch. 12:6; Ezr. 9:15; Lam. 1:18; Dan. 9:14; and in rewarding, Ps. 112:6; 129:4; 145:17; Isa. 24:16 (where God is called הַצַּדִּיק κατ' ἐξοχήν); also, as fulfilling his promises, Neh. 9:8, וַתָּקֶם אֶת־דְּבָרֶיךָ כִּי צַדִּיק אָתָּה "and thou hast fulfilled thy words, because thou art righteous." Verse 33; Isa. 45:21.
(2) *one who has a just cause* (der Recht hat)—(*a*) in a forensic cause (opp. to רָשָׁע). Ex. 9:27, יְיָ הַצַּדִּיק

וַאֲנִי וְעַמִּי הָרְשָׁעִים "Jehovah is **just** (his cause is just), I and my people (our cause) is unjust." Ex. 23:8; Pro. 18:17.—(*b*) in assertion, one who speaks what is right and true, whence adv. *rightly, truly,* Isa. 41:26 (compare 43:9, where in the same context is אֱמֶת). Hence—

(3) of a private person, *just* towards other men (Pro. 29:7), obedient to the laws of God; hence *upright* (rechtlich), *honest, virtuous, pious* (all of which are comprehended by Cicero by the name of *justitia*, Offic. ii. 10, *justitia, ex qua una virtute boni viri appellantur.* De Fin. v. 23, *justitia ... cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem.* Partit. xxii. extr. *justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur*). Gen. 6:9; 7:1; Ps. 5:13; 11:3; 31:19; 34:20; 37:25; 72:7; Job 12:4; 17:9. It is very often joined with תָּמִים, יָשָׁר, נָקִי, and very often opposed to רָשָׁע Pro. 10:3, 6, 7, 11, 16, 30; Gen. 18:25, etc. Similarly also Cicero, locc. citt. The Hebrews ascribe to a just man, benignity and liberality, Psa. 37:21; Pro. 12:10; 21:26; temperance and sobriety in eating, Prov. 13:25, and in speaking, Pro. 15:28; the love of truth, Pro. 13:5; wisdom, Pro. 9:9. Emphat. used of innocence from sin, Eccl. 7:20, "there is not a **just** man upon earth who doeth good and never sins." A little before, in verse 16, the words "be not too **just** ... lest thou destroy thyself," should apparently be understood of the admirer of his own virtue (צַדִּיק בְּעֵינָיו Job 32:1).—Isa. 49:24, Alb. Schultens renders צַדִּיק *the powerful warrior*, as if it were the same as עָרִיץ verse 25; but שְׁבִי צַדִּיק is, prey justly taken; see my observations on this in Germ. Trans. ed. ii.

צָדַק fut. יִצְדַּק pr. TO BE RIGHT, STRAIGHT, i. q. יָשַׁר as of a straight way (see צֶדֶק Ps. 23:3). (Arab. صدق prop. to be stiff, rigid, e.g. used of a lance; see Schultens, De Defect. Hodiernis Ling. Hebrææ, § 214—224; hence, to be true, sincere. Syr. ܙܕܩ to be right, suitable.) Hence—

(1) *to be just, righteous* (gerecht seyn), used of God, Ps. 51:6; of laws, Ps. 19:10.

(2) *to have a just cause* (Recht haben)—(*a*) in a forensic sense. Gen. 38:26, צָדְקָה מִמֶּנִּי "her (Thamar's) cause is more **just** than mine." Job 9:15, 20; 10:15; 13:18; 34:5. Opp. to רָשַׁע to have an unjust cause.—(*b*) *to speak the truth*, or *what is right*, amongst disputants, Job 33:12. Hence—(*c*) *to obtain one's cause* [to be justified, in a forensic sense] Isa. 45:25.

(3) *to be upright, righteous* (see צַדִּיק No. 3), Job 15:14; 22:3; 35:7; followed by לִפְנֵי יְיָ Ps 143:2; עִם אֵל Job 9:2; 25:4; מֵאֱלוֹהַּ Job 4:17; i. e. in the judgment of God. Also *to declare righteous*, Eze. 16:52.

NIPHAL, prop. to be declared just; hence *to be vindicated from wrongs.* Dan. 8:14, נִצְדַּק קֹדֶשׁ Vulg. not amiss, *mundabitur sanctuarium.*

PIEL—(1) *to render just*, or *righteous*, or *innocent* (Eccl. Lat. *justificavit* [*to declare righteous*]). Eze. 16:51, "thou hast **justified** thy sisters by thy crimes;" i. e. thou hast caused that they should seem almost innocent. Similarly, Jer. 3:11, ...צִדְּקָה נַפְשָׁהּ יִשְׂרָאֵל מִן וגו׳ "Israel has **justified** herself more than Judah," appears just in comparison with her.

(2) *to declare any one just* or innocent, Job 33:32; followed by נַפְשׁוֹ oneself, Job 32:2.

HIPHIL—(1) *to make just*, or *upright*, or *pious*, by one's example and doctrine; followed by an acc., Dan. 12:3; followed by לְ [*to justify*, i. e. declare righteous, see No. 2], Isa. 53:11.

(2) i. q. Piel No. 2, *to declare* any one *just.*—(*a*) in a forensic sense, *to absolve, to acquit*, Ex. 23:7; Deut. 25:1; 2 Sam. 15:4; Isa. 5:23; *to make* any one's *cause to* prevail, Isa. 50:8.—(*b*) to declare any one to have given a right opinion (jem. Recht geben), to approve of any one's opinion; see Kal No. 2. *b*, Job 27:5.

HITHPAEL, *to purge oneself* (from suspicion), Gen. 44:16.

Derived nouns, צָדוֹק, צַדִּיק, צִדְקִיָּהוּ—צֶדֶק.

צֶדֶק with suff. צִדְקִי m.—(1) in a physical sense, *straightness*, rightness, i. q. יֹשֶׁר. Ps. 23:3, מַעְגְּלֵי צֶדֶק "**straight** paths." Hence in an ethical sense—

(2) *rectitude, right, what is right and just* (das Recht), *what is so, or ought to be so*, compare יָשָׁר No. 2, *a*; Ps. 15:2, פֹּעֵל צֶדֶק "one doing what is **right**," acting rightly; compare עֹשֵׂה צֶדֶק Isa. 64:4; Ps. 45:8; Job 8:3; 36:3, לְפֹעֲלִי אֶתֵּן צֶדֶק "to my Creator I will ascribe **rectitude**," i. e. I will vindicate his right. Hence שָׁפַט צֶדֶק to judge the right, i. e. justly, Deu. 1:16; 16:18; Jer. 11:20; מִשְׁפַּט צֶדֶק just judgment, Isa. 58:2; אַבְנֵי צֶדֶק, מֹאזְנֵי צֶדֶק just balances, a just weight, Lev. 19:36; Job 31:6; Eze. 45:10; זִבְחֵי צֶדֶק just sacrifices, i. e. such as are due, rightly offered, Deut. 33:19; Ps. 4:6; 51:21. With a suff *the right, the just cause* of any one, Ps. 7:9, "judge me כְּצִדְקִי according to my **right**;" Ps. 18:21, 25; Job 6:29, compare Ps. 17:1. Often joined are צֶדֶק וּמִשְׁפָּט what is right and just, Ps. 89:15; 97:2. Also *the right which we speak*, i. e. *the truth*, Ps. 52:5; Isa. 45:19.

(3) *justice*, i. q. צְדָקָה, as of a judge, Lev. 19:15; of a king, Isa. 11:4, 5; 16:5; 32:1; of God, Ps. 9:9; 35:24, 28; 50:6; 72:2; 96:13; hence *righteousness, integrity* (see צַדִּיק No. 3), Isa. 1:21; 51:1, 7; 59:4; Ps. 17:15; Hos. 2:21.

(4) *liberation, welfare, felicity* [?] (as being the reward of virtue, see Isa. 32:17). So often when there is in the other member יֶשַׁע, יְשׁוּעָה Isa. 41:2; 45:8; 51:5; Dan. 9:24; Ps. 132:9 (compare verse 16). Used of the servant of God, Isa. 42:6, קְרָאתִיךָ בְצֶדֶק "I have called thee with deliverance," i.e. that thou mayest come with deliverance, mayest bring it (compare Jer. 26:15), and used in the same sense of Cyrus, Isa. 45:13, אָנֹכִי הַעִירֹתִהוּ בְצֶדֶק "I raised him up (that he may come) with deliverance;" also i. q. בְּרָכָה Isa. 61:3, אֵילֵי הַצֶּדֶק "terebinths of blessing" (auf denen Gottes Seegen ruht, gesegnete Terebinthen, as it is said gesegnetes Land). Very frequently also the word צְדָקָה (which see) is thus used; and this signification has been vainly [?] rejected of late by Moeller (De Authentia Esaiæ, p. 186), and Kleinert (Die Echtheit der Jes. Weissagungen, i. p. 255, seq.). Compare צְדָקָה No. 4.

צְדָקָה f.—(1) *rectitude, right.* (A trace of the original meaning is found in the phrase הֹלֵךְ צְדָקוֹת Isa. 33:15.) 2 Sa. 19:29, "what right have I any more?" Neh. 2:20. Joel 2:23, הַמּוֹרֶה לִצְדָקָה "the early rain according to right," i.e. the rain in just measure, as the ground naturally requires.

(2) *justice*, as of a king, Isaiah 9:6; 32:16, 17; 60:17; of God, Isa. 59:16, 17; as shown both in punishing the wicked, Isaiah 5:16; 10:22, and in freeing, vindicating, and rewarding the godly, Psalm 24:5; 36:11. Pl. *things done justly* (benignantly), Ps. 11:7; 103:6; Jud. 5:11, צִדְקוֹת פִּרְזֹנוֹ "his justice (acts of justice) towards his princes," i.e. aid extended to them, victory, which he bestowed on them.

(3) In private persons, *righteousness, piety, virtue*, Isaiah 5:7; 28:17; 46:12; 54:14; 59:14. עָשָׂה צְדָקָה Isaiah 56:1; 58:2. Gen. 15:6, "(God) reckoned it to him for righteousness," took it as a proof of his probity or piety. [But see the *true* doctrine of "faith counted for righteousness," Rom. iv.] Deu. 6:25. Plur. צְדָקוֹת righteous acts, Isaiah 64:5. צִדְקַת יְהוָה piety such as pleases God, Psalm 5:9. Sometimes specially it is kindness and mercy, Psa. 11:7; 24:5; liberality [?], Prov. 10:2; Micah 6:5. LXX. very often ἐλεημοσύνη, Deuteron. 6:25; 24:13.

(4) *welfare* [?], i. q. צֶדֶק No. 4, which see (parall. תְּשׁוּעָה, יְשׁוּעָה), Isai. 45:8; 46:13; 48:18; 51:6, 8, 54:17; 56:1; 57:12; 59:9, 17; 61:10, 11.

צִדְקָה Ch. *liberality, beneficence*, Dan. 4:24. So often in the Talmud. and the Rabbins. Compare Sam. צדקה used of almsgiving, Arab. صَدَقَة, Syriac ܙܕܩܬܐ, compare צְדָקָה No. 3 fin.

צִדְקִיָּהוּ ("justice of Jehovah"), [*Zedekiah, Zidkijah*], pr. n.—(1) of a king of Judah, 600—588, B.C., to whom this name was given by Nebuchadnezzar, instead of his former name מַתַּנְיָה, 2 Ki. 24:17; 1 Ch. 3:15; Jer. 1:3.—(2) of a false prophet under Ahab, 1 Kings 22:24; 2 Ch. 18:10, 23; also צִדְקִיָּה 1 Ki. 22:11.—(3) Jer. 29:21, 22.—(4) 1 Ch. 3:16.—(5) Jer. 36:12.

צָהַב TO SHINE, kindred to the root זָהַב [Arab. صهب], see more at the root צָחַח.

HOPHAL, part. מֻצְהָב *polished, shining* (like gold), Ezra 8:27. Hence—

צָהֹב m. *yellow*, like gold, used of a hair, Levit. 13:30, seqq.

צָהָה an unused root, i. q. צָחָה, צָחַח (which see), pr. *to be white, shining;* hence *to be sunny, shone upon* and *dried up by the sun* (Syr. and Ch. צְהָא to be thirsty). Hence צִי, צִיָּה, צִיּוֹן, צִיִּי [under צִיָּה in Thes.]. In Arabic, the middle radical ה being softened, there is صوى, صوا to dry up; and in Hebrew צִיָּה, in the noun צִיּוֹן.

צָהַל—(1) i. q. צָהַר, זָהַר (see at the root צָחַח), TO SHINE, see Hiphil. It is applied—

(2) to an acute and clear voice; hence *to neigh* as a horse, (Arab. صهل compare הָלַל and צָלַל), Jer. 5:8; *to shout for joy, to cry out* (for joy), used of persons, Isa. 12:6; 54:1; followed by בְּ because of anything, Isa. 24:14.

PIEL, causat. of Kal No. 2, but in a bad sense, used of a cry from fear or terror. Isa. 10:30, צַהֲלִי קוֹלֵךְ "make thy voice shrill," i.e. cry with a loud voice.

HIPHIL, causat. of Kal No. 1, *to cause to shine*, Psa. 104:15.

Derivative, מִצְהָלָה.

צָהַר (like the kindred verbs זָהַר, טָהַר, צָהַל, see under צָחַח), TO SHINE. Arab. ظهر to appear, to come forth, to reveal oneself, and طهر to be pure; both coming from the idea of shining. Hence צֹהַר light, splendour, and יִצְהָר oil, so called from its brightness.

Hiphil (denom. from יִצְהָר), *to squeeze out oil* (in a press), Job 24:11.

צֹהַר *light*. Gen. 6:16, צֹהַר תַּעֲשֶׂה לַתֵּבָה "thou shalt make light for the ark," i.e. windows; Gr. φῶτες (compare Gen. 8:6). In the manner of collectives it is construed with a fem.; whence אֶל־אַמָּה תְּכַלֶּנָּה "of a cubit long shalt thou make them" (the windows).

Dual צָהֳרַיִם *mid-day, noon;* prop. double (i.e. most splendid) light, Gen. 43:16, 25; Deut. 28:29 (Arab. ظُهْر mid-day; ظَهَرَ to do at noon). Jer. 6:4, נַעֲלֶה בַצָּהֳרָיִם "let us go up (against foes) at noon," i.e. at once, suddenly and unexpectedly, as an attack was rarely made at that time of day, Jer. 20:16; compare Kor. 9:82. Metaph. of very great happiness, Job 11:17; Ps. 37:6.

צַו and **צָו** m., *a precept* (from the root צָוָה; like קַו, תַּו from the roots תָּוָה, קָוָה). Hos. 5:11, הָלַךְ אַחֲרֵי צָו "he follows the precept" (of men), unless, indeed we should read שָׁו for שָׁוְא. Hence, Isa. 28:10, 13, צַו לָצָו צַו לָצָו "precept upon precept, precept upon precept" (Lehr' auf Lehr' Lehr' auf Lehr'), i.e. precept is added to precept, law to law, by the priests and prophets; we are daily wearied with new laws. The paronomasia is imitated by Jerome, *manda remanda, manda remanda.*

צוֹא an unused root [not given in Thes. the derivative is there referred to יָצָא]. Syr. ܨܳܐ to stain, ܨܳܐ dirty, stained. But, however, these words appear to be secondary, and to have a signification derived from that of excrement (צֹאָה, צוֹאָה), so that the primary root is יָצָא. Hence—

צוֹא m., *filthy*, used of garments, Zec. 3:3, 4.

צוֹאָה f., *excrements*, i.q. צֵאָה (root יָצָא), Isaiah 36:12; 2 Ki. 18:27 קרי; hence *filth*. Isa. 28:8, קִיא צוֹאָה "filthy vomiting." Used of the filth of sin, Prov. 30:12; Isa. 4:4.

צַוָּאר constr. צַוַּאר Jer. 28:10, 12, with suff. צַוָּארִי, once צַוָּרָם Neh. 3:5, pl. צַוָּארִים, constr. צַוְּארֵי once (as if from the sing. צַוָּארֶת), צַוְּארוֹתֵיכֶם Mic. 2:3, m. *the neck*, Gr. τράχηλος, so called as being the slender and *narrow* part of the body (from the root צוּר), Syr. ܨܰܘܪܳܐ. It signifies the *neck*, Gen. 41:42; Cant. 1:10; 4:4, 7:5; Isa. 8:8; 39:28. בְּצַוָּאר with the neck, sc. proudly lifted up, Job 15:26; Ps. 75:6 (compare Gr. τραχηλιάω, to be proud, prop. to go with the neck stretched out; τραχαλᾶς, epithet of Const. the Great). In other places *the back of the neck* is rather to be understood, as Lam. 5:5, "they stand upon our necks;" Job 39:19; 41:14, and where a yoke is said either to be put on the neck, Deut. 28:48, or to be taken away from thence, Gen. 27:40; Isa. 10:27; Jer. 30:8.—Plur. *necks*—(*a*) with a plural signification, Josh. 10:24; Jud. 8:21, 26.—(*b*) more often with a singular signification (like the Gr. τὰ τράχηλα, Lat. *cervices*), Gen. 27:16; 45:14; 46:29. נָפַל עַל־צַוְּארֵי פ׳ to rush into any one's embrace, Gen. 33:4; 45:14. *Necks* are also used in speaking of trunks from which the heads have been cut off, Eze. 21:34.

["צַוַּאר Ch. id. Dan. 5:7, 16."]

צוֹבָא, צוֹבָה (perhaps for נְצוּבָה "a station"), [*Zoba, Zobah*], pr. n. of a state in Syria (fully אֲרַם צוֹבָה Psa. 60:2; 2 Sam. 10:6, 8), the king of which waged war with Saul (1 Sam. 14:47) and with David (2 Sam. 8:3; 10:6). It appears to have been near Damascus, and to have comprehended Hamath (see חֲמָת; whence it is called חֲמַת צוֹבָה 2 Ch. 8:3), and to have extended to the Euphrates, 2 Sam. 8:3; 1 Ki. 11:23. The Syriac interpreters take Zobah to be *Nisibis*, in Mesopotamia (ܢܨܝܒܝܢ), and they have been followed by J. D. Michaëlis (Supplemm. p. 2073); but the former opinion has been rightly maintained by Hyde, ad Peritsol. Itin. p. 60, and Rosenm., Biblische Alterthumskunde, i. 2, pp. 144, 249.

צוּד (compare צָדָה), TO LIE IN WAIT FOR, with an acc., specially—(1) *to hunt* wild beasts, Gen. 27:3, 5, 33; Job 38:39.

(2) *to catch birds, to lay snares*, Lev. 17:13; metaph. used of snares laid for men, Lam. 3:52, 4:18; Mic. 7:2; Ps. 140:12; Prov. 6:26; Syr. ܨܳܕ is also *to fish;* see צִידוֹן.

Pilel, i.q. Kal *to lay snares*, Eze. 13:18, 20.

Hithpael הִצְטַיֵּד denom. from צַיִד No. 3, *to furnish oneself with victuals*, Joshua 9:12. Aramean אִזְדַּוַּד id.

Derivatives, צַיִד, צַיָּד, מָצוֹד, מְצָד, מְצוּד, מְצוּדָה, מְצוֹדָה [צֵידָה, pr. n. צִידוֹן].

צָוָה not used in Kal, TO SET UP (stellen), like the Syr. ܨܘܳܐ (see Eze. 39:15, Pesh.), whence ܨܘܳܐ, Arab. صُوَّة *cippus*, Hebr. צִיּוּן.

Piel צִוָּה fut. apoc. וַיְצַו imp. apoc. צַו, Arab. وَصَّى

—(1) *to constitute, to appoint* (bestellen)—(*a*) any one over any thing, followed by an acc. of person, and עַל of the thing, 1 Sa. 13:14; 25:30; 2 Sa. 6:21; Neh. 5:14; 7:2.—(*b*) with an acc. of the thing, *to appoint*, to decree, to determine any thing; i.e. to cause it to exist. Isa. 45:12, "all the host of it (the heaven) have I appointed," caused to exist; 48:5; Deu. 28:8; Ps. 68:29; 111:9; 133:3.

(2) *to charge, to command*, followed by acc. of pers. (like the Lat. *jussit aliquem*), Gen. 26:11; more rarely followed by עַל 2:16; 28:6; Esth. 2:10, 20; followed by אֶל Gen. 50:16; followed by לְ Ex. 1:22. The express words of the command are subjoined with לֵאמֹר e.g. Gen. 26:11, וַיְצַו אֲבִימֶלֶךְ אֶת־כָּל־הָעָם לֵאמֹר "and Abimelech commanded all the people, saying," etc.; 32:5; Ex. 5:6. In other places, that which any one is commanded to do, is put in the inf. with לְ prefixed, Gen. 50:2; 2 Sam. 7:7; Jer. 35:8; more rarely in a finite verb, with אֲשֶׁר (that) prefixed, Esther 2:10; and ו (prop. he charged, and he did), Am. 9:4. *To command any one, any thing*, with two acc. of pers. and thing, Gen. 6:22; Ex. 25:22. It is also used without any mention added of the command, with an acc. of pers. *to give commands* to any one (jem. etwas bestellen), *to delegate* any one *with commands, to commission*, Jerem. 14:14; 23:32; followed by עַל of the person to whom the commands are sent, Est. 4:5; Ezra 8:17; 1 Chron. 22:12; or of the thing about which the command is given, Gen. 12:20; 2 Sa. 14:8; to which also אֶל is prefixed, Ex. 6:13; and לְ Psa. 91:11. Used of inanimate things, Am. 9:4; Ps. 42:9. Specially it is said צַוֵּה בֵיתוֹ or צַוֵּה לְבֵיתוֹ to give (last) commands to one's family, i.e. to make a will (sein Haus bestellen), 2 Sa. 17:23; 2 Ki. 20:1; Isa. 38:1 (comp. Rabbin. צַוָּאָה testament).

Pual, *to be commanded*. Levit. 8:35, כֵּן צֻוֵּיתִי "so am I commanded," this charge is given to me. Eze. 12:7, כַּאֲשֶׁר צֻוֵּיתִי "even as I was commanded." Followed by בְּ of the person who gives the command, Nu. 36:2.

Derivatives, צַו, צִיּוּן, מִצְוָה [" and צִי "].

צָוַח to cry out, to exclaim with joy, Isaiah 42:11. (Chald. id. In Arabic contractedly, Med. quiescent صاح for صيح. I suppose both to be softened from the harder צָרַח, صرخ, compare Isaiah 42:11 and 13.) Hence—

צְוָחָה fem. *outcry*, whether joyful, Isa. 24:11; or mournful, Jer. 14:2.

צוּל an unused root, prob. i. q. צָלַל No. II, *to be sunk*, whence מְצוּלָה, מְצֹלָה and—

צוּלָה f. *the depth of the sea, abyss*, Isa. 44:27.

צוּם to fast. (Arabic صام Aram. id. The primary idea lies in the mouth being shut; see as to roots ending in *m* above at דָּמַם page CCIII, B.) Jud. 20:26; Zec. 7:5, הֲצוֹם צַמְתֻּנִי "have ye fasted to me?" where the suffix must be regarded as a dative. Hence—

צוֹם m. *fasting, a fast*, 2 Sa. 12:16. Pl. צוֹמוֹת Est. 9:31.

צוּעַ an unused root, i. q. صاغ to form, to carry on the trade of a goldsmith. Hence צַעֲצֻעִים.

צוּעָר ("smallness"), [*Zuar*], pr. n. m. Num. 1:8; 2:5.

צוּף to overflow, followed by עַל to overflow any one, Lam. 3:54.

Hiphil—(1) *to cause to overflow*, Deu. 11:4.

(2) *to cause to swim*, 2 Ki. 6:6.

Derivatives, צָפָה, צַפְצָפָה, and—

צוּף m.—(1) *honey as dropping* from the comb, so called from its overflowing, Prov. 16:24. Plural צוּפִים Ps. 19:11.

(2) [*Zuph*], pr. n. of a son of Elkanah, 1 Sa. 1:1; 1 Chr. 6:20 (where in כתיב there is צִיף), and צוֹפַי 1 Ch. 6:11.

[**צוֹפַח** ("cruse," from צפח) *Zopha*, pr. n. m. 1 Ch. 7:35, 36.]

[**צוֹפַי** see צוּף.]

צוֹפַר (perhaps i. q. Syr ܨܦܪ "impudent" [in Thes. this derivation and the meaning of the Syriac word are questioned]), [*Zophar*], pr. n. of one of Job's friends and opponents in disputing, Job 2:11; 11:1.

צוּץ i. q. נָצַץ and נוּץ (comp. זוּז)—(1) to shine, see Hiphil.

(2) *to flourish*, pret. צָץ Ezek. 7:10 (metaph.).

Hiphil, fut. יָצִיץ part. מֵצִיץ (Cant. 2:9)—(1) *to shine, to be bright* (prop. to emit splendour, comp. הֵאִיר), 132:18; hence *to glance forth*, i. e. to look by stealth (properly to make the eyes shine). Cant. 2:9, מֵצִיץ מִן הַחֲרַכִּים "glancing forth through the lattice." Arab. وصّص and وصوص *to glance* (as a

woman) through the holes of a vail; compare Germ. blinken, blinzen.

(2) *to flourish* (prop. to produce flowers), Num. 17:23; Psa. 72:16; 90:6; 103:15; metaph. 92:8. Derivatives, צִיץ, צִיצָה, צִיצִת.

I. צוּק TO BE NARROW, STRAITENED, COMPRESSED. (Arabic ضاق Med. Ye. Æth. ጠየቀ: to straiten, to compress, kindred roots are עוּק, and also עָנַק, חָנַק, and those connected with them.)

HIPHIL הֵצִיק—(1) *to straiten, to press upon* any one, followed by a dat. and acc., Deu. 28:53, seqq.; Jer. 19:9; Job 32:18; specially *to straiten* a city *by siege*, Isa. 29:7. Part. מֵצִיק *oppressor*, Isaiah 51:13.

(2) *to urge* any one with prayers, with an acc., Jud. 14:17; with a dative, 16:16.

Derivatives, צוֹק, צוּקָה, מוּצָק, מָצוֹק, מְצוּקָה.

II. צוּק—(1) i. q. יָצַק TO POUR, Job 29:6; 28:2, אֶבֶן יָצוּק נְחוּשָׁה "and the stone is poured out (to make) brass," i. e. they melt the ore into brass. Metaph. Isa. 26:16, צָקוּן לַחַשׁ "they pour out a prayer" (צָקוּן, Milra, is pret. Kal with Nun paragogic, for צָקוּ).

(2) i. q. הֵצִיק *to set up;* whence מָצוּק a column.

צוֹק m. *distress*, Dan. 9:25, and—

צוּקָה f. id. Pro. 1:27; Isa. 30:6.

צוֹר, צֹר ("rock," i. q. צוּר), pr. n. *Tyre* (Greek Τύρος, from the Aramæan form טְרָא, ܛܘܪ), a city of the Phœnicians, celebrated for its traffic, and very rich; the more ancient part of it, which was strongly fortified, afterward called Palætyrus (מִבְצַר צֹר 2 Sa. 24:7, and עִיר מִבְצַר צֹר Josh. 19:29), was situated on the main land, the later city on an opposite island, see Isa. 23:4; Eze. 26:17; 27:4, 25; comp. Menand. Ephes. in Josephus, Archæol. ix. 14, § 2; viii. 2, § 7; and as to the history of the city, see my Comment. on Isa. i. page 707, seqq. The domestic name צר is found—besides the Old Test. 2 Sa. 5:11; 1 Ki. 5:15; 7:13; Ps. 45:13; Eze. 26:2;—in the inscriptions of the coins struck at Tyre in the time of the Seleucidæ, either briefly לצר (לְצֹר Τύρου), or more fully לצר אם צדנם (לְצֹר אֵם צִדֹנִם of Tyre, the metropolis of the Sidonians, sc. money); see Mionnet, Descr. des Médailles, t. v. pl. 23, 24; Kopp, Bilder u. Schriften der Vorzeit, ii. page 212. At present the ruins of the ancient city, called صور are situated on a peninsula, from Alexander the Great having joined the island to the shore by an embankment. Gent. צֹרִי, which see.

צוּר fut. יָצוּר, apoc. וַיָּצַר (like the kindred root צָרַר), TO STRAITEN, TO PRESS UPON, TO COMPRESS; hence—(1) *to bind together* (into a bundle or roll), i. q. צָרַר No. 1. Pret. צַרְתָּ Deut. 14:25; וַיָּצֻרוּ 2 Ki. 12:11; וַיָּצַר 5:23.

(2) *to press* with siege, *to besiege* a city, followed by an acc. of the city, 1 Ch. 20:1; more often followed by עַל Deut. 20:12; Eze. 4:3; Daniel 1:1; אֶל Deut. 20:19; absol. Isai. 21:2; also followed by עַל 2 Sam. 20:15; and אֶל 1 Sam. 23:8, of the person besieged in the city. Once with acc. and עַל of the city, Isa. 29:3, צַרְתִּי עָלַיִךְ מֻצָּב i. e. "I will push forward hosts (of soldiers) against thee" (ich schiebe vor gegen dich). Metaph. Psalm 139:5, אָחוֹר וָקֶדֶם צַרְתָּנִי "thou besettest me on every side," so that I cannot flee from thee.

(3) *to urge, to press upon* any one in pursuit, i. q. צָרַר No. 4, Deu. 2:9; Exod. 23:22. Part. צָרִים Esth. 8:11; also *to stir up* any one, to urge him to rise, Jud. 9:31.

(4) *to cut* (pr. to press with a knife, compare גָּדַד to press, to cut), *to divide*. Arab. صار Med. Waw id. Hence צוּר edge.

(5) *to form*, i. q. יָצַר (derived from the idea of cutting), Arab. صَوَّرَ id., fut. וַיָּצַר Ex. 32:4; 1 Kings 7:15; and אֱצוּרְךָ Jer. 1:5 כתיב. (Aram. id.)

Derivatives, מָצוֹר, צִר, צִיר, צַר, צֹר, צוּרִישַׁדַּי—צוּר, צַוָּאר, מְצוּרָה.

צוּר m.—(1) *stone, pebble* (so called as being a compact solid mass. Others take it as pr. a piece of rock, see No. 2), Isaiah 8:14. Job 22:24, צוּר נְחָלִים "the pebbles of the brooks" (compare Gramm. § 106, 3, *c*).

(2) *a rock*, Job 18:4; 24:8; metaph. used of God, the refuge and protection of Israel, Isa. 30:29; Deut. 32:37, "the rock where they took refuge;" Ps. 18:3, 32, 47. By another figure (drawn from a quarry), it is applied to the founder of a nation Isa. 51:1. Pl. צוּרוֹת Job 28:10.

(3) *edge*, from the root No. 4. Psalm 89:44, צוּר חֶרֶב "the edge of a sword," according to which analogy, Josh. 5:2, 3, חַרְבוֹת צֻרִים are *sharp knives*, compare צֹר Exod. 4:25; and so Ch. But LXX, Vulg., Syr., Arab. understand it to mean *knives made of stone* (compare צוּר No. 1) which the ancient Orientals used in castrating and circumcising. I wonder that those who hold this opinion (such as Maurer on Jos. loc. cit.) should have neglected the words added by the LXX. Josh. 24:30, ἐκεῖ ἔθηκαν εἰς τὸ μνῆμα εἰς ὃ ἔθαψαν αὐτὸν (Joshua) ἐκεῖ τὰ

μαχαίρας τας πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραήλ...καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας. This is worthy of remark, inasmuch as it clearly proves that stone knives were found in Palestine, as well as in Germany. Hence—

(4) *form*, Psalm 49:15 קרי; French *taille*, from *tailler;* from the root No. 4, 5.

(5) [*Zur*], pr. n. m.—(*a*) of a leader of the Midianites, Num. 25:15; 31:8; Josh. 13:21.—(*b*) 1 Ch. 8:30; 9:36.

צֻוָּר see צַוָּאר neck.

צוּרָה f. *form*, Eze. 43:11; see צוּר No. 5.

צַוְּרֹן only in pl. *neck*, Cant. 4:9. וֹן is a diminutive termination, used lovingly, Lehrg. p. 513. Others understand a *collar*.

צוּרִיאֵל ("whose rock is God"), [*Zuriel*], pr. n. m., Num. 3:35.

צוּרִישַׁדָּי ("whose rock is the Almighty"), [*Zurishaddai*], pr. n. m., Num. 1:6; 2:12.

צוּת Hiphil הֵצִית to burn, i. q. הִצִּית Isa. 27:4; see יָצַת.

צַח m. adj. (from the root צָחַח)—(1) *bright, white*, Cant. 5:10; specially—

(2) *sunny, serene, clear.* Isaiah 18:4, חֹם צַח "clear heat." Jer. 4:11, רוּחַ צַח "a serene wind," i. e. hot. Arab. and Syr. id.

(3) trop. *clear, perspicuous;* used of words, Isa. 32:4.

צִיחָא ("drought"), [*Ziha*], pr. n. m. Ezr. 2:43; Neh. 7:46; 11:21; from—

צָחָה an unused root, i. q. צָחַח to shine, to be sunny; and hence to be dry, arid (Aram. צְחָא to thirst). Hence—

צִחֶה adj. *dry* (with thirst), Isa. 5:13.

צָחַח—(1) to be bright, to be white, Lam. 4:7.

(2) *to be sunny, shone on by the sun;* whence צַח, צְחִיחַ, צְחִיחָה, צַחְצָחוֹת. (Arab. صحّ sunny, dry; Syr. ܨܚ to be hot, serene; ܨܚܚܐ hot; Ch. צַחְצַח to make to shine, to polish. Further, the signification of shining and being bright is widely extended in the roots from the biliteral stock צח, also in those beginning with the softened letter צה, זה, and without any sibilant טח, תה; compare צָהַב, צָהָה, צָהַר; צָחַח, צָחַר, צָהַל, צָהַר; זָהַב, זָהָה, זָהַר; טָהַר, טָהַר.)

Derivatives, צַח, צַחְצָחוֹת, and the three following nouns.

צְחִיחַ m. *shone upon and burnt up by the sun dried up*, Eze. 24:7, 8; 26:4, 14.

צְחִיחָה f. *an arid region*, Ps. 68:7.

צְחִיחִי, pl. ־יִים Neh. 4:7 כתיב id.

צָחַן an unused root; *to be foul, stinking*, cogn. to זָנַח, and Arab. سخن to be stinking, صخنة filth.

צַחֲנָה f. *stench, stink*, Joel 2:20.

צַחְצָחוֹת f. plur. *arid places*, Isa. 58:11; from the root צָחַח No. 2.

צָחַק to laugh. (Arabic ضحك, Syr. and Nasor. ܓܚܟ, Chald. also חוּךְ id.; all of which are onomatopoetic, and accord with the Greek καχάζω, καγχάζω, Lat. *cachinnor*, Germ. *kichern*. This root, with the exception of the passages Jud. 16:25; Eze. 23:32, is only found in the Pentateuch, and the later writers and poets use instead of it the softer form שָׂחַק. Comp. צָעַק.) Gen. 18:12, seq.; followed by לְ with any one, Gen. 21:6.

Piel—(1) *to play, to sport, to jest* (prop. iteratively, to laugh repeatedly), Ex. 32:6; Gen. 19:14; specially—(*a*) with singing or dancing, Gen. 21:9; Jud. 16:25.—(*b*) with women (like παίζειν, *ludere*), Gen. 26:8.

(2) *to make sport of* any one, followed by בְּ, and more emphatically, *to mock*, Gen. 39:14, 17. Hence—

צְחֹק m. *laughter, sport*, Gen. 21:6.

צָחַר an unused root; Arab. صحر Conj. XI. to be intensely white. Kindred is צָהַר (see at the root צָחַח). Hence—

צַחַר m. *whiteness* (of wool), Eze. 27:18.

צָחֹר adj. *white*. Jud. 5:10, "white asses," i.e. reddish with white spots (for they are not found altogether white, although the Orientals highly esteem this colour in asses, camels, and elephants). Vulg. *nitens*. Syr. white. (Arabic أصحر prop. white, but used of an ass marked with white and red spots.)

צֹחַר ("whiteness"), [*Zohar, Jezoar*], pr. n. m.—(1) of a son of Simeon, Gen. 46:10; Ex. 6:15;

also called צֹחַר Num. 26:13.—(2) Gen. 23:8; 25:9. —(3) 1 Ch. 4:7.

צִי m. (for צִיִי from the root צָיָה [in Thes. from צָוָה])—(1) *dryness, a dry region*, a desert; whence צִיִּי an inhabitant of a desert.

(2) *a ship* (as if, what is dry, a dry place in the midst of the waters; unless it be preferred to derive צִי from צָוָה with the signification of erecting, setting up; compare צִיּוּן a column), Isa. 33:21. Plur. צִים Num. 24:24, and צִיִּים Dan. 11:30. Castell brings forward from the Arabic صوايةٌ small vessel, but in the Kamûs this word is not found.

צִיבָא (for נְצִיבָה "a plant"), [*Ziba*], pr. n. of a servant of [the house of] Saul, 2 Sa. 9:2; 16:1.

צַיִד m. (from the root צוּד to hunt)—(1) *hunting*, Gen. 10:9.

(2) *prey taken in hunting*, Gen. 25:28.

(3) *food;* prop. the produce of hunting, Job 38:41 (of ravens); hence any other food, Neh. 13:15; Ps. 132:15; especially *provision for a journey*, Josh. 9:5, 14; compare צֵידָה.

צַיָּד (from the root צוּד) m., *a hunter*, Jer. 16:16.

צֵידָה or **צֵדָה** f. of the preceding; *food*, Psalm 78:25; especially *provision for a journey*, Gen. 42:25; 45:21 (Aram. ܙܘܕܐ id.); whence the denom. הִצְטַיֵּד; see צוּד Hithpael.

צִידוֹן ("fishing") pr. n. f., *Zidon*, a very ancient and wealthy city of the Phœnicians (Gen. 10:15); fully called צִידוֹן רַבָּה (Sidon the great, or Sidon the metropolis), Josh. 11:8; 19:28; compare Jud. 1:31; 3:3; 18:7; the name of this city was applied to all the northern Canaanites dwelling at the foot of Lebanon, whom the Greeks called Phœnicians; and amongst them the Tyrians were also included, Gen. 10:15; Jud. 1:31; 3:3; 1 Kings 11:1, 5, 33; 2 Ki. 23:13; Deu. 3:9; comp. Σιδόνιοι, Homer Il. vi. 290; xxiii. 743; Od. iv. 84; xvii. 424; which name is used with the same extent of meaning. Hence it may be understood why Ethbaal, king of Tyre (see Menand. in Jos. Arch. viii. 3, § 2), is called the king of the Sidonians (i. e. of Phœnicia), 1 Ki. 16:31; and why there is on the coins of Tyre (see לצר אם צדנם ,(צֹר (money) "of Tyre, the metropolis of the Sidonians." See farther in my Comment. on Isa. 23:2. On the coins of the Sidonians themselves there is לצדן ,לצדנם (לְצִדֹן ,לְצִדֹנִם *of Sidon, of the Sidonians*). Within the walls of the ancient city there is a village called صيدا. Hence the Gentile noun—

צִידֹנִי *a Sidonian*, Deut. 3:9; f. צִידֹנִית *a Sidonian woman*, 1 Ki. 11:1

צִיָּה an unused root, i. q. צָהָה which see; *to be sunny, arid;* hence צִיּוֹן.

צִיָּה f. *aridity, drought*, Job 24:19; whence אֶרֶץ צִיָּה arid, desert land, Psa. 63:2; 107:35. Without אֶרֶץ id., Ps. 78:17. Root צָהָה.

צָיוֹן m. *arid land*, Isaiah 25:5; 32:2; from the root צִיָּה.

צִיּוֹן (a "sunny place," a "sunny mountain;" from the root צָהָה [in Thes. from צָיָה]; comp. Arab. صهوة a fortress; the radical *h* is retained in Syriac and Arabic, in which the name is written ܨܗܝܘܢ ,صهيون), pr. n. f. *Zion*, the higher and southern hill (not the northern, as Lightfoot thought; see especially Barhebr. Chron. p. 282, lin. 5), on which the city of Jerusalem was built. It included the more ancient part of the city, with the citadel and temple (Mount Moriah, on which the temple was built, being reckoned to Zion [separated by a narrow valley]); also called *the city of David*, 2 Chron. 5:2. Very often used by the prophets and poets for Jerusalem itself, Isa. 2:3; 8:18; 10:24; 33:14, and its inhabitants (fem.), Isa. 1:27; 49:14; 52:1. Psalm 97:8; Zeph. 3:16. They are also poetically called *the daughter of Zion* (see בַּת No. 5) בַּת צִיּוֹן Isaiah 1:8; 10:32; 62:11 (also while in exile, Isa. 40:9; Zech. 2:11, 14); and יֹשֶׁבֶת צ׳ Isa. 12:6; but בְּנוֹת צִיּוֹן are *the women of Jerusalem*, Isa. 3:16, 17; 4:3. Once followed by a genit. Isa. 60:14, צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל "The Zion of the Holy One of Israel," i. e. sacred to him.

צִיּוּן m. *cippus, a pillar;* so called from its being set up, erected (see the root צוה Kal), 2 Ki. 23:17; whether sepulchral, Eze. 39:15, or to shew the way, Jer. 31:21.

צִיחָא see צִחָא.

צִיִּי (from צִי, צִיָּה a desert; with the termination ־ִי) only in plur. צִיִּים *dwellers in the desert.*—(*a*) persons, i. e. *nomades*, shepherds, Ps. 72:9; 74:14.—(*b*) animals, i. e. jackals, ostriches, wild beasts, Isaiah 13:21; 23:13; 34:14; Jer. 50:39.

צִין see צִן.

צִינֹק m. *prison* ["or *stocks*"], Jer. 29:26, from the root צנק.

צִיעֹר ("smallness"), [*Zior*], pr. n. of a town in the tribe of Judah, Josh. 15:54.

צִיף see צוף No. 2.

צִיץ see צוץ.

צִיץ (from the root צוץ)—(1) *a shining plate*, on the forehead of the high priest, Ex. 28:36—38. Compare Ps. 132:18.

(2) *a flower*, Job 14:2. Plur. צִצִּים (for צִיצִים comp. זִקִּים, זִיקוֹת) 1 Ki. 6:18.

(3) *a wing* (compare at the root נָצַץ), Jer. 48:9.

(4) [*Ziz*], pr. n. of a town, only once, 2 Ch. 20:16.

צִיצָה f. *a flower*. Isaiah 28:4, צִיצַת הַנֹּבֵל "a flower of fading," i. e. a fading flower, compare verse 1.

צִיצִת (for צִיצִית) f. prop. *something like a flower or feather* (from צִיץ with the fem. adj. termination ־ִית), hence—(1) *the forelock of the hair* (comp. the root נָצָה), Eze. 8:3.

(2) *the borders, the fringed edges* (Quaste, Trobbel), which the Israelites wore on the corners of their garments, Nu. 15:38, 39.

צִקְלַג, צִיקְלַג, צִיקְלָג [*Ziklag*], pr. n. of a town in the tribe of Simeon, but for some time subject to the Philistines, Josh. 15:31; 19:5; 1 Sa. 30:1; 2 Sa. 1:1. (The Etymology is obscure. Simonis regards this as from צִיק גַּל *an outflowing* of a fountain).

צִיר a root of doubtful authority, as a verb; as far as may be gathered from the derivatives—

(1) *to go in a circle* (kindred to דּוּר, חוּר, טוּר, שׁוּר), whence צִיר hinge, writhing pain.

(2) *to go* (Arab. صار Med. Ye, to go, to arrive, comp. זוּר, סוּר), whence צִיר a messenger. Hence—

Hithpael הִצְטַיֵּר Josh. 9:4, may be, "they betook themselves to the way." But no other trace of this form and signification is either found in Hebrew, or in Aramæan, and the ancient interpreters have all given it as הִצְטַיָּדוּ "they furnished themselves with provisions for the journey," as in ver. 12, which appears to me preferable.

I. **צִיר** m.—(1) *the hinge* of a door, Prov. 26:14, from the root צִיר No. 1. From the same—

(2) צִירִים i. q. חֲבָלִים *pains* (as if writhings) *of a parturient woman*, Isaiah 13:8; 21:3; 1 Sam. 4:19. Metaph. used of terror, Dan. 10:16, which is often compared with the pain and alarm in childbirth; compare ضار V. to twist oneself with pain.

(3) *a messenger*, Pro. 13:17; 25:13.

II. **צִיר** m. (from the root צוּר No. 5)—(1) *an idol*, Isa. 45:16.

(2) *form*, Ps. 49:15 כתיב.

צֵל m. (f. Isa. 38:8, compare the form צִלָּה), with suff. צִלִּי (from the root צלל No. III) *a shadow* (Arab. ظل), Jud. 9:36; Ps. 80:11, etc. Metaph. Job 17:7, "all my members (are) like a shadow," i. e. scarce a shadow of my body remains. Also—(*a*) used of anything fleeting and transient, Job 8:9; Psal. 102:12; Ecc. 8:13.—(*b*) of *a roof* which affords shade and protection (compare Lat. *umbra*); hence used for *protection* and *defence*; preserving sometimes however the image of a shadow, Psalm 17:8; 36:8; Isa. 16:3, "make thy shadow at noon as in the night," i. e. afford a safe refuge in glowing heat. Isa. 25:4, "thou (O Jehovah) art a shadow in heat;" sometimes not retaining the image, Nu. 14:9; Ecc. 7:12. In plur. is used the form צְלָלִים.

צְלָא Pael, to pray, Daniel 6:11; Ezra 6:10. (Syr. Arab. صلى, and Æth. id.)

צָלָה to roast, 1 Sa. 2:15; Isa. 44:16. (Arab. صلى id. The signification of roasting and praying (see Chaldee) are referred to the common notion of warmth by Schult. on Har. i. p. 25, to that of softening by Jo. Simonis, in Lex.) Hence צְלִי.

צִלָּה ("shadow"), [*Zillah*], pr. n. of a wife of Lamech, Gen. 4:19, 22.

צְלוֹל, in קרי צְלִיל, ἅπ. λεγόμ., κολλύρα, or a *round cake*. Jud. 7:13, צְלִיל לֶחֶם שְׂעֹרִים, well rendered by the LXX. and Chald. "a cake of barley bread." The cause of the signification is shewn under the root צלל No. II, where see it.

צָלַח fut. יִצְלַח—(1) to go over or through (as a river), followed by an acc. 2 Sa. 19:18. (Compare צָלֵחָה.)

(2) *to attack, to fall upon*, used of the Spirit of Jehovah falling upon a man; followed by עַל Jud. 14:19; 15:14; 1 Sam. 10:10; 11:6; followed by אֶל 1 Sam. 16:13; 18:10; used of God himself breaking forth upon men, poet. followed by an acc. Am. 5:6. (Compare בּוֹא No. 2, *d.*)

(3) *to go on well, to prosper, to succeed* as an affair, (comp. Germ. durchgehn, Fortgang haben; Lat. *lex perfertur*; Heb. כָּשֵׁר, אָשַׁר), Isa. 53:10; comp. 54:17; used of a man in an affair, Ps. 45:5; Jer. 22:30, *to flourish*, of a plant (fortkommen), Ezek. 17:9, 10

followed by ל to prosper for anything, *to be fit for* anything, Jer. 13:7, 10. (Arab. صلح to be fit.)

Hiphil—(1) trans. *to make successful, to prosper*—(*a*) any one's affair, Gen. 24:21, 56; 39:3, 23. —(*b*) any person, followed by an acc. of person, 2 Ch. 26:5; followed by ל Neh. 1:11; 2:20.

(2) *to accomplish prosperously, to finish well*, 2 Chr. 7:11; Dan. 8:25; especially with the nouns דְּרָכָיו, דַּרְכּוֹ to make one's way or counsel prosper, *to be successful*, Deut. 28:29. Psalm 37:7, מַצְלִיחַ דַּרְכּוֹ "one who is successful in all things." Hence without the acc. *to be successful*, as an undertaking, Jud. 18:5; as a person in any undertaking, 1 Ki. 22:12, 15; 1 Ch. 22:13; 29:23; 2 Ch. 18:14; Pro. 28:13; Jer. 2:37.

["II. צָלַח i.q. Ch. זְלַח *to flow, to be poured out* as water. Hence צְלֹחִית, צַלַּחַת, צֵלָחָה."]

צְלַח Ch. i.q. Heb. צָלַח, Aphel הַצְלַח (Heb. form)—(1) trans. *to cause any one to go on well*, i. e. to promote quickly to public offices and honour (schnell avanciren, sein Glück machen lassen), Dan. 3:30; *to accomplish* anything *prosperously*, Ezr. 6:14.

(2) *to be prospered*, i. e. to be raised to great honours, Daniel 6:29; *to be prospered* as a thing, Ezr. 5:8.

צֵלָחָה f. only pl. צְלָחוֹת 2 Ch. 35:13, *pans*, such as were flat and broad, not deep. The primary idea is in shallow water which can easily be forded [but see צלח II.], (see צלח No. 1); whence Arab. زلحلح a shallow channel of a river, also زلج large pans, Æth. with the letters transposed ጸሕል: platter.

צְלֹחִית f. id. 2 Ki. 2:20.

צַלַּחַת id. Prov. 19:24; 26:15.

צָלִי m. *something roasted*, Ex. 12:8, 9, from the root צָלָה.

צָלִיל see צְלוּל.

I. צָלַל TO TINGLE, as the ear, 1 Sa. 3:11; 2 Ki. 21:12. (Arab. صلّ, Syr. ܨܠ id. Compare the Germ. schallen, Schelle, and without the sibilant הָלַל hallen, gellen; Arabic جلجل a cymbal. *L* being changed into *n*, it answers to طن Lat. *tinnivit*). It is applied to the lips quivering with fear, Hab. 3:16.

Derivatives, צְלָצַל, מְצִלְתַּיִם.

II. צָלַל Arab. ضلّ pr. TO BE ROLLED DOWN, TO ROLL ONESELF (hinabrollen), kindred to the root גָּלַל (as to which see p. CLXXII, B), inasmuch as the letters צ, ض come very near to the force of gutturals and palatals (see p. DXCVIII, A, and Ewald's Gramm. p. 33). Hence צְלוּל or צְלִיל Jud. 7:13, i. q. גָּלִיל or גְּלִיל = κολλύρα a round cake of bread. The verb occurs once, Exodus 15:10, צָלְלוּ כַּעוֹפֶרֶת "they are rolled down like lead." (Arab. ضلّ is to perish, to be hid, to disappear. IV. pass. to be buried, all from the idea of tumbling downwards).

The derived nouns take their form from the kindred צוּל, namely מְצוּלָה, צוּלָה.

III. צָלַל (Arab. ظلّ), TO BE SHADED, DUSKY, Neh. 13:19.

Hiphil, part. מֵצַל shadowing, Eze. 31:3.

Derivatives, צֵל, צֵלֶל, צַלְמָוֶת, מְצִלָּה, and pr. n. צִלָּה, בְּצַלְאֵל, צְלֶלְפּוֹנִי.

צֵלֶל with suff. צִלְלוֹ, pl. צְלָלִים const. צִלְלֵי *a shadow*, Cant. 2:17; 4:6; Jer. 6:4; Job 40:22. Compare צֶאֱלִים.

צְלֶלְפּוֹנִי ("the shadow looking at me"), [*Hazelel-poni*], pr. n. m. with art. 1 Ch. 4:3.

צָלַם an unused root, Æth. ጸለመ: TO BE SHADY, Arab. ظلم to be obscure. ظُلْمَة darkness. Hence—

צֶלֶם m. with suff. צַלְמוֹ—(1) *a shadow*, Psalm 39:7; metaph. used of any thing vain, Psal. 73:20. Hence—

(2) *an image, likeness* (so called from its shadowing forth; compare σκία, σκίασμα, σκιαγραφέω), Genesis 1:27; 5:3; 9:6; *an image, idol*, 2 Kings 11:18; Am. 5:26. (Syr. and Chald. ܨܠܡܐ, צַלְמָא id., Arab. صنم an image, the letters נ and ל being interchanged.)

צְלֵם, צֶלֶם Ch. emphat. state, צַלְמָא m. *an image, idol*, Dan. 2:31, seqq.; 3:1, seqq.

צַלְמוֹן ("shady"), [*Zalmon, Salmon*], pr. n. —(1) of a mountain in Samaria, near Shechem, Jud. 9:48; this apparently is the one spoken of as covered with snow, Ps. 68:15.

(2) of one of David's captains, 2 Sa. 23:28.

צַלְמֹנָה ("shady"), [*Zalmonah*], pr. n. of a station of the Israelites in the desert, Nu. 33:41.

צַלְמָוֶת f. pr. *shadow of death* (comp. of צֵל shadow, and מָוֶת death), poet. for very thick darkness, Job 3:5; 10:21; 28:3; 34:22; 38:17, שַׁעֲרֵי צַלְמָוֶת "the gates of darkness."

צַלְמֻנָּע (perhaps for צֵל מֻנָּע "to whom shadow is denied"), [*Zalmunna*], pr. n. of a prince of the Midianites, Jud. 8:5; Ps. 83:12.

צָלַע TO LIMP, TO BECOME LAME, prop. TO INCLINE TO ONE SIDE, Arab. ضلع and ظلع id. (perhaps denom. from צֶלַע), Gen. 32:32. Part. f. הַצֹּלֵעָה coll. *limping* flocks, i. e. flocks wearied with the heat and with journeying; used figuratively of the Israelites, Mic. 4:6, 7; Zeph. 3:19.

[Derivatives, the following words.]

צֵלָע constr. צֶלַע and צְלַע (of a segolate form), with suff. צַלְעִי f. (but pl. צְלָעִים m. 1 Ki. 6:34).

(1) *a rib*, Gen. 2:21, 22. Pl. צְלָעוֹת *beams* (as if the ribs of a building, Gerippe, Rippenwerk), 1 Ki. 6:15, 16; 7:3 (compare verse 2, where there is כְּרֻתוֹת in the same signification).

(2) *a side*—(*a*) of man, Job 18:12; Jer. 20:10, שֹׁמְרֵי צַלְעִי "those who watch my side," my friends who do not depart from my side.—(*b*) of inanimate things, as of the tabernacle, Ex. 26:26, 27; of the altar, Exod. 27:7; of a quarter of the heaven, Exod. 26:35. Pl. צְלָעִים (m.) *sides*, or *leaves* of a door, 1 Ki. 6:34. Elsewhere always צְלָעוֹת, constr. צַלְעוֹת *the sides* of the altar, Ex. 38:7; of the ark of the covenant, Ex. 25:14.

(3) *a side chamber* of the temple (as to which see יָצִיעַ), 1 Ki. 6:5; Eze. 41:6, seq.; also collect. *story*, or *range of side chambers*, 1 Ki. 6:8, and i. q. יָצִיעַ, used of the whole of that part of the temple, comprising three stories, Eze. 41:5, 9, 11. בֵּית צְלָעוֹת Eze. 41:9, is a space between the two walls of the temple, intended for these chambers. Compare Jos. Archæol. viii. 3, § 2.

(4) [*Zelah*], pr. n. of a town of the Benjamites, where Saul was buried, Josh. 18:28; 2 Sa. 21:14.

צֶלַע [with suff. צַלְעִי] m. *limping*; hence *a fall*, Ps. 35:15; 38:18.

צָלַף an unused root, Syr. *to break, to wound*; whence—

צָלָף ("fracture," "wound"), [*Zalaph*], pr. n. m. Neh. 3:30.

צְלָפְחָד ("fracture," or "first rupture," perhaps "firstborn," compare פֶּטֶר), [*Zelophehad*] pr. n. m. Num. 26:33; 27:1; 36:2; Josh. 17:3.

צֶלְצַח ("shade in the heat of the sun," from צֵל shadow, and ضح sun), [*Zelzah*], pr. n. of a town of the Benjamites, 1 Sam. 10:2.

צְלָצַל (Deut. 28:42 [in pause צְלָצָל]), constr. צִלְצַל (Job 40:31, and Isa. 18:1), pl. צֶלְצְלִים, see No. 2 (from the root צָלַל No. I.)—(1) *a tingling, clinking* (compare as to these geminate forms, Hupfeld, Exercitt. Æth. p. 28; my Hebr. Gram. p. 119; Arab. صلصل to tinkle, to clink, as a bridle or bell), used of a tinkling of metal when struck, of arms, *the sound* of wings (see No. 3). Hence, Isa. 18:1, אֶרֶץ צִלְצַל כְּנָפַיִם "the land of the clangour of armies," i. e. full of hosts, striking together their arms with clangour, Land voll (waffen=) klirrender (Heeres=) Flügel, i. e. Æthiopia. Armies in this passage are called wings (see כָּנָף No. 1), and in this double use of the word there is an ingenious play of words, since צלצל is also used of the sound of flapping of wings (vom Schwirren). The opinions of others are discussed in my Comment. on this passage.

(2) *a tinkling instrument*, specially a fish spear, Job 40:31. Pl. צֶלְצְלִים, constr. state צִלְצְלֵי *cymbals* (die Becken), not unlike those now used for military purposes, 2 Sam. 6:5; Ps. 150:5.

(3) a stridulous insect, *a cricket*, Deut. 28:42.

צָלַק an unused root, Ch. *to cleave*; whence—

צֶלֶק ("fissure"), [*Zelek*], pr. n. of one of David's captains, 2 Sam. 23:37; 1 Ch. 11:39.

צִלְּתַי (contr. from צֵלֶת יהּ "shadow," i. e. "protection of Jehovah"), [*Zilthai*], pr. n. m.—(1) 1 Ch. 8:20.—(2) 1 Ch. 12:20.

צם see צָמִים.

צָמֵא fut. יִצְמָא TO BE THIRSTY, Ex. 17:3; metaph. *to desire eagerly* (compare διψάω, sitio) any person or thing, followed by לְ Psalm 42:3; 63:2. (Arab. ظمي id. It is of the same stock as צוּם.) Hence the four nouns which follow—

צָמָא m. *thirst*, Eze. 19:13.

צָמֵא m. adj. *thirsty*, Isaiah 5:13; 21:14; specially *a thirsty*, i. e. dry or desert land, 44:3.

צָמְאָה fem. *thirst*, figuratively applied to sexual desire, Jer. 2:25; comp. רָוֶה.

צִמָּאוֹן masc. *a thirsty* i.e. *arid region*, Deu. 8:15; Isa. 35:7.

צָמַד not used in Kal, Arab. ضمد Syr. ܨܡܕ to bind, to fasten, kindred to the root צָמַם (compare צָמַד and עָמַם).

Niphal, *to be fastened*, i.e. to adhere; in this phrase, נִצְמַד לְבַעַל־פְּעוֹר "he adhered to Baal-Peor," devoted himself to his worship, Num. 25:3, 5; Psa. 106:28.

Pual, *to be fastened*, 2 Sa. 20:8.

Hiphil, with the addition of מִרְמָה *to frame* deceit, Ps. 50:19.

Derivatives, צָמִיד and—

צֶמֶד m. with suff. צִמְדִּי—(1) *a pair* of oxen, 1 Sa. 11:7; of asses, Jud. 19:10. 2 Ki. 9:25, רֹכְבִים צְמָדִים "riding in pairs," i.e. two and two. Collectively, Isa. 21:7, צֶמֶד פָּרָשִׁים "pairs of horsemen" (comp. פָּרָשׁ), verse 9.

(2) *a yoke* [as a measure of land], *jugum* s. *jugerum* agri, i.e. as much as one yoke of oxen could plough in one day, 1 Sa. 14:14; Isa. 5:10.

[צָמָה Isa. 5:13; see צָמָא].

צַמָּה fem. *a woman's vail*, Cant. 4:1; 6:7; Isa. 47:2; from the root צָמַם No. 2.

צִמּוּק m. *dried grapes*, and *cakes made of them;* Ital. *simmuki*, 1 Sa. 25:18; 2 Sa. 16:1; from the root צָמַק.

צָמַח to sprout forth, used of plants, Gen. 2:5; 41:6; of hairs, Lev. 13:37. Transitively, Ecc. 2:6, יַעַר צוֹמֵחַ עֵצִים "the wood sprouting forth," i.e. producing *trees*. Metaph. used of the first beginnings of things which occur in the world, Isa. 42:9; 43:19; 58:8. (The primary idea appears to be that of shining forth, compare Syr. ܨܡܚ to shine, Arab. طمح id).

Piel, i.q. Kal (used of the hairs and beard), Eze. 16:7; Jud. 16:22.

Hiphil, *to cause to sprout forth* (plants from the earth), Gen. 2:9; followed by two acc., *to make to sprout forth*, as grass on the earth, Ps. 147:8. Metaph. הִצְמִיחַ צְדָקָה to cause deliverance [rather, righteousness] to exist, or spring up, Isaiah 45:8; 61:11. Whence—

צֶמַח with suffix צִמְחִי *a sprout*, always [?] collect. *things which sprout forth* from the earth *produce, fruit* of the earth, Gen. 19:25; Hos. 8:7 Eze. 16:7; Ps. 65:11. Hence צֶמַח יְהוָה Isaiah 4:2 the produce of Jehovah, i.e. the produce of the holy land consecrated to God, i.q. פְּרִי הָאָרֶץ in the other hemistich (see Gen. 4:3; Nu. 13:26; Deut. 1:25; 26. 2, 10; 28:30, etc.). I thus explain the whole passage, "the produce of God shall be glorious and excellent, and the fruits of the earth shall be beautiful and excellent for the survivors of Israel;" i.e. the whole shall flourish more beautifully, and shall be adorned with plenty of produce and fruits for the benefit of those who shall escape that slaughter. The other interpretations of this passage are unsuitable both to the context and the parallelism of the words; amongst these is the explanation of those who understand צֶמַח יְיָ the branch or offspring of God, to be the Messiah, which is prevented by פְּרִי הָאָרֶץ in the other hemistich [not necessarily so: the one may refer to his Godhead; the other, to his manhood]. But the Messiah is undoubtedly to be understood, Jer. 23:5; 33:15; where there is promised to David צֶמַח צְדָקָה, צֶמַח צַדִּיק, a righteous branch or offspring; and Zec. 3:8; 6:12; where the Messiah is elliptically called צֶמַח branch, or offspring, i.e. of God.

צָמִיד m.—(1) *a bracelet*, Gen. 24:22, 30.

(2) *the covering* of a vessel, so called from its being bound on, Nu. 19:15; from the root צָמַד.

צַמִּים masc. sing. (of the form צַדִּיק from the root צָמַם) *a snare*, Job 18:9. Metaph. *destruction*. Job 5:5, וְשָׁאַף צַמִּים חֵילָם "and destruction pants for their wealth;" where destruction is very suitably compared to a snare gaping and lying in wait. The old interpreters render צמים in this place by *thirsting*, as though it were the same as צְמֵאִים, which would contradict the laws of the language.

צְמִיתֻת f. prop. *extinction* (from the root צָמַת), whence "to be sold לַצְּמִיתֻת i.e. for ever," i.q לְעוֹלָם Lev. 25:23, 30.

צָמַם an unused root.—(1) *to twine, to weave*, like the Arab. طَمَّ, cognate to the verb ضَمَّ to bind (whence צַמִּים a snare), and Hebr. זָמַם, which see.

(2) *to bind fast* a vail, *to vail*, i.q. Chald. צְמַם צַמָּם; hence צַמָּה.

צָמַק to dry up, used of the breasts, Hos. 9:14 hence צִמּוּק.

צָמַר an unused root, perhaps i. q. זָמַר and Arab. transp. صرم to cut off. Hence—

צֶמֶר with suff. צַמְרִי m. *wool* (perhaps so called from its being shorn off, compare גֵּז fleece, from גָּזַז), Ch. עֲמַר (which see), Lev. 13:47; Deut. 22:11.

צְמָרִי Gen. 10:18 [*Zemarite*], pr. n. of a Canaanitish nation. The inhabitants of the city of *Simyra* are apparently to be understood (Strabo, xvi. p. 518; Cellarii Not. Orbis Ant. ii. 445), the ruins of which, called *Sumra*, at the western base of Lebanon, are mentioned by *Shaw* (Travels, p. 269).

צְמָרַיִם [*Zemaraim*], pr. n. of a town in the tribe of Benjamin, Josh. 18:22, whence apparently has sprung the name הַר צְמָרַיִם in the mountainous country of Ephraim (which belonged to the territory of the Benjamites), 2 Ch. 13:4.

צַמֶּרֶת f. *foliage of a tree*, as if *the wool* or *hair of trees* (Gr. λάχνη), figuratively transferred from animals to plants (compare under נָצָא, נָצָה, זָנָב, יוֹנֶקֶת, פֶּרַח, Gr. οἰὸς ἄωτον, Hom. Od. i. 443), Eze. 17:3, 22; 31:3, 10, 14.

צָמַת pr. TO BE SILENT, TO LEAVE OFF SPEAKING, like the Arab. صمت (of the same family as צוּם, דָּמַם, דּוּם and many others ending in ם, see page CCIII, B); trans. *to cut off*, *to destroy*, prop. to bring to silence, Lam. 3:53.

NIPHAL, *to be extinguished*, Job 6:17; 23:17.

PIEL, Ps. 119:139; and—

HIPHIL, i. q. Kal, Ps. 54:7; 69:5; 101:5.

PILPEL צִמְתֵּת id. Ps. 88:17, where צִמְּתוּתֻנִי occurs for צִמְתְּתוּנִי, which does not appear to have been stated by any one. However, I should not doubt that Kibbutz is put for a moveable Sh'va, on account of the following long *u*, according to the law which I have stated, Lehrg. p. 68, 69; also Sam. ܠܟܘܢ, for לָכוֹן, and in Gr. and Lat. *homo*, *socors*, for *hemo* (*semo*), *secors*; *genu*, γόνυ; νέος, *novus*; σκόπελος, *scopulus*. Compare קְטָן, קֹבֶל.

Derivative, צְמִיתוּת.

צֵן see צִנָּה No. I.

צִן [*Zin*], pr. n. (Talmud צִין, a low palm tree), a desert situated to the south of Palestine, to the west of Idumæa, where was the town of קָדֵשׁ בַּרְנֵעַ Num. 13:21; 20:1; 27:14; with ה parag. צִנָּה Num. 34:4; Josh. 15:3.

צָנָא an unused root, i. q. צָאן, Arab. ضنأ IV. to have much cattle.

צֹנֶא comm. Num. 32:24, and **צֹנֶה** Ps. 8:8, i. q. צֹאן *cattle*, especially sheep.

צִנָּה—(I.) *a thorn* (from the root צָנַן No. I.), pl. צִנִּים Prov. 22:5, used of hedges made of thorns, Job 5:5; but צִנּוֹת is used figuratively of *hooks*, compare חֹחַ, Am. 4:2.

(II.) *a shield* (from the root צָנַן No. II.), of a larger kind, covering the whole of the soldier, θυρεός (see 1 Ki. 10:16), Ps. 35:2; 91:4; Eze. 23:24.

(III.) *cooling*, *refreshment*, Prov. 25:13, from the root צָנַן No. III.

צֹנֶה see צֹנֶא.

צָנוֹף or **צָנוּף** i. q. **צָנִיף** Isa. 62:3 כתיב, from the root צָנַף.

צִנּוֹר m. *a cataract* (so called from its rushing noise, see under צָנַר), Ps. 42:8; *a water-course*, 2 Sa. 5:8.

צָנַח TO DESCEND, TO LET ONESELF DOWN, e.g. from an ass, Jud. 1:14; Josh. 15:18; also used of inanimate things. Jud. 4:21, "she struck the nail into his temples, וַתִּצְנַח בָּאָרֶץ and it went down into the earth." (Cogn. is جنح to bow down, see the concluding remark under the letter צ, p. DCXCVIII, A.)

צְנִינִים m. pl. *thorns*, *prickles*, Nu. 33:55; Josh. 23:13; from the root צָנַן No. I.

צָנִיף m. *tiara*, *a bandage twined round* the head of men, Job 29:14; of women, Isa. 3:23; of the high priest, Zec. 3:5; from the root צָנַף to wind round; see מִצְנֶפֶת.

צָנַם pr. TO BE HARD, as in the Samar. language; comp. ܨܘܢܡܐ a rock. Part. pass. צָנוּם *barren* (used of ears of corn), Gen. 41:23. Compare גַּלְמוּד.

צָנַן—(I) i. q. שָׁנַן TO BE SHARP, TO PRICK; hence צְנִינִים, צִנָּה *a thorn*, *thorns*.

(II) i. q. גָּנַן *to protect* (as to the connection of the letters נ and צ, see last remark under letter צ, p. DCXCVIII, A); whence צִנָּה No. II, a shield ["also צִנְצֶנֶת"].

(III) from the Chaldee usage, i. q. צָלַל No. 3 (*l* and *n* being interchanged), *to be cold;* whence צִנָּה No. III.

צַאֲנָן see צַאֲנַן.

צָנַע TO BE LOWLY, SUBMISSIVE, MODEST. Part. pass. (with an active sense), Prov. 11:2. Chald. id. Cogn. is כָּנַע. [In Thes. *to depress;* Part. pass. *depressed;* hence *submissive, modest.*]

HIPHIL, *to act submissively, modestly*, Mic. 6:8

צָנַף fut. יִצְנֹף TO ROLL UP, TO WIND UP, specially a tiara, Levit. 16:4.—Isaiah 22:18, צָנוֹף יִצְנָפְךָ צְנֵפָה "rolling he will roll thee, like a ball."
Derivatives, צָנִיף, מִצְנֶפֶת, and—

צְנֵפָה f. *a ball*, Isa. 22:18.

צִנְצֶנֶת f. *a basket* (see the cognate forms under the word סָלַל No. 2, p. DLXXXIX) [in Thes. from צָנַן No. II; the meaning there given is *a vessel*], Ex. 16:33.

צָנַק an unused root; Samar. *to shut up;* whence צִינֹק.

צָנַר an unused root, which I regard as onomatopoetic, and kindred to the verb כָּנַר (as to the connection of the letter צ with the palatals, see last remark under צ, p. DCXCVIII, A); pr. *to creak, to squeak*, Germ. schnarren, schnurren (like כָּנַר knarren); specially used of the stridulous sound of water flowing down violently, as in cataracts, aqueducts (rauschen). Hence צִנּוֹר. The same power appears to have belonged to כָּנַר and the quadriliterals צַנְתַּר, נְנִסַר; whence יָם־כִּנֶּרֶת and יָם־גְּנִיסַר the sea of Galilee, perhaps the sea of the cataracts (from the Jordan flowing into this lake with a great rushing), and צַנְתָּר *cantharus*, i. e. a channel.

צַנְתָּר f. pl. וֹת *canthari, channels, tubes*, through which the oil of the vessel (גֻּלָּה) flows to the lamps, Zec. 4:12. See the root צָנַר.

צָעַד—(1) TO STEP, TO GO ON SLOWLY and with state (schreiten, einherschreiten), as is done in a solemn procession, 2 Sam. 6:13; compare Jer. 10:5; hence used of Jehovah, Jud. 5:4; Psa. 68:8 used of the gentle and slow gait of a delicate youth, Prov. 7:8. Followed by an acc. to go through (a land), Hab. 3:12.

(2) *to mount up* (which is done with a slow motion, Arab. صعد to go up); poet. transit. *to cause to go up* (like the French *monter* for *faire monter*). Thus it appears to me we should explain the difficult passage Genesis 49:22, בָּנוֹת צָעֲדָה עֲלֵי שׁוּר "(the fruit-bearing tree) makes its daughters (i. e. branches) to ascend (it propels them) over the wall." Commonly taken, "the daughters (i. e. branches) ascend over the wall; or, with the vowels a little changed, בְּנוֹת צַעֲדָה עֲלֵי שׁוּר "the daughters of ascent (i. e. the wild beasts dwelling in the mountains, Arab. بنات صعدة) (lie in) wait." [This explanation is expressly rejected in Thes. p. 1176; the Arabic does not mean "wild beasts," but "wild asses."]

Hiphil, *to cause* some one *to hasten his steps to persecute*. Job 18:14, תַּצְעִדֵהוּ לְמֶלֶךְ בַּלָּהוֹת "terrors persecute him like a (hostile) king." [Better as in Thes. "make him go down to the king of terrors."]
Derivatives, מִצְעָד, אֶצְעָדָה [and the following words].

צַעַד m. *a step*, 2 Sa. 6:13; Ps. 18:37, and—

צְעָדָה f.—(1) *a going* (of God), 2 Sa. 5:24.

(2) pl. *stepping chains*, Arab. مصعد, which were worn by Oriental women fastened to the ancle-band (עֶכֶס) of each leg, so that they were forced to walk elegantly with short steps (טָפַף), Isaiah 3:20; compare אֶצְעָדָה.

צָעָה—(1) TO INCLINE, e. g. a vessel, which is to be emptied, Jer. 48:12. (Arab. صغى id. Æth. ጸወ: to pour out, כ and צ being interchanged, see last remark under צ, p. DCXCVIII, A).

(2) *to be inclined, bent*, used of a man in bonds, Isa. 51:14; also *to bow oneself* (ad concubitum), κατακλίνεσθαι, Jer. 2:20.

(3) *to bend back the head*, i. e. to be proud, Isa. 63:1.

Piel, i. q. Kal No. 1, ibid.

צָעוֹר for צָעִיר Jer. 14:3; 48:4 כתיב.

צָעִיף m. (from the root צָעַף), *a woman's vail*, Gen. 24:65; 38:14.

צָעִיר m.—(1) adj. *small, little* (Arab. صغير), —(*a*) in number, Mic. 5:1; Isa. 60:22.—(*b*) in age, *younger*, Gen. 19:31; with the addition of לְיָמִים Job 30:1. —(*c*) in dignity, *least*, Jud. 6:15; *despised*, Ps. 119:141.

(2) [*Zair*], pr. n. of a town, once 2 Ki. 8:21.

צְעִירָה f. subst. *smallness* (of age), Gen. 43:33.

צָעַן TO MOVE TENTS, TO GO FORWARD as a nomadic tribe, pr. to load beasts of burden, i. q. טָעַן No. II. (Arab. ظعن), Isa. 33:20.

צֹעַן [*Zoan*], pr. n. *Tanis*, an ancient city of lower Egypt, situated on the east of the Tanitic branch of the Nile: in Egypt. called ϫⲁⲛⲏ and ϫⲁⲛⲓ (i. e. low region), whence have sprung both the Hebrew and the Greek forms of the name, also the Arab. صان. See my Comment. on Isaiah 19:11 —Nu. 13:22; Isa. 19:11, 13; 30:4; Eze. 30:14.

צַעֲנַנִּים ("removings"), [*Zaanannim, Za-*

naim], pr. n. of a town of the Kenites in the tribe of Naphtali. Josh. 19:33; Jud. 4:11.

צָעַף an unused root, prob. i. q. עָטַף to cover over, to cover, whence צָעִיף a vail.

צַעֲצֻעִים m. plur. Vulg. *opus statuarium*, *statuary work*, 2 Ch. 3:10. Root צוּעַ which see.

צָעַק i. q. זָעַק (which see; compare צָחַק and שָׂחַק) TO CRY OUT, especially for aid, Deuteron. 22:24, 27; followed by אֶל of pers. Gen. 41:55; Jud. 4:3; followed by לְ 2 Ch. 13:14; also an acc. of the thing, Job 19:7, אֶצְעַק חָמָס "I cry out of wrong," sc. as done to me.

Piel, *to cry out*, 2 Ki. 2:12.

Hiphil, *to call together*, like הִזְעִיק 1 Sa. 10:17.

Niphal, pass. of Hiph. *to be called together*, *to run together*, Jud. 7:23, 24; 10:17. Hence—

צְעָקָה f. *crying out*, especially for aid, Exodus 3:9; Job 34:28. Gen. 19:13, צַעֲקָתָם "the outcry on account of them" (the men of Sodom), which the men of Sodom extort from others.

צָעַר TO BE SMALL, Arab. صغر, Syr. ܙܥܪ (comp. זָעִיר, מִזְעָר), metaph. *to be* or *become mean and despised*, Jerem. 30:19; Job 14:21 (oppos. to כָּבֵד). Zec. 13:7.

Derivatives, צָעִיר, צְעִירָה, מִצְעָר; pr. n. צוֹעַר, צִיעֹר, and—

צֹעַר and **צוֹעַר** ("smallness;" compare Gen. 19:20), [*Zoar*], pr. n. of a town on the southern shore of the Dead Sea, Gen. 13:10; 19:22, 30; Isa. 15:5; Jer. 48:34; more anciently called בֶּלַע.

צָפַד (cognate to the verb צָמַד) TO ADHERE FIRMLY, Lam. 4:8 (Arab. ضفد to join together).

צָפָה—(1) TO SHINE, TO BE BRIGHT (Arabic صفى); Hence Piel No. 1.

(2) *to look out*, *to view* (prop. to enlighten with the eyes, comp. שָׁזַף, unless the primary idea be rather sought for in inclining, bending forward, in order to view; comp. הִשְׁקִיף. With this accord σκέπω, σκόπος, σκοπέω; and even in Lat. transp. *specio*, *specto*, *specula*, etc). Isa. 21:5; see צָפִית. Used of a tower which has a wide view, Cant. 7:5. Part. צוֹפֶה *a watchman* set on a tower, 1 Sam. 14:16; 2 Sam. 13:34; 18:24. Metaph. used of *prophets*, who, like watchmen, declare future events as being divinely revealed to them by visions, Jer. 6:17; Eze. 3:17; comp. Hab. 2:1 [Piel]. Hence—(*a*) *to look out for*. Hos. 9:8, צוֹפֶה אֶפְרַיִם "Ephraim looks out for (aid)."—(*b*) *to observe accurately*; followed by an acc., Prov. 15:3; 31:27; followed by בְּ Ps. 66:7; followed by בֵּין (to see and judge between), Gen. 31:49.—(*c*) *to lie in wait*; followed by לְ Psa. 37:32.—(*d*) *to select* (ausersehen), i. q. רָאָה. Job 15:22, צָפוּ הוּא אֱלֵי חָרֶב "selected (or destined) for the sword" (צָפוּי for צָפוּ).

Piel—(1) *to overlay with gold or silver* (pr. to make splendid; see Kal No. 1); followed by two acc., Ex. 25:24; 1 Ki. 6:20, seqq.

(2) i. q. Kal No. 2, 1 Samuel 4:13; part. מְצַפֶּה *a watchman*, Isaiah 21:6; metaph. a prophet, Mic. 7:4. Followed by אֶל of the thing which any one watches for and expects (as aid), Lam. 4:17; בְּ Mic. 7:7. Absol. Psa. 5:4, אֲצַפֶּה "I expect," sc. divine aid, I look to God.

Pual, pass. of Piel No. 1, *to be overlaid*, Ex. 26:32; Prov. 26:23.

Derivatives, צִפּוּי, צְפִיָּה, צָפִית, מִצְפֶּה; and pr. n. צְפַת, מִצְפָּה, צִפְיוֹן, צְפִי, צְפוֹ, צְפָתָה.

צָפָה f. (from the root צוּף) *a swimming*, Eze. 32:6.

צְפוֹ ("watch-tower"), [*Zepho*], pr. n. of a son of Eliphaz, Gen. 36:11, 15; called צְפִי 1 Ch. 1:36.

צִפּוּי m. (from the root צָפָה Piel No 2), *overlaying*, *metal laid over* statues, Num. 17:3, 4; Isaiah 30:22.

צָפוֹן comm. (f., Isa. 43:6; Cant. 4:16).—(1) *the north*, *the north quarter* (prop. hidden, obscure, inasmuch as the ancients regarded the north as obscure and dark; πρὸς ζόφον, Hom. Od. ix. 25, seqq.; x. 190, seqq., the south, on the contrary, as clear, and lighted by the sun; see דָּרוֹם), Num. 34:7. אֶרֶץ צָפוֹן the north land (Babylonia), Zech. 2:10; Jerem. 16:15; compare Jer. 6:22. Poet. also used for *the north wind* (רוּחַ צָפוֹן), Cant. 4:16; and for *the northern heavens*, which is almost the same as for the heaven generally, as the greater part of the southern hemisphere is hidden, Job 26:7. מִצָּפוֹן לְ *northward of* any place, Josh. 8:11, 13; and without לְ Josh. 11:2. With ה— parag. צָפוֹנָה *northward*, Gen. 13:14; also a region situated *towards the north*, as מַמְלְכוֹת צָפוֹנָה the kingdoms of the north, Jerem. 1:15; and with prep. אֶל־הַצָּפוֹנָה Eze. 8:14; לַצָּפוֹנָה 1 Ch. 26:17, towards the north. מִצָּפוֹנָה from the north quarter, Josh. 15:10; מִצְּפוֹנָה לְ from the north of any place, Jud. 21:19; מִפְּנֵי צָפוֹנָה from the north, Jer. 1:13. Compare נֶגְבָּה.

(2) [*Zaphon*], pr. name of a town in the tribe of Gad, Josh. 13:27

צָפוֹן see צְפִיּוֹן.

צְפוֹנִי m.—(1) adj. *northern*, Joel 2:20 (spoken of the hosts of locusts [?] coming from the north).

(2) patron. of the word צְפוֹן, צִפְיוֹן (which see), Nu. 26:15.

צְפוּעַ Eze. 4:15 כתיב, i. q. צָפִיעַ.

צִפּוֹר, pl. צִפֳּרִים (as if from צִפֹּרֶת), comm. (f. Pro. 27:8; Isa. 31:5)—(1) *a small bird*, so called from its twittering (see צָפַר No. 3), Psalm 11:1; 104:17; 124:7; Job 40:29; Prov. 6:5; 7:23; specially *a sparrow* (Arab. عصفور with a prefixed guttural), Ps. 84:4; Pro. 26:2.

(2) *a bird*, of any kind, Deu. 4:17; 14:11; Lev. 14:4. Collect. *birds*, Gen. 7:14; 15:10.

(3) [*Zippor*], pr. n. of the father of Balak, king of Moab, Nu. 22:4, 10; Josh. 24:9.

צָפַח TO BE WIDE, AMPLE; compare Arab. صفح Conj. II. to spread out, cogn. טָפַח; Æth. ሰፍሐ: to spread out, to extend, to dilate; whence צַפִּיחִת—

צוֹפַח, **צֹפַח** ("cruse"), [*Zopha*], pr. n. m. 1 Ch. 7:35, 36; and—

צַפַּחַת f. *a cruse*, for holding water, 1 Sa. 26:11, seq.; for holding oil, 1 Ki. 17:12. Chald. טְפִיחָא id. Arab. with the letters transposed, صحفة a dish, a platter; Syr. ܨܦܚܬܐ id.

צְפִי see צְפוֹ.

צְפִיָּה f. (from the root צָפָה), *a watchtower*, i. q. מִצְפֶּה Lam. 4:17.

צִפְיוֹן ("expectation," "longing"), [*Ziphion*], pr. n. m. Gen. 46:16; for which there is צְפוֹן Num. 26:15.

צַפִּיחִית f. *a cake*, so called from its being broad (compare πλάξ, πλακόεις), Ex. 16:31. Root צָפַח.

צְפִין Ps. 17:14 כתיב, for צָפוּן, see צָפַן No. 2.

צָפִיעַ only in the pl. צְפִיעִים *excrements* of animals, *dung*, Ezek. 4:15; Arab. ضفع, from the root צָפַע, which see.

צְפִיעָה f. pl. only צְפִיעוֹת *shoots* of a tree, such as are of little value (as if excrements); used figuratively of *less distinguished offspring*; opp. to צֶאֱצָאִים. Isa. 22:24 Root צָפַע.

צָפִיר m. *a he-goat*, Dan. 8:5, 21, so called from its leaping; see the root No. 2. See Chald.

צְפִיר Ch. pl. צְפִירִין id. Ezr. 6:17. Syr. ܨܦܝܪܐ.

צְפִירָה f. (from the root צָפַר No. 1)—(1) prop. *a crown*, Isa. 28:5.

(2) *a circle, a circuit;* hence used of the vicissitude of events and fortune, as if going in a circle (compare סְבִיבוֹת Eccl. 1:6). Eze. 7:7, בָּאָה הַצְּפִירָה אֵלֶיךָ "the circle comes to thee," which is well rendered by Abulwalid انتهى الدور اليك.

צָפִית f. (from the root צָפָה), *looking out, guard, watch.* Isaiah 21:5, צָפֹה הַצָּפִית "they watch the watch," i. e. they keep guard in the watch-towers. The interpretations of others are noticed in Comment. on the passage.

צָפַן fut. יִצְפֹּן (cogn. טָמַן)—(1) TO HIDE, TO CONCEAL, Ex. 2:2; Josh. 2:4. Part. pass. צָפוּן *hidden*, i. e. secret, inaccessible, Ezek. 7:22. Especially to guard and defend any one, Psalm 27:5; 83:4, צְפוּנֶי יְהוָֹה those protected by Jehovah. Intrans. *to hide oneself* (or ellipt. to hide nets, snares), to lie in wait, followed by לְ Prov. 1:11, 18; Psalm 10:8; absol. 56:7 קרי.

(2) *to lay up, to store up.* Part. צְפוּנִים riches, treasures, Job 20:26; Ps. 17:14 קרי. Followed by לְ *to lay up* for any one, Job 21:19; Ps. 31:20. Job 20:26, כָּל־חֹשֶׁךְ טָמוּן לִצְפוּנָיו "every misfortune is laid up for his treasures." צָפַן בְּלֵב to hide with one's self (lay up in one's heart), Job 10:13; צ׳ אִתּוֹ id. Pro. 2:1; 7:1.

(3) *to restrain*, Prov. 27:16; followed by מִן *to deny* to any one, Job 17:4.

NIPHAL, *to be hidden* from any one, i. e. *to be unknown* to him, followed by מִן Job 24:1; Jer. 16:17.

(2) *to be laid up*, i. e. *to be destined* for any one, followed by לְ Job 15:20.

HIPHIL, i. q. Kal No. 1, *to hide*, Ex. 2:3; Job 14:13; *to lie in wait* Ps. 56:7 כתיב.

Derivatives, צָפוֹן (צְפוֹנִי), מַצְפֻּנִים, and pr. n. צְפוֹן, and—

צְפַנְיָה ("whom Jehovah hid," i. e. defended), [*Zephaniah*], pr. n. LXX. Σοφονίας. Vulg. *Sophonias* (for צְפַנְיָהוּ).—(1) of a prophet, who takes the ninth place among the twelve minor prophets, Zeph. 1:1.—(2) of a priest, Jer. 21:1; 29:25, 29, called צְפַנְיָהוּ, Jer. 37:3; 52:24.—(3) Zec. 6:10, 14.—(4) 1 Chr. 6:21, for which there is אוּרִיאֵל 1 Chr. 6:9 15:5, 21.

צָפְנַת פַּעְנֵחַ Egyptian pr. n., given to Joseph in

his public capacity by Pharaoh, Gen. 41:45. The genuine Egyptian form of the word appears to be more accurately given by the LXX. Ψονθομφανήχ, in which Egyptian scholars (see Bernard, on Joseph. Ant. ii. 6, § 1; Jablonskii Opuscc. i. p. 207—216) recognize the Egyptian ⲡⲥⲱⲧ ⲙ̅ⲫⲉⲛⲉϩ, *salvation*, or *saviour of the age*, from ⲡ the article, ⲥⲱⲧ, σώζειν, σωτήρ, σωτηρία, and ⲫⲉⲛⲉϩ αἰών. So Schol. Cod. Oxon. Ψονθομφανήχ, ὅ ἐστιν σωτὴρ κόσμου, and Jerome, *servator mundi*. The Hebrews interpreted the Hebrew form of the word, *revealer of a secret*, see Targ., Syr., Kimchi. [See also Thes.]

צָפַע an unused root, *to thrust out* (kindred is دفع *to thrust, to push*, to impel), specially vile, ignoble things, as excrements (Arab. ضفع to void dung, to break wind, and צְפִיעִים excrements); *to produce* worthless shoots, as a tree (see צְפִיעָה), its detestable progeny, as a viper (compare צֶפַע, צִפְעֹנִי). [In Thes. this root is divided into two parts; the meaning given to the second is *to hiss*.] See more as to this root in my Comment. on Isa. i. p. 705. *Fäsius* (Neue Jahrb. für Phil. i. p. 171) prefers to regard the *viper* as being so called from its hissing, and adds this onomatopoetic power to that of protruding, compare צָפַף and פָּעַר (whence אֶפְעֶה a viper). This is not amiss, although the idea of viper's *progeny* is both exceedingly suitable in some passages (Isaiah 14:29), and rests upon ancient authority.

צֶפַע m. *viper's brood*, Isa. 14:29. LXX. ἔκγονα ἀσπίδων. Hence—

צִפְעֹנִי (like יִדְּעֹנִי) prop. belonging to a viper's brood; hence *a viper* itself, Isa. 11:8; 59:5; Pro. 23:32. Plur. צִפְעֹנִים Jer. 8:17. LXX. (Isa. 11:8; 14:29) ἔκγονα ἀσπίδων. See another etymology under the root צָפַע.—Aqu. βασιλίσκος. Vulg. *regulus*, whence J. D. Michaëlis understood the horned serpent, or cerastes.

צָפַף only in PILPEL צִפְצֵף an onomatop. word, TO TWITTER, PIP, or CHIRP, as a bird, Isaiah 10:14; 38:14, Gr. πιπίζω, τιτίζω, Germ. zirpen. Like the Greek τρίζω, στρουθίζω, it is applied to the slender voice of the manes, "*vocem exiguam*" (Virg. Æn. vi. 492), which the ancients sometimes compared to a whisper, sometimes to a sigh, Isa. 8:19. [But why hould we look in the word of God for such heathen ideas as *Manes?*]

צַפְצָפָה f. according to the Hebrews, *the willow* Ezek. 17:5 (where supply בְּ). Arabic صفصاف id The root appears to me to be צוּף to swim, Pilpel, to inundate; hence, that which is inundated, which is very suitable to the willow.

I. **צָפַר**—(1) TO GO IN A CIRCLE, TO REVOLVE (see צְפִירָה); hence *to turn, to turn oneself about*, Jud. 7:3, "let him who is fearful and afraid יָשֹׁב וְיִצְפֹּר turn and return."

(2) *to dance in a circle*, and generally, *to leap, to dance*. Arab. ضفر fut. I., compare גִּיל, חוּל, and מָחוֹל; whence צָפִיר a he-goat.

(3) *to chirp, to twitter*, as a bird (trillern), Arab. صفر. Hence צִפּוֹר, Chald. צִפַּר. See also pr. n. צוֹפַר. [The meaning given to this root in Thes. is, *to pip, to chirp*, as a bird.]

II. **צָפַר** i. q. ظفر to wound with claws. See צִפֹּרֶן.

צִפַּר Chald. (f., Dan. 4:18; and Dan. 4:9 קרי; but כתיב m.), *a bird*, i. q. Syr. ܨܶܦܪܳܐ; sing. Gen. 7:14; Deuter. 4:17, Targ. Plur. צִפְּרִין; constr. צִפְּרֵי Dan. 4:9, 11, 18, 30.

צְפַרְדֵּעַ masc. *a frog*, Exod. 7:27, 28; 8:1, seq. Collect. *frogs*, Exod. 8:2; where (as is usual with collectives) it is joined with a fem. This quinqueliteral appears to be blended of the verb צָפַר No. I. 2, to dance, to leap; and رداع, a marsh; as if leaping in a marsh; and not, as some have thought of late, from the root צָפַר No. I. 3, since the chirping of birds cannot be aptly applied to frogs. From this fuller form have arisen, in Arab. and Syr., the more contracted quadriliterals ضفدع and ܐܘܦܕܥܐ a frog.

צִפֹּרָה ("a little bird"), pr. n. f. of the wife of Moses, Ex. 2:21; 4:25; 18:2.

צִפֹּרֶן m.—(1) *the nail* of the finger, Deut. 21:12; from the root צָפַר No. II. (Arab. ظفر; Chald. טְפַר id. To the Hebr. צִפֹּרֶן nearly approaches Greek πτερνὶς· Germ. Sporn; Eng. *Spur*.)

(2) *a point* (of a nail) of a style (of adamant), Jer. 17:1. Comp. Plin. H. N. xxxvii. c. 4. 15.

צָפַת an unused root; perhaps, i. q. Syr. ܨܰܒܶܬ to adorn (Barhebr. p. 180); compare ܨܶܒܬܳܐ ornament, Sir. xxi. 24); Chald. צְבַת; Gr. κοσμεῖν. Hence—

צֶפֶת f., *the capital of a column*, i. q. כֹּתֶרֶת 2 Ch. 3:15. [This is referred in Thes. to צָפָה No. I.]

צְפַת ("watch-tower;" from the root צָפָה), [*Zephath*], pr.n. of a Canaanitish town; afterwards called חָרְמָה Jud. 1:17.

צְפָתָה (id.), [*Zephathah*], pr. n. of a valley near Mareshah, in the tribe of Judah, 2 Ch. 14:9.

צִצִּים see צִיץ.

צָקַל an unused root; perhaps, i. q. عقل עָקַל to bind together, to tie. Hence צִקְלוֹן.

צִקְלַג see צִיקְלַג.

צִקְלוֹן ἅπ. λεγόμ., 2 Kings 4:42, *sack, bag;* so called from its being tied together. Talmud. עֲקַל a bag for straining; with this also accords Gr. θύλακος, sack.

צַר with distinct accents צָר and art. הַצָּר; with suff. צָרִי; pl. צָרִים, צָרֵי (from the root צָרַר).—(1) *an adversary, an enemy* (see the root No. 4), i. q. אוֹיֵב; but, besides Nu. 10:9, only poet. (Job 16:9; Deu. 32:27; Psa. 81:15; Lam. 1:7; Isa. 9:10); and in the later books, Esther 7:4, 6; Neh. 9:27.

(2) *distress, affliction* (see the root No. 5), Ps. 4:2; 44:11; 78:42. בַּצַּר לִי when I am in distress, Psalm 18:7; 66:14; 106:44; 102:3, בְּיוֹם צַר לִי id. Fem. צָרָה id. which see.

(3) *a stone* (so called as being compact and hard; i. q. צוּר No. 1), Isa. 5:28.

צַר (from צָרַר No. 5; of the form תַּם from תָּמַם), adj. *narrow*, Nu. 22:26; Job 41:7; f. צָרָה Pro. 23:27.

צֵר ("narrow" ["flint"]), [*Zer*], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

צֹר m.—(1) *a rock*, i. q. צוּר No. 2, Eze. 3:9.
(2) *a knife*, Ex. 4:25. Compare צוּר No. 3.
(3) i. q. צוֹר Tyre; which see.

צָרַב not used in Kal; prop. (as I suspect) i. q. גָּרַב (as to the interchange of the letters ג and צ see last remark under צ, page DCXCVIII), TO SCRATCH, TO BE SCABBY, ROUGH; whence צָרֶבֶת No. 1.

(2) *to be dry, burned up* (as to the connection of these significations, see under חָרַר).

NIPHAL, *to be burned, scorched*, Ezek. 21:3. Kindred are שָׂרַף, סָרַף. Chald. צָרְבָה a burning.

["**צָרָב** (for צָרֵב) adj. *burning*, Proverbs 16:27 אֵשׁ צָרָבֶת."]

צָרֶבֶת—(1) prop. *a scab, rough place* left on the skin from a healed ulcer, Levit. 13:23; or from burning, verse 28; *cicatrix*, as rightly rendered by LXX., Vulg., Chald. See the root No. 1. Others would derive this from Arab. ضرب to strike.

(2) adj. fem. *burning* (used of fire), Prov. 16:27; [see above].

צָרַד an unused and doubtful root. Arab. صرد to cool, whence—

צְרֵדָה ("cooling"), [*Zereda*], pr. n. of a town of the Manassites, near Scythopolis, 1 Ki. 11:26; 2 Ch. 4:17. For this there is written צְרֵרָה Jud. 7:22 (where it should be צְרֵדָה [as in some MSS.]); the same is called צָרְתָן Josh. 3:16; 1 Ki. 4:12; 7:46.

צָרָה an unused root—(1) like the Syr. and Ch. *to cleave, to make clefts;* hence—

(2) i. q. Arab. ضرى to flow, to run, as a wound, whence צֳרִי and pr. n. צְרוּיָה.

צָרָה (with Kametz impure) f. of the word צַר (from the root צָרַר)—(1) *a female adversary, enemy*, especially *a rival*, 1 Sa. 1:6 (from the root צָרַר No. 4).

(2) *distress*, with ה parag. Ps. 120:1, בַּצָּרָתָה לִּי "when I am in distress," comp. Jon. 2:3; from the root צָרַר No. 5.

צְרוּיָה and **צְרֻיָה** ("cleft"), [*Zeruiah*], pr. n. of a daughter of Jesse, the mother of Joab, 1 Sa. 26:6; 2 Sa. 2:13; 1 Ch. 2:16.

צְרוּעָה ("leprous"), [*Zeruah*], pr. n. of the mother of Jeroboam, 1 Ki. 11:26.

צְרוֹר see צְרֹר.

צָרַח an unused root—(1) i. q. Arabic صرح II. *to be clear*, manifest, open; whence صرحة lofty ground; صرح a high building, a tower, Hebr. צְרִיחַ. Kindred are צָהַר, צָחַר.

(2) It is applied to the voice (compare צָהַל), hence *to cry out with a loud and clear voice*. Arab. صرخ Æth. ጠርሐ: Zeph. 1:14. Kindred is רָוַח.

HIPHIL, *to lift up a cry*, used of a warlike cry, Isa. 42:13.

צֹרִי *Tyrian*, gent. n. from צֹר Tyre, 1 Ki. 7:14; Ezr. 3:7.

צֳרִי Gen. 43:11; Jerem. 8:22; 46:11; 51:8; in pause צֹרִי Eze. 27:17; once with Vav copul. וּצְרִי Gen. 37:25, m. *opobalsamum*, the balsam distilling from a tree or fruit growing in Gilead, used for the healing of wounds, from the root צָרָה which see. It is not

ascertained what tree this may have been; see Bochart, Hieroz., t. i. p. 628. Celsii Hierobot., ii. 180—185; and on the other hand, J. D. Michaëlis (Supplemm. page 2142), Warnekros (Repertorium für Morgenl. Litt., vol. xv. p. 227); and Jahn (Archæol., t. i. p. 83).

צְרִי [*Zeri*], pr. n. see יִצְרִי No. 3.

צְרִיָה see צְרוּיָה.

צְרִיחַ m. *a lofty building*, which may be seen from far, *a tower*, Jud. 9:46, 49; *a watch-tower*, 1 Sa. 13:6; from the root צרח No. 1.

צָרַךְ an unused root; Talmud, Ithpeal, *to be in want of*, Syr. and Arab. *to be needy;* whence—

צֹרֶךְ masc. *need*, 2 Chron. 2:15. (Chaldee and Rabbinic id.).

צָרַע Arabic صَرَعَ TO STRIKE DOWN, whence صِرِيعٌ *a scourge;* hence applied to diseases, as صَرْعٌ epilepsy, prop. prostration. Hence is formed part. pass. צָרוּעַ Levit. 13:44; 22:4; and part. Pual מְצֹרָע 2 Ki. 5:1, 27; 15:5; *a leper*, pr. one stricken (by God), one smitten; inasmuch as the plague of leprosy was regarded as being sent by God [as of course it really was], comp. the verbs נָגַע, נֶגַע, נָכָה, Arabic ضَرَبَ. But since there is such an affinity between the letters צ and ז (see last remark under letter צ, p. DCXCVIII) I prefer regarding *the leprosy*, to be so called from the idea of *scabbiness;* so that צָרַע would be the same as זָרַע which see.

Hence צָרַעַת, and—

צִרְעָה f. Ex. 23:28; Deut. 7:20; Josh. 24:12; according to the ancient versions and the Hebrews, *the hornet*, with the art. collect. *hornets, wasps*, perhaps from the idea of piercing, which does not differ much from that of striking (صِرِيعٌ a scourge), compare נָכָה, ضَرَبَ. But *the hornets* by which the Canaanites, locc. citt. are said to be driven from their dwellings, seem hardly capable of being literally understood (as is done by Bochart, in Hieroz. tom. iii. p. 407, ed. Lips.; Rosenm. Bibl. Alterthumsk. iv. 2, p. 430), but (with Le Clerc and Rosenm. on Ex. loc. cit.) metaph. as designating *ills and calamities of various kinds;* compare Josh. 24:12; and Joshua chap. 10.

צָרְעָה ("a place of hornets"), [*Zorah*], pr. n. of a town in the plain country of Judah, but inhabited by the Danites, Josh. 15:33; 19:41; Judges 13:2. [Apparently now called Sŭr'ah, صرعة, Rob. ii. 343.] The Gent. noun is צָרְעִי [*Zorites*], 1 Chr. 2:54; and צָרְעָתִי [*Zareathites, Zorathites*], 1 Ch. 2:53; 4:2.

צָרַעַת f. *leprosy* (as to the etymology, see the root צָרַע), both of men (and then white, Exod. 4:6; Num. 12:10; for the black leprosy is elephantiasis, see שְׁחִין), Levit. 13:2, seq.; and of houses (prob. a nitrous scab), and of garments (mouldings, spots contracted from being shut up), Levit. 13:47—59. 14:34—57.

צָרַף fut. יִצְרֹף—(1) TO MELT a metal (kindred are שָׂרַף, סָרַף), specially *to purge* gold or silver *by fire*, and to separate from dross, Ps. 12:7; Isa. 1:25. Part צֹרֵף *a goldsmith*, Jud. 17:4; Isa. 40:19; Pro. 25:4.

(2) metaph. *to prove, to examine* any one (δοκιμάζειν), Ps. 17:3; 26:2; 105:19; also *to purge*, Dan. 11:35. Part. pass. צָרוּף sincere, pure, Psal. 18:31; 119:140.

Niphal, *to be purified*, Dan. 12:10.

Piel, part. מְצָרֵף *a goldsmith*, Mal. 3:2, 3.

צֹרְפִי ("goldsmith"), pr. n. m. (with art.) Neh. 3:31.

צָרְפַת (perh. "workshop for melting and refining metals," Schmelzhütte), with ה parag. צָרְפָתָה, [*Zarephath*], pr. n. of a town of the Phœnicians situated between Tyre and Sidon, 1 Ki. 17:9, 10; Obad. 20; Gr. Σάρεπτα, Lu. 4:26; now called صرفند.

צָרַר TO PRESS, TO COMPRESS (kindred to the root צוּר), hence—(1) *to bind up, to bind together* (Arab. صَرَّ), followed by בְּ to wrap up in a cloth or bundle, Ex. 12:34; Job 26:8; Isa. 8:16; Proverbs 30:4. Metaph. 1 Sa. 25:29, "the life of my lord shall be bound up in the bundle of the living with God," i. e. shall be under the protection of God. But in another sense, Hos. 13:12, "the iniquity of Ephraim is bound up," i. e. reserved for him against the day of vengeance; comp. Job 14:17; whence צְרוֹר.

(2) *to lay hold of*, Hos. 4:19.

(3) *to shut up*, 2 Sam. 20:3.

(4) *to oppress, to persecute, to treat in a hostile manner* (Arab. ضَرَّ), followed by an acc. Num 33:55; Isai. 11:13; followed by a dat. Num. 25:18. Part. צֹרֵר i.q. צַר *an adversary*, Ps. 6:8; 7:5; 23:5; Isa. 11:13. Also, *to rival, to be jealous of* (Arab. ضَرَّ Conj. III). Levit. 18:18.

(5) intrans. *to be pressed, straitened, distressed*. In this sense is used the monosyllabic pret. צַר (other-

wise צָרַר) f. צָרָה Isa. 49:20. Impers. צַר לִי strait is to me, i. e. —(*a*) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7.—(*b*) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14.—(*c*) followed by עַל *I mourn* on account of something, 2 Sam. 1:26. In the same connection is used the fut. וַיֵּצֶר לִי, see יָצַר No. II.

Pual, part. מְצֹרָר *bound together*, Josh. 9:4.

Hiphil הֵצֵר, inf. הָצֵר, fut. יָצֵר 1 Ki. 8:37, *to press upon*, Jer. 10:18; *to besiege*, Deut. 28:52; 1 Ki. 8:37; *to bring into distress, to afflict, to vex*, Nehem. 9:27. To the active signification are also rightly referred—(*a*) 2 Chr. 28:22, בְּעֵת הָצֵר לוֹ "in the time when they distressed him." 2 Ch. 33:12, and—(*b*) אִשָּׁה מְצֵרָה a parturient woman (pr. pressing upon the fœtus), Jer. 48:41; 49:22.

Derivatives, צַר, צָרָה, צְרוֹר, צֹר, מֵצַר [also צֹר, and pr name צֵר].

צְרֹר & **צְרוֹר** m. pl. צְרֹרוֹת (Gen. 42:35)—(1) a *bundle*, 1 Sa. 25:29; Cant. 1:13; specially, a bundle of money, *a purse*, Gen. 42:35; Pro. 7:20. As to the passage Prov. 26:8, see מַרְגֵּמָה.

(2) i. q. צוּר No. 1, *a stone, a little stone*, 2 Sam 17:13; Amos 9:9 (where others understand *grain*).

(3) [*Zeror*], pr. n. m. 1 Sa. 9:1.

צְרֵדָה see צְרֵדָה.

צֶרֶת (perhaps for צָהֶרֶת "splendour"), [*Zereth*], pr. n. m. 1 Chron. 4:7.

צֶרֶת הַשַּׁחַר ("the splendour of the morning," see the preceding word), [*Zareth-shahar*], pr. n. of a town of the Reubenites, Josh. 13:19.

ק

Koph, the nineteenth Hebrew letter; when it stands as a numeral, i. q. *a hundred.* The name קוֹף, Arab. قَفّ denotes *the hole of an axe*, and this agrees well with the form of this letter in the Phœnician and Hebrew alphabets. Its pronunciation differs from כ whether with or without dagesh, in that the sound of ק is produced from the back part of the palate near the throat with more effort; similarly to ט, see page CCCXVI.

Koph is interchanged with the other palatals ג, כ, as has been shewn above (pp. CL, A, and CCCLXXVIII, A); it is also found to pass over to the gutturals, so that the roots קָטַר, עָטַר No. 1, to burn incense, are kindred. Also in the primary elements at least of the language, *k* appears also to have changed to *t* (just as children beginning to talk often substitute *t* for *k* as being easier of pronunciation); and thus kindred to one another are פָּקַח and פָּתַח to open, שָׁקָה and שָׁתָה to drink, פָּתַר Æthiop. ፈከረ to interpret, אַתָּה and the lost אַכָּה (whence the suff. ךָ) thou; comp. κόπτω and τύπτω; *quattuor* and τέτταρες.

קֵא m. (from the root קוֹא), *vomit*, Pro. 26:11.

קָאַת with the art. הַקָּאַת Lev. 11:18; Deu. 14:17; const. st. קְאַת f. a bird found in marshes (Levit. and Deut. locc. citt.) and inhabiting deserts, Isa. 34:11; Zeph. 2:14; Ps. 102:7; according to several old translators, *the pelican;* Aram. and Arab. קָקָא, ܩܩܐ, قوق, قيق, prob. so called from its vomiting, as this very voracious bird is accustomed to vomit sea-shells and other things which it has swallowed. [So in Thesaur. from קוֹא.]

קַב m. prop. *a hollow* vessel (see the root קָבַב No. 1; compare *cupa*, Engl. *a cup*); hence *a cab*, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (סְאָה); comp. Gr. κάβος, i. e. χοῖνιξ.

קָבַב kindred to the roots קָבָה, נָקַב No. II, to make gibbous and hollow—(1) i. q. נָקַב *to hollow out;* hence also, *to arch, to vault* (comp. גָּבַב, גָּוָה=גָּוו) i. q. Arab. قَبَّ Conj. II, Ch. קַבֵּב. Hence קַב, קֻבָּה.

(2) metaph. i. q. נָקַב No. 3 (which see), *to curse, to execrate* (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp with suff. and Nun epenth. קָבְנוֹ Nu. 23:13.

קֵבָה f. the rough *stomach* of ruminating animals, *echinus*, for נְקֵבָה, so called from being hollow, see the root נָקַב, Deu. 18:3. (Arab. قِبَة and قِبّة id.).

קֵבָה with suff. קֳבָתָהּ Num. 25:8 (for נְקֵבָה) either the *anus*, i. q. Ch. נְקוּבָה (from the root נָקַב to perforate), or *vulva* (compare נְקֵבָה); so LXX., Vulg.

קֻבָּה f. *tent, bedchamber*, so called from its arched form, occurring once, Num. 25:8. (Arab قُبَّة id.; also vault, whence the Spanish *alcova*, Germ. Alcoven [Eng. *alcove*].) Root קָבַב No. 1.

קִבּוּץ m. *collection, a throng, company*, Isa

57:13, קִבּוּצַיִךְ "thy **companies**," sc. of thy idols. Compare verse 9. Root קָבַץ.

קְבוּרָה f.—(1) *sepulture, burial*, Jer. 22:19.

(2) *sepulchre, grave*, Gen. 35:20; 47:30. Root קָבַר.

קָבַל not used in Kal, prop. TO BE BEFORE, IN FRONT, OVER AGAINST (Arab. قبل front, قبل before); hence, to come from before, *to come to meet*, Arab. قبل.

PIEL קִבֵּל.—(1) prop. *to receive* any one (one who comes to meet one, Arab. قبل), 1 Ch. 12:18; any thing, i. q. לָקַח, but only in the later [?] Hebr., 2 Ch. 29:16, 22; Ezr. 8:30 (opp. to reject); Job 2:10; Est. 4:4; 9:23, 27; *to receive* instruction, Pro. 19:20.

HIPHIL, intransitive, *to be opposed, stand over against* one another, Ex. 26:5; 36:12. Arab. Conj. III. id.

Derivatives, קֹבֶל, קֳבָל.

קַבֵּל [Ch.] only in PAEL, *to take, to receive*, Dan. 2:6; 6:1; 7:18. Hence—

קֳבֵל and קֳבָל Chald. prop. *the front*. Hence לָקֳבֵל prep., with suff. לָקָבְלָךְ.

(1) *over against*, Dan. 5:5.

(2) *before*, Dan. 2:31; 3:3; 5:1.

(3) *on account of*, i. q. מִפְּנֵי Dan. 5:10; Ezr. 4:16. Followed by דִּי it becomes a conj. *because, propterea quod, quia*, Ezr. 6:13. But more often according to the Chaldee verbosity in expressing particles, there is used for this more fully and pleonastically, כָּל־קֳבֵל דִּי pr. on this very account because (just like the Germ. allbieweil, in the language of jurisconsults), for the simple *because*, Dan. 2:40; 6:5, 11, 23, and relat. *for which cause*, Dan. 2:10. (The ancient interpreters, and some of the moderns, as of late Rosenm., render it in some places, such as Dan. 2:40, 41, 45, *in the same manner, that;* but this signification is neither to be approved of, nor is it more suitable to the context than that already given.) כָּל־קֳבֵל דְּנָה for that very cause, Dan. 2:12, 24. Compare Ch. כֹּל No. 4.

קֳבָל (of the form קֳדָם) or, according to other copies קֹבֶל (*kŏbăl*) i. q. prec. Ch. *before*, 2 Ki. 15:10, קָבָל עָם "before the people."

קֹבֶל *something opposite*, Arab. قبل; whence, Eze. 26:9, מְחִי קָבָלּוֹ "the striking of that which is **opposite**,' i. e. the battering ram for beating down walls. Other copies have קָבָלּוֹ *kobollo*, which is no amiss (see קָטָן); but there are grammatical reasons against קָבָלּוֹ, as given by J. H. Michaëlis and V. d Hooght.

קָבַע—(1) i. q. גָּבַע, כָּבַע TO BE HIGH AND ROUNDED AT TOP, as a mound, the head, Arab. قبع to be gibbous; whence קוֹבַע, i. q. כּוֹבַע a helmet, קֻבַּעַת a cup, מִגְבָּעָה tiara. Compare Gr. κυβή. From these noun all of which denote things serving *to cover*, comes—

(2) the meaning of *hiding* (Arab. قبع to hide, as the head in a garment, a flower in its calyx); and hence it is figuratively *to deceive, to defraud* any one (compare בָּגַד), Mal. 3:8, 9; followed by two acc. *to despoil* any one of any thing, Prov. 22:23.

Derivatives, see under No. 1.

קֻבַּעַת f. *cup, calix, calyx*, both of a flower, κάλυξ (Arab. قبعة; compare כּוֹבַע and קוֹבַע), and also for drinking from, κύλιξ; hence, Isa. 51:17, 22, קֻבַּעַת כּוֹס "the chalice of the cup." Abulwalid understands the froth and dregs of the cup (from the idea of covering), but the explanation already given is the better.

קָבַץ fut. יִקְבֹּץ prop. TO TAKE, TO GRASP WITH THE HAND (Arab. قبص to take with the tips of the fingers; قبض to catch with the hand, قبط id.; comp. Aram. חֲבַץ ܚܒܨ to compress; and Hebr. קָמַץ, קָפַץ); hence *to collect*, Gen. 41:48.—(*a*) things, Deuter. 13:17; Prov. 13:11.—(*b*) persons, *to congregate*, 2 Sam. 3:21; 1 Ki. 18:19; 20:1. Metaph. Psalm 41:7, "his heart (the wicked man's, who comes to see me) יִקְבָּץ־אָוֶן לוֹ gathers iniquity to itself," i. e. matter for calumny.

NIPHAL, *to be gathered, collected*, Eze. 29:5; *to be congregated, to congregate selves*, Isa. 34:15; 43:9; 49:18; 60:4; and frequently.

PIEL—(1) *to take with the hand, to take hold of, to receive* (opp. to עָזַב), Isa. 54:7.

(2) *to collect*—(*a*) things, as grapes, Isaiah 62:9; water, Isa. 22:9.—(*b*) persons, *to congregate*, Deu. 30:3, 4; Jer. 31:10; often used of Jehovah bringing back exiles, Jer. 23:3; Isa. 40:11.

(3) i. q. אָסַף No. 3; *to gather* to oneself, *to draw in, to withdraw*, Joel 2:6; Nah. 2:11. See פָּארוּר.

PUAL, part. f., *gathered together*, Eze. 38:8.

HITHPAEL, *to gather selves together*, Josh. 9:2, Jud. 9:47.

Hence קִבּוּץ, קְבֻצָה; and the three nouns which follow.

קַבְצְאֵל [*Kabzeel*], see יְקַבְצְאֵל.

קְבֻצָה f. *a collection, a heap*, Eze. 22:20.

קִבְצַיִם ("two heaps"), [*Kibzaim*], pr. n. of a town of the Ephraimites, Josh. 21:22.

קָבַר fut. יִקְבֹּר TO BURY one, Gen. 23:4, 19; 25:9; more, Eze. 39:12; i. q. Piel (Arab., Aram., Æth. id. The primary idea is that of heaping up a mound; see Vasor. קבר to heap up; compare צָבַר. The biliteral stock is קב; compare קָבַב, קָבַע, נָבַב; compare גב, נָבַב).

NIPHAL, pass., Ruth 1:17; Jud. 8:32.

PIEL, *to bury* several (comp. קָטַל and קִטֵּל, Lehrg. 241), Num. 33:4; 1 Ki. 11:15; Jerem. 14:16; Eze. 39:14; Hos. 9:6.

PUAL, pass., Gen. 25:10.

Hence קְבוּרָה and—

קֶבֶר m. with suff. קִבְרִי; pl. קְבָרִים constr. קִבְרֵי; and קְבָרוֹת constr. קִבְרוֹת m., *a sepulchre, grave*, Genesis 23:9, 20; Ex. 14:11; Num. 11:34, 35; Job 21:32; Jer. 26:23, etc.—Job 17:1, קְבָרִים לִי "the graves (are ready) for me;" the burial-place waits for me, and is prepared.

קִבְרוֹת־הַתַּאֲוָה ("graves of lust"), [*Kibroth-hattaavah*], pr. n. of a place in the desert of Sinai; the reason of the name is given, Nu. 11:34; also Nu. 33:16; Deu. 9:22.

קָדַד—(1) i.q. Arab. قدّ, قدّ TO CLEAVE (kindred roots גָּדַד, גָּזַז, and the like; see גָּדַד. To this agree Gr. κεδάω, κεδάζω, σκεδάζω). Hence קִדָּה cassia, and קָדְקֹד top.

(2) denom. from קָדְקֹד; *to bow down;* hence *to incline oneself* out of honour and reverence. [This meaning is made a separate root in Thes.] Always in the fut. in the Chaldee form וַיִּקֹּד, יִקֹּד; plur. וַיִּקְּדוּ. Often followed by הִשְׁתַּחֲוָה, which is stronger; Gen. 24:26, וַיִּקֹּד הָאִישׁ וַיִּשְׁתַּחוּ לַיהוָה "and the man bowed down and prostrated himself before Jehovah;" Ex. 12:27; 34:8; Num. 22:31; 1 Ki. 1:16. Elsewhere קָדַד in a wider sense, includes both. 1 Sam. 24:9, וַיִּקֹּד דָּוִד אַפַּיִם אַרְצָה 1 Sam. 28:14; 1 Ki. 1:31.

["קָדָה an unused root; Syr. ܩܕܐ to possess. Hence יָקְדְעָם."]

קִדָּה f. Exod. 30:24; Eze. 27:19; according to Syr., Chald., Vulg., *cassia*, a kind of aromatic, like cinnamon, but less valuable and fragrant; so called from its rolls being split; see Dioscor. i. 12; Theophr. Hist. Plant. ix 5; Celsii Hierob. ii. 186. Compare קְצִיעָה.

קְדוּמִים m. pl., only found Jud. 5:21, נַחַל קְדוּמִים either *stream of antiquity* (celebrated of old), as the LXX., Vatic. χειμάῤῥους ἀρχαίων; Targ. the river in which from of old were signs and mighty deeds done for Israel;—or else, *stream of battles*, i. e. strong, fierce ally of Israel in battle. Comp. קָדַם No. 3, and Arab. قدم to be strong, fierce.

קָדוֹשׁ & קָדֹשׁ adj. *holy*, ἅγιος, ἁγνός, pr. *pure, clean*, free from defilement of crimes, idolatry, and other unclean and profane things. In fixing the proper notion of this word, the *classical* passages are Levit. 11:43, where after the law respecting unclean meats which were to be abstained from, it is said, "ye shall not pollute yourselves with these things, lest ye make yourselves unclean;" 44, ...וִהְיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ אָנִי "and be ye holy (pure) for I am holy;" Levit. 11:45; 19:2, and 20:26, where there is the same phrase, "be ye holy for I am holy," is put at the beginning and the end of a section (chap. 19, 20), containing various laws against fornication, adultery, incest, idolatry, and other grievous crimes; Deut. 23:15, to the law respecting purging the camp of human filth, there is added, "for Jehovah walks in the midst of thy camp...וְהָיָה מַחֲנֶיךָ קָדוֹשׁ therefore let thy camp be holy (clean), that (God) see no unclean thing, and turn away from thee." It is attributed, but with a notion a little different—(*a*) to God, as abhorring every kind of impurity (both physical and moral), see Lev. locc. citt.; as being the judge of what is right and true, Ps. 22:4 (compare verse 2, 3); Isa. 6:3 (compare verse 5, seqq.); whom men fear and reverence, Psalm 99:3, 9; 111:9 (where it is joined with נוֹרָא). God is sometimes called קָדוֹשׁ, κατ' ἐξοχὴν, Job 6:10; Isaiah 40:25; Hab. 3:3; and more often קְדוֹשׁ יִשְׂרָאֵל the Holy One of Israel, especially in Isaiah 1:4; 5:19, 24; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17, etc.; more rarely in other places, Psa 78:41; 89:19.—(*b*) to priests, followed by a dative of the deity, as Levit. 21:6, קְדֹשִׁים יִהְיוּ לֵאלֹהֵיהֶם "they shall be holy (i. e. pure, clean) before their God, lest they defile," etc. Verse 7. Psa. 106:16, "Aaron קְדוֹשׁ יְהוָה consecrated to Jehovah." Also, followed by a dat. of other men, for whom the priest ought to be holy, Le. 21:8. Used of a Nazarite, Nu. 6:5.—It is used—(*c*) of pious men, who are pure from the defilements of sin (as far as sinful man can be) [rather, whom the grace of God has set apart], Isa. 4:3; hence used of the people of Israel who were to abstain from every kind of impurity

Lev. 11:43—45; 19:2 (see above); Deu. 7:6 (comp. verse 5); followed by a dat. (consecrated to Jehovah), Deu. 14:2, 21; 26:19.—(*d*) of *holy* places, Ex. 29: 31; Lev. 6:9, 19, etc.; of days sacred to God (with the addition of לֵאלֹהִים), Neh. 8:10, 11. Hence קָדוֹשׁ a holy place, a sanctuary, Isaiah 57:15. Psa. 46:5, קְדֹשׁ מִשְׁכְּנֵי עֶלְיוֹן "the holy place of the habitations of the most High."

Pl. קְדוֹשִׁים—(1) as a singular (pl. majest.), *most holy*, used of Jehovah, Hos. 12:1; Josh. 24:19; Pro. 9:10; 30:3.—(2) as a plural, *holy ones*, i. e.—(*a*) *angels*, especially in the later writers (see קַדִּישׁ), Dan. 8:13; Job 5:1; 15:15; Zec. 14:5; Ps. 89:6, 8; perhaps Deu. 33:3.—(*b*) *pious* worshippers of God [saints], Ps. 16:3; 34:10; Deu. 33:3; specially the Jews (see קַדִּישׁ), Dan. 8:24.

קָדַח—(1) TO KINDLE fire. (Arabic قدح to strike fire. It seems to be of the same stock as יָקַד). Jer. 17:4; Isa. 50:11; 64:1.

(2) *to be kindled, to burn*, Deut. 32:22; Jer. 15:14.

Derivatives, אֶקְדָּח, and—

קַדַּחַת f. *a burning fever*, Levit. 26:16; Deut. 28:22.

קָדִים m.—(1) *the part opposite, in front*. Hab. 1:9, קָדִימָה "forwards" (vorwärts).

(2) *the east, the eastern quarter of the sky*, i.q. קֶדֶם, Ezek. 47:18; 48:1. (Compare אָחוֹר No. 2.) Hence poet. for the fuller רוּחַ קָדִים *east wind*, by far the most violent in western Asia and the adjoining seas, Ps. 48:8; Job 27:21; Isa. 27:8; Jer. 18:17; Eze. 27: 26; scorching plants and herbage, Gen. 41:6, 23; Jon. 4:8. Metaph. i. q. רוּחַ of anything which is vain and at the same time pernicious, Hos. 12:2; Job 15:2.

קַדִּישׁ Ch. adj. i. q. Heb. קָדוֹשׁ *holy*—(*a*) used of God, or any deities. אֱלָהִין קַדִּישִׁין *the holy gods*, Dan. 4:5, 6; 5:11.—(*b*) of angels. Dan. 4:10, עִיר וְקַדִּישׁ "a watcher (an angel) even a holy one." Pl. קַדִּישִׁין holy ones, i. e. angels, Dan. 4:14 (see קְדוֹשִׁים No. 2, *a*). —(*c*) used of the Jews, Dan. 7:21; fully קַדִּישֵׁי עֶלְיוֹנִין those who are sacred to the Most High, Dan. 7:18, 22, 25; compare 3 Esdr. 8:70, τὸ σπέρμα τὸ ἅγιον.

קָדַם not used in Kal, Arab. قدم to precede, to go before, Med. Damma, to precede in time, to be ancient.

PIEL קִדֵּם—(1) TO PRECEDE, TO GO BEFORE, Ps. 68:26. Followed by an acc. of pers. Psalm 89:15. (Arab. قدّم id.)

(2) *to get before, come before* any one (φθάνειν), followed by an accusative, Psalm 17:13; 119: 148, קִדְּמוּ עֵינַי אַשְׁמֻרוֹת "my eyes get before the watches of the night," i. e. I wake up before the watches of the night are gone. Absol. Jonah 4:2, "thus קִדַּמְתִּי לִבְרֹחַ I anticipated (the danger which threatens me) by fleeing to Tarshish." Hence *to do before* (Arab. قدّم), and *to do early, in the morning* (Chald. קַדֵּם, قدّم for the Heb. הִשְׁכִּים). Psalm 119:147, קִדַּמְתִּי בַנֶּשֶׁף "I rise in the morning with the dawn." Others take it, I anticipate in the dawn, sc. the dawn itself; but this is rather harsh. Hence—

(3) *to rush on*, suddenly and unexpectedly, Ps. 18:6, 19.

(4) *to meet, to go to meet* any one, followed by an acc. of pers., especially to bring aid, i. q. *to succour*, Ps. 59:11; 79:8; Job 3:12; differently, Isa. 37:33, לֹא יְקַדְּמֶנָּה מָגֵן "a shield shall not come against it" (the city), it shall not be turned against it. Job 30: 27. Followed by בְּ of the thing, *to bring* any thing *to meet* any one, Ps. 95:2; hence *to succour any one* with any thing (see ב C, 1, *a*), Deut. 23:5; Mic. 6:6; Neh. 13:2; followed by two acc. Ps. 21:4.

HIPHIL—(1) *to come before* any one in good offices, to make any one a debtor by being beforehand in kindness with him (compare قدّم used of such a kindness, see Schult. on Job, p. 1183), Job 41:3.

(2) i. q. Pi. No. 3, *to fall upon* (as calamity), Am. 9:10; followed by בַּעַד.

Derivatives, קֶדֶם—קַדְמִיאֵל, קְדוּמִים, קָדִים.

קֶדֶם m.—(1) pr. *that which is before*, adv. *before*, Ps. 139:5. Hence—

(2) *the east, the eastern quarter* (comp. אָחוֹר), Job 23:8. מִקֶּדֶם from the east, Gen. 2:8; 12:8. מִקֶּדֶם לְ prep. eastward of any place, Gen. 3:24; Nu. 34:11; Josh. 7:2; Jud. 8:11. בְּנֵי קֶדֶם "the sons of the east," are the inhabitants of Arabia Deserta, which stretches eastward of Palestine to the Euphrates; now called بدية الشام the desert of Syria, Job 1:3; Isa. 11:14; Jer. 49:28; Eze. 25:4; 1 Ki. 5:10; Jud. 6:3, seqq.; hence אֶרֶץ קֶדֶם Gen. 25:6, and אֶרֶץ בְּנֵי קֶדֶם Genesis 29:1, of Arabia Deserta; הַר־הַקֶּדֶם the mountains of Arabia, Genesis 10:30 (see under the word מֵשָׁא). Sometimes קֶדֶם also includes *Mesopotamia* and *Babylonia*, Numb. 23:7, and Isa. 2:6, מָלְאוּ מִקֶּדֶם "they are full of the east," i. e. of superstitions and sorceries brought from the east or from Babylonia.

(3) used of time, *ancient time*, poet. i. q. עוֹלָם

No. 1. (Arab. قدم ancient time, قدما of old, anciently). Ps. 44:2; Isai. 23:7. מִקֶּדֶם from of old, anciently, Ps. 74:12; 77:6, 12. מַלְכֵי קֶדֶם ancient kings, Isai. 19:11; יְמֵי קֶדֶם ancient times, Ps. 44:2. Used even of eternity, of that at least which has no beginning, e.g. אֱלֹהֵי קֶדֶם Deu. 33:27; יֹשֵׁב קֶדֶם he who sits on the throne from eternity, Ps. 55:20. It is used also — (*a*) adverbially for, *of old*, Jer. 30:20; Lam. 5:21; i. q. מִלְּפָנִים, לְפָנִים.—(*b*) it becomes a prep. *before*, Proverbs 8:22.—Pl. const. קַדְמֵי *beginnings*, Prov. 8:23.

קֵדְמָה id.; whence קֵדְמָה eastward, Gen. 25:6; Ex. 27:13.

קֳדָם, קְדָם Ch. prop. the front part (Arab. قدام); hence it becomes a prep.—(1) *before*, i. q. Hebr. לִפְנֵי Dan. 2:9, 10, 11; 3:13, and frequently; used of time, Dan. 7:7. Suffixes of the pl. form are added, as קֳדָמַיִךְ Dan. 5:23; קֳדָמוֹהִי 4:5; קֳדָמֵיהוֹן 4:4 (comp. Syr. ܩܕܡܘܗܝ). מִן־קֳדָם answers to the Heb. מִפְּנֵי, מֵעִם, and is put after verbs of taking, commanding, Dan. 2:6, 15; 6:27; 5:24, "the hand was stretched out מִן קֳדָמִי from before me," von gegen mir über her.

קַדְמָה f. *beginning, origin*, Isa. 23:7, מִימֵי קֶדֶם קַדְמָתָהּ "whose origin (is to be sought) of ancient days" (speaking of Tyre); *a former, pristine state*, Eze. 16:55. Constr. state becomes a prepos., and, by omission of אֲשֶׁר, a conj. *before that*, Ps. 129:6.

קַדְמָה Ch. *former time;* hence מִן־קַדְמַת דְּנָה Dan. 6:11; מִקַּדְמַת־דְּנָא Ezr. 5:11, *formerly*.

קֵדְמָה ("eastward"), [*Kedemah*], pr. n. of a son of Ishmael, Gen. 25:15.

קִדְמָה i. q. קֶדֶם No. 1, 2; only in constr. state, *to the east* of a place, Gen. 2:14 (compare אַשּׁוּר); 4:16; 1 Sam. 13:5; Eze. 39:11.

קַדְמוֹן f. ־ָה adj. (from קֶדֶם), *eastern, oriental*, Eze. 47:8.

קְדֵמוֹת ("beginnings"), [*Kedemoth*], pr. n. of a town of the Reubenites, Josh. 13:18; 21:37; 1 Ch. 6:64; with a neighbouring desert of the same name, Deu. 2:26.

קַדְמַי Ch. *first*. Pl. Dan. 7:24; f. emphat. state קַדְמָיְתָא Dan. 7:4; pl. קַדְמָיָתָא Dan. 7:8.

קַדְמִיאֵל ("he who is before God," i. e. servant of God), pr. n. m. Ezr. 2:40; 3:9; Neh. 7:43; 9:4; 10:10; 12:8.

קַדְמֹנִי m. ־ִית, f. adj.—(1) *in front, anterior*, Eze. 10:19; 11:1; hence—

(2) *oriental, eastern*. הַיָּם הַקַּדְמֹנִי the eastern sea, i. e. the Dead Sea, opp. to the western, i. e. Mediterranean, Eze. 47:18; Joel 2:20.

(3) *old, ancient*, Eze. 38:17. Pl. קַדְמֹנִים *the elder* (amongst contemporaries), Job 18:20. Sing. collect. 1 Sam. 24:14, מְשַׁל הַקַּדְמֹנִי "the proverb of the ancients." Pl. f. קַדְמֹנִיּוֹת *ancient, former*, past things, Isa. 43:18.

(4) [*Kadmonites*], pr. n. of a Canaanitish nation, Gen. 15:19.

קָדְקֹד m. with suff. קָדְקֳדוֹ Job 2:7, and קָדְקֳדוֹ Ps. 7:17 (where, however, other copies have קָדְקֳדוֹ), *the top of the head* (so called from the hair being there divided and separated; compare Germ. Scheitel, die Haare scheiteln; root קָדַד No. 1), Gen. 49:26; Deut. 33:16; fully קָדְקֹד שֵׂעָר the hairy crown of the head. Ps. 68:22. Arab. مقد part of the head, from the crown to the neck.

קָדַר—(1) TO BE FOUL, TURBID, used of streams, Job 6:16; hence *to go in filthy garments*, as mourners, Job 5:11; Jer. 14:2. Part. קֹדֵר Psa. 35:14; 38:7; 42:10. (Arab. قذر, قذر to be squalid, and كدر, to be turbid, turbulent. Compare כָּדַר.)

(2) *to be of a dirty, blackish colour*, as of a sunburnt skin, Job 30:28; *to be darkened*, as the day, the sun, the moon, Jer. 4:28; Joel 2:10; 4:15; Mic. 3:6.

HIPHIL—(1) *to cause to mourn*, Eze. 31:15.

(2) *to darken* (the sun, or the stars), Eze. 32:7, 8.

HITHPAEL, *to be darkened*, (as the heaven), 1 Ki. 18:45.

Derivatives, קֵדָר—קְדֹרַנִּית.

קֵדָר ("black skin," "black skinned man,") [*Kedar*], pr. n. of a son of Ishmael, Gen. 25:13; and of an Arabian tribe sprung from him, Cant. 1:5; Isa. 42:11 (where it is joined with a fem.); 60:7; Jer. 49:28; Eze. 27:21; more fully called בְּנֵי קֵדָר Isa. 21:17; by Pliny (H. N. 5:11), *Cedrei*. The Rabbins call all the Arabians universally by this name; whence לשון קדר Rabbin. used of the Arabic language.

קִדְרוֹן ("turbid," compare Job 6:16,) [*Kidron*], pr. n. of a stream with a valley of the same name flowing between Jerusalem and the mount of Olives, and emptying itself into the Dead Sea, 2 Sa. 15:23; 1 Ki. 2:37; 15:13; 2 Ki. 23:4; Jer. 31:40

קַדְרוּת f. *obscurity* (of the heaven), *darkness*, Isa. 50:3.

קְדֹרַנִּית adv. *in a mourning dress*, Mal. 3:14.

קָדַשׁ & **קָדֵשׁ** (Nu. 17:2) fut. יִקְדַּשׁ—(1) TO BE PURE, CLEAN, prop. used of physical purity and cleanliness (see Hithp. No. 1, and adj. קָדוֹשׁ); hence—

(2) *to be holy, sacred* (so in all the cogn. languages, Arab. قدس id.)—(*a*) used of a man who devotes himself to any God, and therefore accounts himself more holy than the common people. Isaiah 65:5, קְדַשְׁתִּיךָ "I am holy unto thee," for קָדַשְׁתִּי לָךְ; used of those who were consecrated by touching sacred things, Ex. 29:37; 30:29; Lev. 6:11, 20.—(*b*) used of things destined for holy worship, Num. 17:2, 3; Ex. 29:21; or which were consecrated *by touching holy things*, 1 Sa. 21:6; Hag. 2:12; or which were devoted to the sacred treasury, Deu. 22:9.

NIPHAL—(1) *to be regarded as holy;* to be hallowed (as of God), followed by בְּ Levit. 10:3; 22:32; also *to shew oneself holy* in any thing, either by bestowing favours, Ezek. 20:41; 28:25; 36:23; 38:16; 39:27; or in inflicting punishments, Ezek. 28:22; Nu. 20:13; compare Isa. 5:16.

(2) *to be consecrated* (used of the holy tent), Ex. 29:43.

PIEL קִדֵּשׁ—(1) *to regard* any one *as holy*, as God, Deu. 32:51, a priest, Lev. 21:8; *the sabbath*, Ex. 20:8.

(2) *to declare holy* (used of God), e.g. the sabbath, Gen. 2:3; the people, Lev. 20:8; 21:8; also *to institute any thing sacred*, as a fast, Joel 1:14; 2:15 (to which answers קָרָא), a general assembly, 2 Ki. 10:20.

(3) *to consecrate* a priest, Exod. 28:41; 29:1; 1 Sa. 7:1; the altar, the temple, Ex. 29:36; 1 Ki. 8:64; the people of Israel, Exod. 19:10, 14; Josh. 7:13; a new building, Neh. 3:1; a mountain (by separating it from profane things), Ex. 19:23. Hence *to inaugurate with holy rites*, as a sacrifice, Ex. 13:2; soldiers for battle, Jerem. 51:27. Compare Hiphil. קִדֵּשׁ מִלְחָמָה to consecrate war, to inaugurate (with sacred rites), compare Psa. 110:3; 1 Sam. 7:9, 10; Joel 4:9; Jerem. 6:4; Mic. 3:5.

PUAL, part. *consecrated*, used of priests and holy things, Eze. 48:11; 2 Ch. 26:18; 31:6. Isa. 13:3, מְקֻדָּשַׁי "my consecrated ones," i.e. soldiers whom I myself have inaugurated for war, comp. Jer. 51:27.

HIPHIL—(1) i. q. Piel No. 1, Isaiah 8:13; 29:23; Nu. 20:12.

(2) i. q. Piel No. 2, *to declare* any one *holy*, Jer. 1:5; 1 Ki. 9:3.

(3) i. q. Piel No. 3, *to consecrate to God*, Lev 27:14, seqq., Jud. 17:3; 2 Sa. 8:11.

HITHPAEL—(1) *to purify, to make oneself clean* (by holy washings and lustrations). 2 Sam. 11:4, וְהִיא מִתְקַדֶּשֶׁת מִטֻּמְאָתָהּ "and she purified herself from her uncleanness;" Ex. 19:22; 2 Chr. 5:11; 29:15; comp. Kal No. 1.

(2) *to shew oneself holy*, Eze. 38:23.

(3) *to be celebrated*, as a feast, Isa. 30:29.

Derivatives, מִקְדָּשׁ, קָדוֹשׁ, קִדּוּשׁ, קֹדֶשׁ, קָדֵשׁ, קֶדֶשׁ, קָדֵשׁ.

קָדֵשׁ m.—(1) *a sodomite*, pr. consecrated, sc. to Astarte or Venus, and prostituting himself in her honour, Deut. 23:18; 1 Ki. 14:24; 15:12; 22:47; Job 36:14. Fem. קְדֵשָׁה consecrated (to Venus), hence *a harlot*, Gen. 38:21, 22; Deu. 23:18; Hos. 4:14. As to the libidinous worship of Venus amongst the Babylonians, see Lucian, De Dea Syra; compare Nu. 25:1, seqq.

(2) קָדֵשׁ Gen. 14:7; 16:14; and fully קָדֵשׁ בַּרְנֵעַ Nu. 34:4; Deu. 1:2, 19; 2:14; [*Kadesh, Kadesh-barnea*], pr. n. of a town in the desert to the south of Palestine, see Relandi Palæstina, p. 114. Hence מִדְבַּר קָדֵשׁ Ps. 29:8.

קֶדֶשׁ ("sanctuary"), [*Kedesh*], pr. n.—(1) of a town in the southern region of the tribe of Judah, Josh. 15:23.—(2) of another in the tribe of Naphtali, Josh. 12:22; 19:37; 21:32; Jud. 4:6; 1 Chr. 6:61; with ה parag. קֶדְשָׁה Jud. 4:9; and קֶדְשָׁה Jud. 4:10.—(3) of a town in the tribe of Issachar, 1 Ch. 6:57; also called קִשְׁיוֹן Josh. 19:20; 21:28.

קֹדֶשׁ once קוֹדֶשׁ Dan. 11:30; with suff. קָדְשִׁי plur. קֳדָשִׁים (*kŏdāshim*), with art. and pref. בַּקֳּדָשִׁים, הַקֳּדָשִׁים Lev. 22:4; לַקֳּדָשִׁים Neh. 10:34; but with suff. קָדָשַׁי Eze. 22:8; קָדָשָׁיו 2 Ch. 15:18 (comp. Ewald, Gramm Crit., p. 335), and קֳדָשָׁיו Nu. 5:10, m.

(1) *holiness*, Ps. 60:8; 89:36; Am. 4:2. Often added to another noun in the gen. instead of an adj., as שֵׁם קָדְשִׁי my holy name, Lev. 20:3; 22:2; הַר קָדְשִׁי Ps. 2:6; Isa. 11:9; שֶׁמֶן קָדְשִׁי Psa. 89:21; בִּגְדֵי קֹדֶשׁ holy garments, Exod. 28:2, 4; רוּחַ קָדְשְׁךָ thy holy Spirit, Ps. 51:13; אַבְנֵי קֹדֶשׁ Lam. 4:1, holy gems, an image of the nobles of the people, with an allusion to the breast-plate of the high priest.

(2) concr. *what is holy, a holy thing.* Lev. 12:4; 21:6, וְהָיוּ קֹדֶשׁ "and let (the priests) be holy," Jer. 2:3; *a thing consecrated to God*, especially in pl. הַקֳּדָשִׁים Lev. 21:22; 22:2, 3, 15. כֶּסֶף הַקֳּדָשִׁים silver consecrated in the temple, 1 Ch. 26:20.

(3) *a sanctuary;* used of the holy tabernacle, Exod. 28:43; 29:30; 35:19; 39:1; and the temple, Psa. 20:3; Dan. 8:14; specially of the body of

the temple, elsewhere called הֵיכָל 1 Ki. 8:8; 2 Ch. 29:7; once used of the innermost part, for קֹדֶשׁ קָדָשִׁים Eze. 41:23.

קֹדֶשׁ קָדָשִׁים—(*a*) *a most holy thing*, as the ark, the holy vessels, sacred oblations, etc., Exod. 29:37. Plur. קָדְשֵׁי הַקֳּדָשִׁים id., Lev. 21:22; 2 Chron. 31:14; Eze. 42:13; 44:13.—(*b*) *the innermost part of the temple*, i. q. דְּבִיר Exod. 26:33, 34; fully בֵּית קֹדֶשׁ הַקֳּדָשִׁים 2 Ch. 3:8, 10.

קָהָה (cogn. to the verb כָּהָה) TO BE BLUNTED, (used of the teeth), Jer. 31:29; Eze. 18:2.

PIEL קֵהָה id. intrans. (of iron), Eccl. 10:10.

Derivative pr. n. קְהָת. [But see קְהָת.]

קָהַל not used in Kal; prob. TO CALL, TO CALL TOGETHER (kindred to the root קוֹל).

HIPHIL, *to call together, to assemble* people, Num. 8:9; 10:7; 20:8; judgment, Job 11:10.

NIPHAL, *to be gathered together, to assemble selves* (as people), Num. 16:3, etc.

Derivatives, מַקְהֵלוֹת, מַקְהֵלִים and the four nouns which follow.

קָהָל m., *congregation, assembly*, as קְהַל גּוֹיִם Gen. 35:11; and קְהַל עַמִּים Gen. 28:3; 48:4; an assembly, a crowd of nations. Especially *the congregation* of the people of Israel; fully called קְהַל יִשְׂרָאֵל Deu. 31:30; קְהַל יְהוָֹה Nu. 16:3; 20:4; קְהַל הָאֱלֹהִים Neh. 13:1; and κατ' ἐξοχὴν הַקָּהָל Ex. 16:3; Lev. 4:13.

קְהֵלָתָה ("assembly"), [*Kehalathah*], pr. n. of a station of the Israelites in the desert, Nu. 33:22.

קְהִלָּה f., *an assembly*, Deut. 33:4; Neh. 5:7.

קֹהֶלֶת *Koheleth*, pr. name by which Solomon is designated in the book which bears this name [Ecclesiastes]; so that it is usually masc. and without the art. (Ecc. 1:1, 2; 12:9, 10); with art. Eccl. 12:8 (see Lehrg. p. 656, 657); once fem. Eccl. 7:27; on account of the f. termination, which is not uncommon in nouns denoting offices (see פֶּחָה, כְּנָת, خَلِيفَة, Lehrg. p. 468, 469, 878, 879); and in the proper names of men in the later Hebrew (see סֹפֶרֶת, פֹּכֶרֶת). As to the signification, the only true one appears to me to be the very old one of the LXX. and Vulg. ἐκκλησιαστής, *ecclesiastes*, i. e. *concionator, preacher*; one who addresses a public assembly, and discourses of human affairs; i. q. בַּעַל אֲסֻפָּה Eccl. 12:9; prop. assembling; unless it be preferred to derive the signification of preacher or orator from the primary power of calling and speaking (קָהַל=קוֹל, قال). Symm. renders παροιμιαστής, i. e. collector of proverbs; but קָהַל is never used for collecting things. Other opinions, of little probability, are given and discussed by Bochart. Hieroz. t. i. p. 88; Jahn, Einleit. in das A. T. vol. ii. p. 828; Rosenmüller, Scholia, p. ix. vol. II. § 1.

קָהַת a root of doubtful authority. It occurs once in the Samaritan copy. Gen. 49:10, ולו יִקְהַתוּ עַמִּים Ch. Samar. "and to him shall the nations be gathered together." It appears therefore to have had the same meaning as קָהָא to congregate. Hence [תִּקְהַת], and—

קְהָת [and קֳהָת], ("assembly"), [*Kohath*], pr. n. of a son of Levi, Gen. 46:11; Ex. 6:16; whence patron. קְהָתִי [and קֳהָתִי] Nu. 3:27; Josh. 21:4.

קַו & **קָו** with suff. קַוָּם (for קַוָּן, from the root קָוָה, which see)—(1) *a rope, a cord* (Arab. قُوَّة), 1 Ki. 7:23; specially—(*a*) *a measuring cord*, Eze. 47:3. נָטָה קַו עַל to stretch out a measuring cord to measure any thing, Job 38:5; Isaiah 44:13; especially something to be built, Job loc. cit.; Zec. 1:16; to be destroyed, Lam. 2:8; 2 Ki. 21:13; comp. Isa. 34:11. Hence metaph. *rule, law*, Isa. 28:10. קַו לָקָו קַו לָקָו "(they add) law to law, law to law;" comp. under the word צַו.—(*b*) *the string* of a harp; hence *sound*, Ps. 19:5. LXX. φθόγγος. Symm. ἦχος.

(2) *strength, might*; Arab. قُوَّة, see the root No. 2. Isa. 18:2, גּוֹי קַו־קָו "a very strong nation." The repetition increases the force.

קוֹא TO VOMIT UP. (Arab. Med. Ye, id. It seems to have sprung by softening down the letters gradually from the onomatopoet. קוּץ, קוּם, to which perhaps once was added קוּעַ, compare on the letter ע p. DXCVII). Metaph. Levit. 18:28, "the land shall vomit you out," cast forth.

HIPHIL, id. Pro. 23:8. Figuratively, Lev. 18:28, Job 20:15 (on which place compare Cic. in Pis. 37, *devoratam pecuniam evomere*).

Derivatives, קֵא, קָאת, קִיא.

קוֹבַע in pause, Ezek. 23:24 (Milra), const. קוֹבַע (Milêl) 1 Sa. 17:38, i. q. כּוֹבַע *a helmet*, where see what is remarked as to the form and the accent of the word. Root קָבַע No. 1.

קָוָה—(1) prop. like the Arab. قوى TO TWIST, TO BIND; whence قُوَّة a rope, Hebr. קַו and תִּקְוָה. Hence—

(2) *to be strong, robust* (for the notion of binding

fast, tying fast, is applied to strength. See חוּל, חָזַק, No. 3; also the Germ. Stränge, i. e. ropes, strenge, and anstrengen, all of which are derived from the notion of binding fast). Hence קַו No. 2.

(3) *to expect, to await* (perhaps from enduring, remaining, which differs but little from the notion of strength; comp. חוּל No. 7), with acc. part. Kal קוֶֹה Ps. 25:3; 37:9; 69:7; see Piel.

Piel קִוָּה i. q. Kal No. 3, *to expect* anything; followed by an acc. Job 30:26; אֶל Ps. 27:14; 37:34; לְ Jer. 8:15; 14:19. Specially—(*a*) קַוֵּה אֶת־יְהוָֹה אֶל יְיָ Ps. 25:5; 39:8; 40:2; קַ׳ לַיהוָֹה Prov. 20:22; Ps. 27:14; 37:34, to expect Jehovah, i. e. his aid, to fix one's hope on him.—(*b*) *to lie in wait* for any one; followed by a dat. Ps. 119:95; accus. (נֶפֶשׁ) Ps. 56:7.

Niphal, *to be gathered together* (prop. mutually to expect one another, see Piel; or as others take it, to be wound together; See Kal No. I), used of nations, Jer. 3:17; of waters, Gen. 1:9.

Derivatives, קַו, מִקְוֶה, מִקְוָה, תִּקְוָה, and—

קָוֶה 1 Ki. 7:23 [Zec. 1:16; Jer. 31:39, constr.] כתיב for קַו.

קוֹחַ Isa. 61:1; see פְּקַחְקוֹחַ.

I. **קוּט** i. q. קוּץ and נָקַט TO LOATHE, followed by בְּ of the thing. Pret., Eze. 16:47. Fut., יָקוּט Ps. 95:10.

Niphal, id., followed by בִּפְנֵי Eze. 20:43; 36:31. Once נָקֹטּוּ, for נְקֹטוּ Eze. 6:9.

Hithpalel, הִתְקוֹטֵט id. Psa. 119:158; followed by בְּ 139:21.

II. **קוּט** or **קוֹט** i. q. Arab. قَطَّ TO BE CUT OFF. Job 8:14, אֲשֶׁר יָקוֹט כִּסְלוֹ "whose hope is cut off." [Referred to קָטַט in Thes.]

קוֹל an unused root, which undoubtedly had the signification of *calling* (Arab. قَالَ to say. To this agree Sanscr. *kal*, to sound, Gr. καλέω, compare κέλομαι, κελεύω, Latin *calo*, *calare*, whence *calendæ*, English, *to call*. It appears to be kindred to קָהַל which see.) Hence—

קוֹל masc. plur. קוֹלוֹת and קֹלֹת—(1) *the voice*, whether of animals, Job 4:10; or of men, both speaking, Gen. 27:22; and crying out, in joy or in sorrow (see נָשָׂא קוֹל p. DLXVIII, A); or also of God, either speaking, Gen. 3:8, 10; or thundering, whence קוֹל יְהוָֹה often used of thunder, Ps. 29:3, seqq. בְּקוֹל גָּדוֹל Gen. 39:14; and in acc. קוֹל גָּדוֹל Eze. 11:13; Ezra 10:12, *with a loud voice*. קוֹל אֶחָד Ex. 24:3, with one voice. קוֹלִי with my (full) voice, Ps. 3:5; 142:2. Specially, observe the phrases—(*a*) נָתַן קוֹל to give forth the voice, Gen. 45:2; Ps. 104:12; used of Jehovah, to thunder, Ps. 77:18. Followed by לְ *to call*, Pro. 2:3; נָתַן קוֹל בְּ *to proclaim in* any land, 2 Ch. 24:9.—(*b*) נָתַן בְּקוֹל prop. to utter (any thing) with the voice, i. q. the preceding (compare פֵּרַשׂ בְּיָדַיִם page DCXCII, B, and the observations there), Jerem. 12:8; of thunder, Ps. 46:7; 68:34.—(*c*) שָׁמַע בְּקוֹל see שָׁמַע. Sometimes קוֹל is put ellipt. for *a voice* sc. is heard, Isaiah 13:4; 52:8; 66:6; Jer. 50:28: Job 39:24.

(2) *rumour*, Gen. 45:16; Jer. 3:9.

(3) of inanimate things, *sound, noise*, as of water, rain, a multitude, 2 Sa. 15:10; Eze. 1:24; Isa. 13:4; 33:3. בְּקוֹל גָּדוֹל Isa. 29:6, with a great noise. קוֹל is used of *speech, words* (comp. قَالَ), Ecc. 5:2.

קוֹלָיָה (prob. i. q. קוֹלְיָהּ "the voice of Jehovah"), [*Kolaiah*], pr.n. m.—(1) Jer. 29:21.—(2) Neh. 11:7.

קוּם fut. יָקוּם apoc. יָקֹם, וַיָּקָם, pret. once in the Arabic manner, קָאם Hos. 10:14—(1) TO ARISE (Arab. قَامَ, Syr. ܩܳܡ id.), from a seat, from bed, Gen. 19:1; 23:3; Lev. 19:32, etc. Sometimes with the verbosity common in such cases amongst the Orientals, it is pleon. prefixed to verbs of going, going forward, and of setting about any thing with impulse, Genesis 22:3, וַיָּקָם וַיֵּלֶךְ "he arose and went." Job 1:20, "he arose and rent his mantle." 2 Samuel 13:31; 1 Samuel 24:5 (see Schult. on Job, loc. cit.). Imp. קוּמָה *Arise!* often used as a word of incitement, especially to Jehovah that he may grant aid, Numbers 10:35; Ps. 3:8; 7:7; 9:20; 17:13, compare Psal. 68:2; with a dative pleon. קוּמִי לָךְ Canticles 2:10. Specially it is—(*a*) *to arise against* any one, followed by עַל Ps. 3:2; 54:5; 86:14; Isai. 31:2; אֶל Gen. 4:8; also to rise as a witness against any one, followed by בְּ Ps. 27:12; Job 16:8 (compare עָנָה בְּ). In the participle with suffixes, as קָמַי those who rise up against me, Ps. 18:40; קָמָיו Deu. 33:11. Comp. קִים.—(*b*) *to exist, to go forth*, used of the light, Job 25:3; of a star, Numb. 24:17; of life as compared with noonday, Job 11:17; of the birth of a king or prophet (auftreten), Ex. 1:8; Deu. 34:10; of future time (aufkommen), Gen. 41:30.—(*c*) *to grow up, to become a man*, spoken of a youth, Ps. 78:6; hence *to increase with riches, to flourish*, Prov. 28:12.

(2) *to stand*, i. q. עָמַד No. 1, 2.—(*a*) followed by לִפְנֵי *to stand* before any one, *to oppose* him, Josh. 7:13.—(*b*) *to stand fast* (bestehn), *to remain*, a

continue, Job 15:29; Amos 7:2, 5; 1 Sa. 24:21; 13:14 (compare תְּקוּמָה); followed by לְ *to remain* to any one, Lev. 25:30; followed by עַל *to persevere* in any thing (auf etwas bestehn), Isa. 32:8.—(*c*) *to be confirmed;* of a purchase, Genesis 23:17, 20; of a counsel or purpose, Isa. 8:10; 14:24; Prov. 19:21 (once followed by לְ to be successful to any one, Job 22:28); of a prediction, i. q. בּוֹא No. 2, let. *e*, Jerem. 44:28, 29; opp. to נָפַל No. 1, let. *h*; *to be valid*, *to stand good*, e. g. of testimony, Deut. 19:15; a vow, Num. 30:5, seq.—(*d*) *to stand by* for aid to any one; followed by לְ Psalm 94:16 (Arab. قَامَ seq. لِ id.).—(*e*) קָמוּ עֵינָיו 1 Kings 14:4; compare 1 Sam. 4:15; *the eyes stand;* spoken of a blind person suffering from amaurosis, the pupil of whose eye is set, and does not contract with the light of the sun.

(3) like the Sam. קום *to live.* See Piel No. 2, and the noun יְקוּם.

Piel קִיֵּם (principally in the later books; like the Aram. קַיֵּם, ܩܰܝܶܡ)—(1) causat. of Kal No. 2; in various connections—(*a*) *to make valid, to confirm*, Ruth 4:7; Esth. 9:29, 31, init.; *to confirm* a prediction *by the event*, Eze. 13:6.—(*b*) followed by עַל *to injoin* any thing on any one; pr. *to cause* any thing *to be imposed* upon any one (compare Chald. קַיֵּם עַל to bind any one by an oath), Esth. 9:21, 31, med. Hence קִיֵּם עָלָיו to take upon oneself; pr. to impose upon oneself, Esth. 9:27, 31, fin. —(*c*) *to fulfil*, *to perform* (an oath), Ps. 119:106.

(2) trans. of Kal No. 3; *to preserve alive*, Psa. 119:28 (more frequently in Targg.).

Pilel קוֹמֵם—(1) causat. of Kal No. 1, *to raise up*, *to build up*, e.g. ruins, Isa. 44:26; 58:12; 61:4.

(2) intrans. *to rise up.* Mic. 2:8, "long ago has my people לְאוֹיֵב יְקוֹמֵם risen up as an enemy." Vulg. *consurrexit.* Others take it, "long ago has my people set (sc. me) up as an enemy (to themselves)."

Hiphil הֵקִים—(1) causat. of Kal No. 1, *to cause to arise*—(*a*) *to erect*, *raise up* one fallen down, Deut. 22:4; the afflicted, Job 4:4; Ps. 41:11.—(*b*) *to set up*, e. g. a tent, Exod. 26:30; a statue, Deut. 16:22; an altar, 1 Ki. 16:32; towers, Isaiah 23:13; also, *to set up again* a tent fallen down, Am. 9:11; hence הֵקִים אֶרֶץ, הֵקִים שִׁבְטֵי יִשְׂרָאֵל to reset up the land, the tribes of Israel, i. e. to restore them, Isaiah 49:6, 8. הֵקִים בְּרִית to make a covenant (einen Bund errichten), Gen. 6:18; 9:11; 17:7.—(*c*) *to cause to come forth* or *to exist*, *to raise up* any one, as judges, Jud. 2:18; a prophet, Jer. 29:15; a priest, 1 Sam. 2:35; an enemy, Mic. 5:4. Specially, הֵקִים שֵׁם לְ Deu. 25:7; Ruth 4:5, 10; and הֵקִים זֶרַע לְ Gen. 38:8, *to raise up* to any one a name, seed, or posterity, i. e. to raise up, by marrying his widow, children for him who shall bear his name.

(2) *to cause to stand*, Ps. 40:3—(*a*) *to constitute* any one king, Deut. 28:36.—(*b*) *to cause to stand still*, *to restrain*, Ps. 107:29.—(*c*) *to confirm*, *to establish* anything, Num. 30:14, 15; *to perform* a promise, 1 Sa. 1:23; *an oath*, Gen. 26:3.

Hophal הוּקַם—(1) *to be set up*, *erected*, Exod. 40:17.

(2) *to be constituted*, 2 Sa. 23:1.

(3) *to be confirmed*, Jer. 35:14.

Hithpael הִתְקוֹמֵם *to rise up* with a hostile mind, Ps. 17:7; followed by לְ against any one, Job 20:27. Part. with suff. מִתְקוֹמְמִי my adversary, Psalm 59:2; Job 27:7.

Derivatives, קִימָה, קִים, מָקוֹם, יְקוּם, קוֹמְמִיּוּת, קוֹמָה, קָמָה, תְּקוּמָה, תְּקוֹמֵם, and the pr. n. יָקִים, קָמוֹן.

קוּם Chald.—(1) *to arise*, Dan. 3:24; *to come forth*, *to exist*, Dan. 2:39; 7:17.

(2) *to stand*, Dan. 3:3; 7:17; also, *to endure to remain*, Dan. 2:44.

Pael, קַיֵּם *to establish.* קַיָּם קְיָם to establish a statute, to give forth a mandate, Dan. 6:8.

Aphel הֲקִים, once אֲקִים Dan. 3:1. Pl. הֲקִימוּ, part מְהָקִים, fut. יְקִים and יְהָקִים.

(1) *to erect*, *to set up*, e. g. a statue, Dan. 3:1, seq

(2) *to constitute*, *to appoint* (a king) [a priest], Ezr. 6:18; followed by עַל *to set over*, Dan. 4:14; 6:2.

Hophal הֳקִים (in the Hebrew manner), *to stand*, *to be made to stand*, Dan. 7:4.

Derivatives, קְיָם, קַיָּם.

קוֹמָה f.—(1) *stature* of a man, *tallness*, 1 Sa 16:7; 28:20, מְלֹא קוֹמָתוֹ "his full length," the whole size of his body. Eze. 13:18, כָּל־קוֹמָה "every stature," i. e. men of every stature.

(2) *the height* of cedars, Isaiah 37:24; of a ship [the ark], Gen. 6:15.

קוֹמְמִיּוּת adv. *erect*, *upright*, Lev. 26:13.

קוּן or **קִין** not used in Kal; prob. to sing, Arab. قَيْنَةٌ a female minstrel, a female singer, and any female slave (which may, however, be from the idea of possession; compare قَيْنٌ a slave). [In Thes. "prob.—(1) to strike upon (cogn. to נָגַן).—(2) *to strike* an instrument; hence, to sing to music."]

Piel קוֹנֵן *to sing a mourning song*, 2 Sa. 1:17

followed by עַל and אֶל on account of any person or thing, 2 Sa. 3:33; Eze. 27:32.

Derivative, קִינָה.

קוס see קָסַם.

קוע an unused root; Arab. قاع Med. Waw, Conj. I. VIII. *to cover the female*, as a male camel. Hence—

קוֹעַ Ezek. 23:23, prop. apparently, *a stallion;* hence figuratively, *a prince* (as rightly given by the Vulg. and Hebrew interpreters); a metaphor of frequent use amongst the Hebrews and Arabs, compare עַתּוּד, and Arab. قريع, قرم, فحل, all of which denote a male camel for the breeding of a noble race, and also a prince. There is added, paronomastically, שׁוֹעַ happy, rich. Others regard קוֹעַ and שׁוֹעַ as opposites, *high and low*, taking this from the root كع, some of the derivatives of which signify *low, ignoble.*

קוף an unused root, i.q. נָקַף No. 3, *to surround*, whence תְּקוּפָה circuit.

קוֹף m. *an ape*, 1 Ki. 10:22; Sanscr. and Malabar, *kapi*, an ape (prop. nimble), a word of Indian origin, whence the Gr. κῆπος, κῆβος, κεῖβος, words used to denote apes, and especially monkeys with tails.

קוץ an unused root, i. q. קָצַץ *to cut off*, whence קְוֻצּוֹת.

I. **קוּץ** i.q. קוּט—(1) TO BE WEARY OF any thing, TO LOATHE. (The primary signification I think to be that of *vomiting*, so that it is onomatopoetic, like the corresponding German verb, comp. קוֹא.) Followed by בְּ of pers., Lev. 20:23; Nu. 21:5.

(2) *to fear*, followed by מִפְּנֵי Ex. 1:12; Nu. 22:3; Isa. 7:16; both of these significations are also found conjoined in the verbs ضجر, ملّ, קָנַט, and German Grauen haben vor etwas.

HIPHIL הֵקִיץ *to put* a city *in fear*, i. e. to besiege it, Isa. 7:6; compare Arab. ضجر Conj. III. to cause to fear, to besiege.

II. **קוּץ** only in—

HIPHIL הֵקִיץ intrans. TO BE AROUSED, i.q. יָקַץ out of sleep, Ps. 3:6; 73:20; from the slumber of death, Job 14:12; Dan. 12:2. Imp. הָקִיצָה i.q. עוּרָה awake, arise (O Lord), Ps. 35:23.

III. **קוּץ**—(1) i. q. קָצַץ TO CUT, TO CUT UP, OFF. Hence קוֹץ a thorn, so called from the idea of cutting or wounding, and קַיִץ harvest, pr. the cutting off of fruits, summer. From this noun is derived—

(2) *to pass the summer.* (Arabic قاظ Med. Ye, id), Isa. 18:6. See חָרַף No. 2.

קוֹץ m.—(1) *a thorn* (from the root קוּץ n. III), collect. *thorns, briers*, Genesis 3:18; Isa. 32:13. Plur. קוֹצִים Jer. 4:3.

(2) [*Koz, Coz, Hakkoz*], pr.n.m.—(*a*) 1 Ch. 4:8. —(*b*) with the art. הַקּוֹץ Ezr. 2:61; Neh. 3:4, 21; 7:63; 1 Ch. 24:10.

קְוֻצּוֹת f. plur. *locks* of hair, so called from their being cut off, Cant. 5:2, 11. (Syr. ܩܘܨܬܐ id. Arab. قصّة fore locks. Compare Schultens, Opp. Min., p. 246.) Root קוּץ.

קוּר TO DIG, especially a well, Isa. 37:25. (Arab. قار Med. Waw, to cut out from amongst. Kindred are כּוּר which see, נָקַר.) Derivatives, מָקוֹר [קוּרִים, קַרְקַר, קִיר, קוֹרָה].

HIPHIL, *to cause to flow forth* (water), Jerem. 6:7.

PILPEL קַרְקַר *to dig under, to undermine* a wall (so the Chald.). Isaiah 22:5, by a play of words, מְקַרְקַר קִר "they undermine a wall" (Talmud. קרקורא דקיר destruction of a wall). Hence *to destroy.* Nu. 24:17, וְקַרְקַר כָּל־בְּנֵי־שֵׁת "and will destroy all the children of pride." LXX. προνομεύσει. Vulg. *vastabit.*

קוֹרֵא see קָרָא.

קוֹרָה masc. *a beam, a joist*, prop. transverse (see קָרָה Piel), 2 Ki. 6:2, 5; Cant. 1:17. By synecd. *a house*, like the Gr. μέλαθρον, Gen. 19:8.

קוּרִים m. plur. *slender threads*, spiders' webs, Isa. 59:5, 6. (Arab. قور a thread made of cotton. To this answers the Greek καῖρος, *licium*, the cross threads in weaving, die Kreuzfäden, whence καιρόω, καίρωσις. The etymology is rather obscure. I suppose, however, that קוּרִים is akin to the word קוֹרָה a transverse beam.)

קוּשׁ—(1) i. q. Arab. قاس to be bent as a bow, a circle, the back, II. to bend as a bow, comp. Gr. γαῦσος, bent. Hence קֶשֶׁת, قوس a bow, and pr. n קִישׁוֹן

(2) i. q. יָקֹשׁ *to lay snares.* Once in fut. Isaiah 29:21, יְקֹשׁוּן, or, as other copies read יְקוֹשׁוּן.

Derivatives, see No. 1, also pr. n. אֶלְקוֹשִׁי, קִישׁ, and—

קוּשָׁיָהוּ ("the bow of Jehovah," i. e. the rainbow), [*Kushaiah*], pr. n. m. 1 Chron. 15:17; called, 1 Ch. 6:29, קִישִׁי.

קט Eze. 16:47, see קוּט.

קטב an unused root, Ch. and Arab. قطب *to cut,* hence *to cut off.* (Kindred roots are חָצַב, קָצַב, חָטַב. The biliteral stock קט has the signification of cutting, cutting off, the same as the cognates קץ, חץ; see the roots קָטַל, קָטֹן, קָטַף, Arab. قطّ, قطع, and compare at קָצַץ, חָצַץ, גָּזַז, גָּדַר. See also the remarks of Jul. Klaproth, in Merian, De l'Etude Comparative des Langues, p. 216.) Hence—

קֶטֶב m.—(1) *cutting off, destruction,* Isaiah 28:2, שַׂעַר קֶטֶב "a storm causing destruction." Especially—

(2) *pestilence,* Deu. 32:24; Ps. 91:6; and—

קֹטֶב with suff. קָטָבְךָ m. id. spec. *contagion, pestilence,* Hosea 13:14 [*destruction* gives a better sense].

קְטוֹרָה f. *incense,* Deu. 33:10; from the root קָטַר.

קְטוּרָה ("incense"), [*Keturah*], pr. n. of a woman, whom Abraham married after the death of Sarah, Genesis 25:1; 1 Ch. 1:32.

קָטַל fut. יִקְטֹל TO KILL, TO SLAY, a poet. word, Ps. 139:19; Job 13:15; 24:14. (Syr. and Chald. id., Arab. قتل, Æth. ቀተለ: The primary idea is that of cutting; see קָטַב. To this accords perhaps the Gr. ΚΤείνω.)

Derivative, קֶטֶל.

קְטַל Chald. id., part. act. קָטֵל Dan. 5:19. Part. pass. קְטִיל Dan. 5:30; 7:11.

PAEL קַטֵּל intens. *to kill many;* like the Syr. Pael and Arab. قتّل Dan. 2:14; 3:22.

ITHPEAL, and ITHPAEL, Dan. 2:13, pass.

קֶטֶל m., *slaughter,* Obad. 9.

קָטֹן fut. יִקְטַן TO BE LITTLE, SMALL (prop. to be *cut off,* cut short; from the biliteral stock קט; comp. קָטַב, קָטַל), 2 Sam. 7:19. Figuratively *to be of little worth,* Gen. 32:11.

HIPHIL, *to make small,* Am. 8:5.

Derivatives, קָטָן, קָטֹן, קֹטֶן and pr. name יָקְטָן [and קְטַנָּת].

קָטָן with suff. קְטַנִּי f. קְטַנָּה; plur. קְטַנִּים constr. קְטַנֵּי and—

קָטֹן constr. קְטֹן—(1) adj. *little, small* (opp. to גָּדוֹל), Genesis 1:16; Psalm 104:25; and very often. Neutr. abstr. *smallness;* whence כְּלֵי הַקָּטָן vessels of smallness, i. e. lesser, Isa. 22:24. Specially—(*a*) little in age, *younger,* Gen. 9:24; 27:15; 1 Kings 3:7. Solomon, at his accession to the kingdom, אָנֹכִי נַעַר קָטֹן "I am but a little child."—(*b*) of little authority or importance, Isa. 36:9; of a thing of little weight, Ex. 18:22, 26.

(2) קָטָן [*Hakkatan*], pr. n. m. (with the art.), Ezr. 8:12.

קֹטֶן m., *smallness;* hence *the little finger;* whence קָטָנִּי *kotoni,* my little finger, 1 Kings 12:10; 2 Ch. 10:10. Other copies have, in 2 Ch. loc. cit., קָטָנִּי *kotonni* (from the form קֹטֶן the last letter taking dagesh, the Sh'va moveable being changed into Kametz-Chatuph); see J. H. Michaëlis on the passage. But the reading appears inadmissible, which is found in V. D. Hooght, 1 Ki. loc. cit., קָטְנִּי. Compare קֹבָל.

קָטַף fut. יִקְטֹף *to pluck off, to break off,* as ears of corn, branches, Deut. 23:26; Job 30:4.

NIPHAL, pass., Job 8:12.

I. קָטַר not used in Kal; Arab. قتر to give a scent, to be fragrant. Kindred עָטַר.

PIEL קִטֵּר *to offer odours, to burn* incense in honour of a deity; followed by לְ of the deity, the acc. of the incense being omitted, Jer. 1:16; 7:9; 11:13; 19:4; always [almost] used of idolatrous worship [see on the other hand, 1 Sa. 2:16, inf.] Part. f. מְקַטְּרוֹת altars on which incense was burned; prop. giving an odour, 2 Ch. 30:14.

PUAL, part. מְקֻטֶּרֶת *incense,* Cant. 3:6.

HIPHIL, *to burn incense,* used of sacrifices both lawful, 1 Ch. 6:34, and unlawful, 1 Ki. 3:3; followed by לְ of the deity, 1 Ki. 11:8; often also followed by an acc. of the incense or victim burned, Ex. 29:18; Lev. 1:9, 17; 2:2, 16.

HOPHAL הֻקְטַר pass. Lev. 6:15. Part. Hoph. מֻקְטָר incense, Mal. 1:11.

Derivatives, מִקְטָר, מִקְטֶרֶת, קִיטוֹר, [קִטֵּר] קְטֹרֶת, קְטוֹרָה and pr. n. קְטוּרָה.

II. קָטַר i. q. Ch. קְטַר, Hebr. קָשַׁר. Part. pass.

Eze. 46:22, חֲצֵרוֹת קְטֻרוֹת "bound courts," i.e. prob. vaulted, roofed.

קְטַר only in pl. קִטְרִין Ch. *knots*, especially—(*a*) ligaments of the bones, Dan. 5:6.—(*b*) metaph. difficult questions, Dan. 5:12, 16.

["קַטֵּר verbal of Piel, *burning incense*, Jer. 44:21."]

קִטְרוֹן ("bond," see קָטַר No. II. ["knotty, i.q. Ch. קִטְרִן"]), [*Kitron*], pr. n. of a town in the tribe of Zebulun, Jud. 1:30; called in Josh. 19:15 קַטָּת (for קְטַנֶּת) small.

קְטֹרֶת f. with suff. קְטָרְתִּי.—(1) *incense*, Exod. 30:1, seq.; Lev. 4:7; 10:1.

(2) that part of a victim which was commonly burned, *fat*, Ps. 66:15, קְטֹרֶת אֵילִים "the fat of rams."

קַטָּת [*Kattath*] see קִטְרוֹן.

קִיא m. *vomit*, Isa. 28:8, from the root קוֹא to vomit.

קָיָה an uncertain root, i. q. קוֹא, TO VOMIT. Imp. קִיוּ Jer. 25:27, unless it should rather be pronounced קִיוּ, for קִיאוּ. [This root is rejected in Thes.]

קַיִט Ch. i. q. Hebr. קַיִץ *summer*, Dan. 2:35.

קִיטוֹר m.—(1) *smoke*, Gen. 19:28; Ps. 119:83.

(2) *vapour, cloud*, Ps. 148:8; from the root קָטַר.

קִים (from the root קוּם (hostile) *insurrection, rising up*, against any one (see part. קָם Psalm 18:40, 49; Jerem. 51:1); hence collect. for קָמִים Job 22:20, קִימָנוּ *our adversaries*. Others take it as a verbal pass. for intrans., compare נִיס for נָס.

קְיָם m. Chald. *a statute, an edict*, Dan. 6:8; Syr. ܩܝܡܐ.

קַיָּם Chald. *enduring, sure*, Dan. 4:23.

קִימָה f. n. act. *an arising, a rising up*, Lam. 3:63; from the root קוּם.

קִימוֹשׁ see קִמּוֹשׁ.

קִין an unused root [under קוּן in Thes.]. i. q. قان Med. Ye, to form, to prepare (comp. קָנָה No. 1), specially, *to forge* iron. Hence—

קַיִן m.—(1) *a spear*, 2 Sam. 21:16.

(2) [*Cain*], pr. n.—(*a*) of the fratricide son of Adam. Allusion is so made to the etymology in Gen. 4:1, that קַיִן would seem to be the same as קָנָה, "she bare Cain (a creature [rather *a possession*, see קָנָה]), and said, I have created [rather *possessed* or *acquired*] a man by the help of Jehovah" [of course this is the true derivation].—(*b*) of the tribe of the Kenites, Numb. 24:22; Jud. 4:11; see קֵינִי.—(*c*) of a town of the tribe of Judah, with the art. Josh. 15:57.

קִינָה f. (from the root קוּן), pl. ־ִים and ־וֹת—(1) *a mournful song, a lamentation*, Jer. 7:29; 9:9, 19

(2) [*Kinah*], pr. n. of a town in the tribe of Judah, Josh. 15:22.

קֵינִי Gen. 15:19; Jud. 4:11, 17; קֵנִי 1 Samuel 27:10; קִינִי 1 Chron. 2:55; Gent. noun, *a Kenite*, collect. *Kenites*, a Canaanitish people, dwelling among the Amalekites, 1 Sa. 15:6; comp. Numbers 24:21, descended from Hobab the father-in-law of Moses, Jud. 1:16; 4:11; see קַיִן No. 2, *b*.

קֵינָן (perhaps i. q. קִנְיָן "possession"), [*Cainan, Kenan*], pr. n. of an antediluvian patriarch, Gen. 5:9; 1 Ch. 1:2.

קַיִץ m.—(1) *harvest* (pr. cutting off) *of fruits*, from the root קוּץ No. III, i. q. קָצַץ Isa. 16:9; 28:4; also, *fruits, ripe fruit*, especially apparently *the fig*, Jer. 40:10, 12; Am. 8:1, 2; 2 Sa. 16:1. Comp Faber on Harmer's Observations, vol. i, page 387, seq. Hence—

(2) *summer*, as being the time of the year when fruits are gathered (compare חֹרֶף); Arab. قَيْظ, Gen. 8:22; Psal. 74:17. Secondary is the Arab. قاظ to be hot, used of the day in the middle of summer.

קִיצוֹן f. קִיצוֹנָה (for קִצּוֹן from קֵץ end, comp. נִידָה for נִדָּה, מוֹרִינִים for מוֹרְגִים Lehrg. 145), *last, utmost*, Ex. 26:4, 10; 36:11, 17.

קִיקָיוֹן m., Jon. 4:6—10; Jerome, Syr., and others, *ricinus; Palma Christi*, Arab. الخروع Ægypt. κίκι, κοῦκι (Diod. Sic. i. 34), a tall biennial plant, still cultivated in our gardens, beautiful and quick growing, with a soft and succulent stalk, a slight injury of which will cause the plant to die. LXX. *cucumber*, but see Bochart, Hieroz. t. ii. p. 293, 623. Celsii Hierob. P. ii. p. 273—82. Faber on Harmer's Observations, vol. i. p. 140—151.

קִיקָלוֹן m. (for קַלְקָלוֹן; like טוֹטָפוֹת for טַפְטָפוֹת; see p. CCCXX, B), *ignominy*, Hab. 2:16. Vulg. *vomitus ignominiæ;* as if it were compounded of קִי for קִיא vomit, and קָלוֹן ignominy; a sense which is given by nine MSS., which read separately, קִי קָלוֹן.

קִיר once קִר Isa. 22:5; pl. קִירוֹת m. (not comm., for 2 Ki. 4:10 קְטַנָּה refers to עֲלִיַּת, not to קִיר)—(1) *a wall*, Lev. 14:37, 39; 1 Ki. 6:15; *a wall*, e. g. of a city, Num. 35:4; Josh. 2:15. (The origin is doubtful. A wall may be so called from the lime with which it is covered, compare נִּיר lime; it may take its name from transverse beams, compare קוֹרָה, קוֹר: but neither of these is satisfactory. It is more probable that from this word קִיר signif. 2, has come עִיר a city.) Isa. 25:4, זֶרֶם קִיר "a shower overthrowing a wall." Used of the sides of the altar, Lev. 1:15; 5:9; of the walls of the heart, Jer. 4:19.

(2) *a place fortified with a wall* (like the Gr. τεῖχος, Herod., Xen.), *a fortress;* whence קִיר מוֹאָב Isa. 15:1, ("the fortress of Moab," Chald. כְּרַכָּא דְמוֹאָב), pr. n. of a fortified city on the borders of the land of Moab, now called *Kerrek;* this name in a wider sense is used of the whole tract of country. The same is called Jer. 48:31, 36, קִיר חֶרֶשׂ [*Kir-heres, Kir-heresh*], (the wall of bricks, or the brick fortress), and Isa. 16:7, 11; 2 Kings 3:25 קִיר חֲרֶשֶׂת [*Kir-hareseth, Kir-haraseth*], (id.).

(3) [*Kir*], pr. n. of a nation and region subject to the Assyrian empire, Isa. 22:6; 2 Ki. 16:9; Am. 1:5; 9:7, prob. the region between the Euxine, and Caspian seas, on the river Cyrus, now called in Armenian, *Kur*.

קֵירֹס (from the Ch. usage, "a weaver's comb"), [*Keros*], pr. n. m. Neh. 7:47, for which there is קֵרֹס Ezr. 2:44.

קִישׁ ("snaring," from the root קוּשׁ ["or i. q. קֶשֶׁת"]), [*Kish*], pr. n. m.—(1) of the father of Saul, 1 Sa. 9:1; 14:51; 1 Ch. 8:33.—(2) 1 Ch. 8:30; 9:36. —(3) 1 Ch. 23:21, 22; 24:29—(4) 2 Ch. 29:12.—(5) Est. 2:5.

קִישׁוֹן ("twisted," "tortuous"), [*Kishon*], pr. n. of a river, which rises on Mount Tabor and flows into the gulf of Ptolemais, Jud. 4:7; 5:21; 1 Ki. 18:40; Ps. 83:10.

קִישִׁי see קוּשָׁיָהוּ.

קִיתָרֹס Ch., Greek κίθαρις, *cithara, a harp*, Dan. 3:5, 7, 10 כתיב. The Syrians also are accustomed to change the Greek termination ις into *os*.

קַל f. קַלָּה, pl. קַלִּים (from the root קָלַל) adj. *light, swift*, Isa. 19:1; Am. 2:14, 15; fully קַל בְּרַגְלָיו 2 Sa. 2:18. Poet. specially, *a swift horse*, Isa. 30:16. Adv. *quickly, swiftly*, Joel 4:4; Isa. 5:26.

קָל m. Ch. i. q. Heb. קוֹל *a voice*, Dan. 3:5.

קֹל see קוֹל.

קָלָה a root of uncertain authority for קָהַל, to congregate. Hence fut. Niphal וַיִּקָּלְהוּ 2 Sa. 20:14 כתיב, but the קרי has וַיִּקָּהֲלוּ [which is undoubtedly the true reading, which many MSS. and some editions have in the text].

I. **קָלָה** TO ROAST, TO PARCH (am Feuer rösten), as corn, grain, Lev. 2:14; Josh. 5:11; a person, as a mode of execution, Jer. 29:22. (Arab. قلى, Æth. ቀለወ: id., compare צָלָה and last remark under the letter צ p. DCXCVIII, A.) Part. pass. קָלוּי Lev. 2:14; Josh. 5:11.

NIPHAL, part. *what is scorched;* hence, *burning, inflammation*, Ps. 38:8.

Derivatives, קָלִי, and pr. n. מַקְלוֹת. [This pr. n. should be referred to מַקֵּל, as it is in its own place and in Thes.]

II. **קָלָה** i. q. קָלַל, not used in Kal.

NIPHAL, *to be made light of*, Isa. 16:14; *to be counted despicable*, Deut. 25:3; part. נִקְלֶה *despised, ignoble*, 1 Sa. 18:23; Isa. 3:5; Pro. 12:9.

HIPHIL, *to make light of*, Deu. 27:16. Hence—

קָלוֹן m.—(1) *contempt, shame, ignominy*, Pro. 3:35; 6:33; 13:18; 22:10; Isa. 22:18.

(2) *a shameful deed*, Pro. 18:3.

(3) *pudenda*, Nah. 3:5; Jer. 13:26.

קָלַח an unused root, prob. i. q. קָלָה *to roast, to parch;* since verbs לה very often accord with verbs לח, as קָשָׁה and קָשַׁח, פָּתָה and פָּתַח, פָּצָה and פָּצַח, סָפָה and סָפַח, פָּלָה and פָּלַח, כָּלָה and כָּלַח, on the reason of which interchange, see Heb. Gram. § 74, note 4. [In Thes. this is regarded as cognate to the verb צָלַח No. II.] Hence—

קַלַּחַת f. *a pot, kettle*, 1 Sa. 2:14; Mic. 3:3.

קָלַט—(1) TO CONTRACT, TO DRAW TOGETHER, almost the same as אָסַף and קָפָא; Arab. قلص (the letters ט and צ being interchanged). Part. pass. קָלוּט *a dwarf*, any thing of contracted stature or size, Lev. 22:23. (Arab. قَلْطِيّ, قَلَاط a dwarf, see Kamûs, p. 965, قَلْط low stature, قَلِيط (Saad. loc. cit.) one suffering from hernia.)

(2) *to receive* a fugitive to oneself, i. q. Ch. קְלַט. Derivatives, מִקְלָט, and pr. n. קְלִיטָה.

קָלִי m. (from the root קָלָה No. I.), and קָלִיא (with א otiose, like נָקִי, נָקִיא), 1 Sa. 17:17, m. *something*

roasted, parched, i.e. *grains of wheat*, or *barley* roasted in the ears (see Macmichael's Journey, p. 235), such as the Arabs, both ancient and modern, eat. Lev. 23:14; 1 Sa. 25:18; 2 Sa. 17:28; Ru. 2:14.

קַלָּי (perhaps for קְלָיָה "the swift (sc. servant) of Jehovah"), [*Kallai*], pr. n. m. Neh. 12:20.

קְלָיָה [*Kelaiah*], pr. n. of a Levite, also called—

קְלִיטָא (Ch. "assembly," see קלט No. 2), [*Kelita*], Ezr. 10:23; Neh. 8:7; 10:11.

קָלַל fut. יֵקַל, יֵקַלּוּ.—(1) TO BE LIGHT (Æthiop. ቀለለ: id., قَلَّ, ቀሊል: light [not heavy]), see Hiphil. Figuratively—

(2) *to be diminished* (Arab. قَلَّ), Gen. 8:11, קַלּוּ הַמַּיִם מֵעַל הָאָרֶץ "the waters were diminished (i. e. had flowed away) from off the earth;" verse 8.

(3) *to be despised, contemned*, Job 40:4; Nah. 1:14. Compare קלה No. II. Inf. used as a noun, קַל ignominy, disgrace, Jer. 3:9 (where קַל is regarded by others as the same as קוֹל).

(4) *to be swift, fleet* (if indeed this be not the primary signification, compare גָּלַל to roll swiftly), 2 Sam. 1:23; Hab. 1:8; Job 7:6; 9:25.

NIPHAL נָקַל and נָקַל, fut. יִקַּלּוּ Isa. 30:16.—(1) *to be light*. עַל־נְקַלָּה lightly (leichthin), Jer. 6:14; 8:11. Followed by a dat. of pers. to be easy to any one, Prov. 14:6; 2 Ki. 20:10.

(2) *to be of little account, little*, followed by בְּעֵינֵי 1 Sa. 18:23. Impers. נָקֵל מִן is it a light thing that, Isa. 49:6; Eze. 8:17.

(3) *to be lightly esteemed, to be despised*, 2 Sa. 6:22; Gen. 16:4, 5.

(4) *to be swift*, Isa. 30:16.

PIEL קִלֵּל *to curse, to execrate*, 2 Sam. 16:7; followed by an acc. Gen. 8:21; 12:3; Ex. 21:17; Lev. 19:14; 20:9; once followed by בְּ Isa. 8:21. קִלֵּל לוֹ reflex. to curse oneself, i. e. to bring a curse upon oneself, 1 Sam. 3:13, "because he knew כִּי מְקַלְלִים לָהֶם בָּנָיו that his sons had brought a curse upon themselves."

PUAL, *to be cursed*, Isa. 65:20; Job 24:18. Part. *one who is accursed*, Ps. 37:22.

HIPHIL הֵקַל, inf. הָקֵל, fut. יָקֵל.—(1) *to make light, to lighten*—(*a*) followed by an acc. of the thing and מֵעַל of pers. *to lighten* and cast away *any thing from* any one, 1 Ki. 12:10; 1 Sam. 6:5.—(*b*) without the accusative, Ex. 18:22, הָקֵל מֵעָלֶיךָ "lighten from off thee," sc. the burden, business, make thy business lighter; Jon. 1:5.—(*c*) followed by מֵעַל of the thing, 1 Ki. 12 4, הָקֵל מֵעֲבֹדַת אָבִיךָ "lighten (somewhat) from the servitude of thy father," i. e. remit somewhat of the servitude which thy father imposed upon us; verse 9.

(2) *to reckon lightly, to despise*, 2 Sam. 19:44; Eze. 22:7; *to bring to contempt*, Isa. 8:23.

PILPEL קִלְקֵל—(1) *to move to and fro, to shake together*, Ezek. 21:26. Arabic قَلْقَلَ, Æthiopic ለንቀልቀለ: to be moved.

(2) *to make smooth, to polish;* hence *to sharpen*, Ecc. 10:10. The notion of smoothness (which originally does not differ from that of lightness) is also found in the adj. קָלָל.

HITHPALPEL, *to be moved, shaken together*, Jer. 4:24.

Derivatives, קַל, קְלָלָה, קָלָל, קְלֹקֵל, קִיקָלוֹן, pr. n. קַלָּי.

קָלָל m. adj. *smooth, polished* (used of brass), Dan. 10:6; Eze. 1:7, see קלל Pilpel No. 2. Compare Ch. גְּלָל polish. Vulg. *æs candens.*

קְלָלָה f. constr. קִלְלַת—(1) *cursing*, 2 Sa. 16:12.

(2) *execration, imprecation, curse.* 1 Kings 2:8; Genesis 27:12, קִלְלָתְךָ "thy curse" (pass.). Concr. *one accursed*, Deut. 21:23. Plural קְלָלוֹת Deu. 28:15, 45.

קָלַס not used in Kal.

PIEL, TO SCOFF AT, TO SCORN. Eze. 16:31, "thou art not like a harlot לְקַלֵּס אֶתְנָן who scoffs at her hire," sc. that more may be given. Well rendered by the Vulg. *nec facta es sicut meretrix fastidio augens pretium.*

HITHPAEL, id., followed by בְּ 2 Ki. 2:23; Ezek. 22:5; Hab. 1:10. Hence—

קֶלֶס m. *scorn*, Ps. 44:14; Jer. 20:8; and—

קַלָּסָה f. id., Eze. 22:4.

קָלַע—(1) TO SLING, TO THROW STONES WITH A SLING. Part. קוֹלֵעַ a slinger, Jud. 20:16. Trop. *to cast* (a people) *out* of a country, Jer. 10:18.

(2) *to grave, to sculpture, to engrave*, 1 Ki. 6:29, 32, 35; prop. *to make slings*, i. e. indentations like slings. [This signification is altogether separated in Thes.]

PIEL, i. q. Kal. No. 1, 1 Sa. 17:49; 25:29.

Derivatives, מִקְלַעַת and—

קֶלַע masc.—(1) *a sling.* Arab. مِقْلَاعٌ, 1 Sam. 17:40.

(2) *a vail*, Ex. 27:9, seqq.; 35:17; Num. 3:26. (Chald. id., Arab. قلع sail of a ship, IV. to sail, to navigate. Æth. ቀለዐ: the sail is taken in; but how this signification can be reconciled to the former (No. 1), I cannot say). 1 Kings 6:34; for קְלָעִים apparently we ought to read, צְלָעִים *leaves* of a door, which is found in the former hemistich, and MS. Kennic. No. 150.

קַלָּע m. *a slinger*, 2 Ki. 3:25.

קְלֹקֵל (from the root קָלַל; like שְׁרַשְׁרָה from שָׁרַר; compare Conj. XII. Arab.) m., *despicable;* used of food, Num. 21:5; Luth. lose Speise.

קלשׁ an unused root; perhaps i. q. transp. לָקַשׁ to gather. Hence—

קִלְּשׁוֹן m., 1 Sam. 13:21, by apposition שְׁלֹשׁ קִלְּשׁוֹן *a three-pronged fork*, with which hay, straw, and the like are brought together. (This is used of some sharp instrument, Eccl. 12:11, Targ.)

קָמָה an unused root; perhaps i. q. Arab. قما *to gather together, to collect,* (kindred to the roots גָּמַם, עָמַם); whence the pr. n. קְמוּאֵל, יְקַמְיָה, יָקְמְעָם, יָקְמְעָם.

קָמָה f. (from the root קוּם), *stalk* of grain; coll. *stalks, grain standing on its stalks*, Ex. 22:5; Deut. 16:9; 23:26. Plur., Jud. 15:5.

קְמוּאֵל ("congregation of God"), [*Kemuel*], pr. n. m.—(1) of a son of Nahor, Gen. 22:21.—(2) Num. 34:24.—(3) 1 Ch. 27:17.

קָמוֹן (perhaps from קָמָה, "abounding in stalks"), [*Camon*], pr. n. of a town in Gilead, Jud. 10:5.

קִמּוֹשׁ m., Isa. 34:13, קִימוֹשׁ Hos. 9:6; and plur. קִמְּשֹׂנִים Prov. 24:31, *a useless, thorny plant*, such as the nettle or thistle, Celsii Hierob. t. ii. p. 206. The Arab. root قمش is to bring together; especially to collect small things upon the ground; but this noun has perhaps some other origin. [See קִמָּשׁ.]

קמח an unused root (i. q. צָמַח to germinate, to grow as a herb; or Talmud. קמח to grind). Hence—

קֶמַח m., *flour, meal*, Gen. 18:6; Num. 5:15 (Arab. قمح corn, wheat. Æthiop. ቀምሕ: autumnal fruit, legumes; ቀምሐ: to eat such things, spoken of cattle).

קָמַט TO HOLD FAST with the hands, TO SEIZE FIRMLY, Job 16:8 (Chald. id., Arab. قمط to bind. Kindred are קָמַץ, קָבַץ, קָפַץ).

PUAL, pass. Job 22:16.

קָמַל & קָמֵל TO WITHER AWAY and DIE (as a tree or plant), Isaiah 19:6; 33:9. Arab. قمل prop. is to be thickly covered with insects, lice (قمل, ቀማል:), and on that account to suffer, spoken of a plant; Syr. ܩܡܠ is used of persons who are sick.

קָמַץ prop. TO SQUEEZE TOGETHER, TO COMPRESS (comp. קָפַץ); hence *to take with the hand*, Lev. 2:2; 5:12; Nu. 5:26. Hence—

קֹמֶץ m. with suff. קֻמְצוֹ—(1) *the fist, a handful;* Arab. قمزة Lev. 2:2; 5:12; 6:8.

(2) *a bundle, a handful;* Arab. قمزة. Gen. 41:47, לִקְמָצִים "by handfuls," i. e. abundantly.

קִמֹּשׁ see קִמּוֹשׁ ["prob. i. q. קָלַשׁ to pierce"].

קִמְּשׁוֹן see ibid.

קֵן m., const. followed by Makkaph קַן־ Deu. 22:6 with suff. קִנּוֹ (from the root קָנַן)—(1) *a nest*, Isa. 10:14; meton. young ones in a nest, Deut. 32:11; Isa. 16:2.

(2) metaph. *abode*, especially one on a lofty rock, like an eagle's nest, Nu. 24:21; Jer. 49:16; Obad. 4; Hab. 2:9; or as being pleasant and comfortable (Gr. καλία), Job 29:18. Pl. קִנִּים cells, chambers (of the ark), Gen. 6:14.

קָנָא not used in Kal; Arab. قنا to become very red. Hence—

PIEL קִנֵּא—(1) TO BE JEALOUS (from the redness with which the face is suffused); followed by an acc. of the wife, Num. 5:14; followed by בְּ of a woman who is a rival, Gen. 30:1. Causat. i. q. Hiphil, *to excite* any one's *jealousy* and *anger*, followed by בְּ with anything, Deu. 32:21; 1 Ki. 14:22.

(2) *to envy* any one, followed by בְּ of pers. Gen. 37:11; Ps. 37:1; 73:3; Pro. 23:17; 24:1, 19; followed by an acc. Gen. 26:14; Isa. 11:13; followed by לְ Ps. 106:16.

(3) *to burn with zeal* for any person or thing (ζηλόω).—(*a*) followed by לְ to be zealous for any one's cause (eifern für jem.), Num. 25:11, 13; 2 Sam. 21:2; 1 Ki. 19:10.—(*b*) *to envy* any one; followed by בְּ Prov. 3:31.

Hiphil, causat., *to excite jealousy* (see Piel No. 1), Deut. 32:16, 21; Ps. 78:58.
Derivatives, קַנָּא, קַנּוֹא, קִנְאָה.

קְנָא Chald., *to buy*, Ezr. 7:17, i. q. Hebr. קָנָה.

קַנָּא m., *jealous;* used of God as not bearing any rival; the severe avenger of departure from himself, Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15.

קִנְאָה f.—(1) *jealousy;* of lovers, Prov. 6:34; 27:4; of God, Eze. 8:3; of rival peoples, Isa. 11:13. Plur. קְנָאוֹת Num. 5:15.

(2) *envy*, excited by the prosperity of others, Job 5:2. Meton. used of the object of envy, Eccl. 4:4.

(3) *ardent zeal* towards any one (ζῆλος), 2 Kings 10:16; Isa. 9:6, קִנְאַת יְהוָה צְבָאוֹת "the zeal of Jehovah of Hosts" (towards his people). קִנְאַת־עָם zeal (of God) towards the people, Isa. 26:11. Generally *ardent love*, Cant. 8:6.

(4) *ardour*, i. q. *anger, indignation*, Deu. 29:19; Ps. 79:5.

קָנָה fut. יִקְנֶה; apoc. יִקֶן prop. TO ERECT, to set upright, i. q. הֵכִין (cogn. to קִין, כּוּן; whence קָנֶה, קָנָה *reed, cane*); hence—(1) *to found, create* [see note below] the heaven and the earth, Gen. 14:19, 22; men, Deut. 32:6; Psa. 139:13; Prov. 8:22 (Arab. قنى i. q. خلق to create as God; see Kamûs, p. 1937).

(2) *to acquire* for oneself, Prov. 4:7; 15:32; 16:16; 19:8; Ruth 4:9, 10; *to obtain*, Gen. 4:1 (Æth. ቀነየ: to possess, to be owner). Specially—

(3) *to buy* (compare Lat. *conciliare*, for *emere*, Ter. Eun. iv. 4, 2), Gen. 25:10; 47:22, etc.; also *to redeem* (people out of captivity), Isaiah 11:11; Neh. 5:8.

[*Note.* There does not appear to be any sufficient ground for ascribing the sense of *to create* to this verb; in all the passages cited for that sense, *to possess*, appears to be the true meaning; see Dr. M'Caul's Sermon on the Divine Sonship of the Messiah. Append.]

Niphal, *to be acquired, bought*, Jer. 32:15, 43.

Hiphil, Zec. 13:5; prob. i. q. Kal No. 3, *to buy* [in Thes. "*to sell*"]. But מַקְנֶה Ezek. 8:3, is for מַקְנִיא exciting the jealousy or anger (of God). Hence [the following words, and קִנְיָן, מִקְנֶה, מִקְנָה, and pr. n. קַנָּת]—

קָנֶה m. pr.—(1) *cane, reed, calamus* (see the root; to this answer the Greek and Latin, κάννα, κάννη, κάνη, *canna*), specially, a reed growing in rivers and marshes, Isaiah 42:3; 36:6; Psa. 68:31 (where the beast of the reed is the crocodile [but see חַיָּה]), *aromatic and sweet smelling calamus*, Isaiah 43:24; fully, קְנֵה בֹשֶׂם Exod. 30:23; and קָנֶה הַטּוֹב Jer. 6:20.

(2) *a stalk* of corn, Gen. 41:5, 22.

(3) κανών, *a measuring reed*, fully, קְנֵה הַמִּדָּה Eze. 40:3, 5; also *a measure of six cubits*, Ezek. 41:8.

(4) *the beam of a balance* (Gr. κανών), Isaiah 46:6.

(5) the higher bone of the arm (prop. tube, comp. Germ. Rohr, and Röhre, Armröhre), hence *branch* of a chandelier, Ex. 25:31; Job 31:22. Plur. קָנִים channels or branches of a chandelier bearing the lights, Ex. 25:31, seqq.; and קָנוֹת 25:36; 37:22.

קָנָה ("a place of reed"), [*Kanah*], pr.n.—(1) of a stream on the confines of Ephraim and Manasseh, Jos. 16:8; 17:9.—(2) of a town in the tribe of Asher, Josh. 19:28 [prob. now *Kâna*, قانا Rob. iii. 384].

קַנּוֹא masc. i. q. קַנָּא *jealous*, used of God, Josh. 24:19; Nah. 1:2.

קָנַז an unused root, perhaps i. q. قنص to hunt; whence—

קְנַז ("hunting"), [*Kenaz*], pr. n.—(1) of an Edomite sprung from Esau, and of a district of Arabia, taking its name from him, Gen. 36:11, 15, 42.—(2) of the father (or rather grandfather) of Othniel, the brother of Caleb, Josh. 15:17; Jud. 1:13; 1 Ch. 4:13; see קְנִזִּי.—(3) a grandson of Caleb, ibid., verse 15.

קְנִזִּי ("hunter"), pr. n.—(1) of a Canaanite nation [*Kenizzites*], whose abode is unknown, Gen. 15:19.—(2) [*Kenezite*], patron. of the word קְנַז No. 2, Num. 32:12; Josh. 14:6.

קִנְיָן m.—(1) *a creature, thing created* [but see No. 3. and note under the root], from the root קָנָה No. 1. Ps. 104:24. LXX. κτίσις.

(2) *acquisition, purchase*, Pro. 4:7; Lev. 22:11.

(3) *possession, wealth*, Gen. 34:23; 36:6; Ps. 105:21.

["**קָנַם** an unused and doubtful root, perhaps *to set up*."]

קִנָּמוֹן const. קִנְּמָן Ex. 30:23; *cinnamon*, Greek κίνναμον, κιννάμωμον, according to Herodotus iii. 111. a word of Phœnician origin, Pro. 7:17; Cant. 4:14. (The origin is doubtful. It seems, however, most simple to suppose a root, קָנָה, whence קָנֶה=קָנָם *calamus*, קִנָּמוֹן reed-like. [This derivation is expressly rejected in Thes.] Others take it otherwise.)

קָנַן pr. i. q. قان Med. Ye, and קָנָה TO FORM, TO PREPARE, whence קֵן a nest. Hence—

PIEL קִנֵּן denom. *to make a nest* as a bird, Psa. 104:17; as a viper, Isa. 34:15.

PUAL, *to build a nest, to nestle*, Jer. 22:23.

קִנְצֵי Job 18:2, see קֵץ [from קֶנֶץ *a snare*. Root קנץ, in Thes.].

קְנָת ("possession"), [*Kenath*], pr. n. of a town in Auranitis, situated near Bostra, Nu. 32:42; 1 Ch. 2:23; Gr. Κανάθα, Κανόθα, now called قنوات see Relandi Palæstina p. 681. Burckhardt, Travels in Syria, ed. Weimar, i. 157, 504.

קָסַם fut. יִקְסֹם TO DIVINE, TO PRACTISE DIVINATION, as a verb used always of the false prophets of the Hebrews, Deu. 18:10, 14; 2 Kings 17:17; Mic. 3:6, 7, 11; Isa. 3:2; of evokers of the dead, 1 Sam. 28:8; and of the prophets of strange nations, as of the Philistines, 1 Sam. 6:2; of Balaam, Jos. 13:22. (To this answers the Syr. ܩܣܡ to divine. The primary idea appears to be that of cutting; compare قسم, גָּזַם, a notion which is applied to divination, compare גָּזַר No. 2.)

Derivatives, מִקְסָם and—

קֶסֶם m.—(1) *divination*, Eze. 13:6, 23; 21:26; 1 Sam. 15:23; meton. *the reward of divination*, Num. 22:7; (compare פְּעֻלָּה).

(2) in a good sense, *an oracle*, Prov. 16:10.

קָסַס not used in Kal.

POEL קוֹסֵס i. q. קוֹצֵץ TO CUT OFF, Eze. 17:9.

קֶסֶת f. *a vessel, a cup*, i. q. קַשְׂוָה, which see. קֶסֶת הַסֹּפֵר the vessel of a scribe, *an inkstand*, Eze. 9:2, 3, 11. Æth. ቀሲት: a waterpot, water vessel.

קְעִילָה (i. q. قلعة "fortress"), [*Keilah*] pr. n. of a town in the tribe of Judah, Josh. 15:44; 1 Sam. 23:1; 1 Ch. 4:19; see Relandi Palæstina, p. 698.

קָעַל see קְעִילָה.

קָעַע or **קוּעַ**, **קִיעַ** an unused root, *to burn, to brand* (cogn. to כָּוָה, καίω), Talm. קעקע and קיעקע to mark with a brand, to cauterize. [קָעַע is not given in Thes.] Hence—

קַעֲקַע m. *stigma, a mark branded on the skin*, Lev. 19:28. [In Thes. from קוּעַ.]

קָעַר an unused root, Arab. قعر *to be deep* whence—

קְעָרָה pl. const. קַעֲרוֹת, but with suff. קְעָרֹתָיו *a bowl, a dish*, Nu. 7:13, seqq. (Arab. قعران a deep dish.)

קָפָא TO CONTRACT ONESELF, TO DRAW ONESELF TOGETHER (cogn. to גָּבָא, syn. גָּבַן), specially —(1) *to draw up the feet*, to sit with the feet drawn up, Zeph. 1:12 (compare Jer. 48:11).

(2) *to curdle, to coagulate* as milk (see Hiph.); poet. of the water of the sea, Ex. 15:8 [speaking of a literal miracle].

[" NIPHAL, *to be contracted, withdrawn*, Zech. 14:6, כתיב."]

HIPHIL, causat. of No. 2, Job 10:10. (Talmud. id Arab. and Syr. قفّ, ܩܦܐ id.) Hence—

קִפָּאוֹן m. *congelation, ice*, Zec. 14:6 [קרי; the sense of the כתיב is however much better, see root in Niphal].

קָפַד TO DRAW TOGETHER, TO SHRINK. (Arab قفد id.) Hence קִפֹּד a hedgehog.

PIEL, *to make shrink; hence to cut off*, like the Ch., Isa. 38:12, קִפַּדְתִּי כָאֹרֵג חַיַּי "I have cut off, like a weaver, my life." Vulg. *præcisa est, velut a texente, vita mea.* Hence—

קְפָד or **קִפֹּד** with ה paragog. קְפָדָה *a cutting off, destruction*, Eze. 7:25.

קִפֹּד m. *a hedgehog*, so called from its shrinking together, Isa. 14:23; 34:11; Zeph. 2:14. (Arab. with the double letter resolved, قنفذ and قنفد, Syr. ܩܘܦܕܐ id., Æth. ቀንፈዝ: porcupine.)

קִפּוֹז m. Arab. قفّازة *arrow-snake*, so called from the spring with which it propels itself, Isa. 34:15. See Bochart, Hieroz. ii. p. 408. From the unused root—

קָפַז prop. i. q. קָפַץ, קָפַד (compare קָמַץ, קָבַץ), *to contract oneself*, especially to take a leap (as a cat, a lion, a hind); hence Arab. قفز and Ch. קְפַץ to leap. Compare Syr. ܩܡܨܐ a locust, a cricket, from the root קָמַץ.

קָפַץ fut. יִקְפֹּץ (i. q. קָפַז, קָמַץ), TO CONTRACT, TO SHUT, as the mouth, Job 5:16; Psa. 107:42; the

hand (i. e. to be illiberal), Deut. 15:7; trop. mercy, Ps. 77:10.

Niphal, *to be gathered*, sc. to one's ancestors, i.q. נֶאֱסַף i.e. to be dead, Job 24:24. Compare قنز and قنس to be dead. Schultens, on Job loc. cit. places the primary signification of these words in leaping, springing (see Piel); and this, he remarks, is transferred to sudden death.

Piel, *to leap, to spring*, compare קִפֵּץ, Cant. 2:8. (Ch. id.)

קֵץ with suff. קִצִּי (from the root קָצַץ), m. *end, extremity*, whether of space, Isa. 37:24; Jer. 50:26; or of time; whence מִקֵּץ, at the end, after (see מִן No. 3, *c*), e.g. מִקֵּץ אַרְבָּעִים יוֹם after forty days, Gen. 8:6; 16:3; 41:1; also in the later writers לְקֵץ 2 Ch. 18:2; Dan. 11:6, 13; or of the end of actions, Job 16:3; or of a condition of things, Isa. 9:6. אֵין קֵץ adv. without end, Ecc. 12:12. Specially it is —(*a*) *the end*, i.e. *destruction* of a people, Gen. 6:13; Ezek. 7:2; Am. 8:2; עֲוֹן קֵץ a wickedness bringing destruction, Eze. 21:30, 34; 35:5.—(*b*) *the event* of a prophecy, Hab. 2:3.—(*c*) עֵת קֵץ Dan. 8:17; מוֹעֵד קֵץ, verse 19, the time of the end, also קֵץ הַיָּמִים Dan. 12:13, the end of the days, are the calamitous times immediately preceding the advent of the Messiah; see Bertholdtii Christologia Judæorum (Erlangæ, 1811), p. 38.

Pl. once in const. st. Job 18:2, where קִנְצֵי for קִצֵּי (Dag. forte being resolved in the Chaldee manner, see Lehrg. page 134). The words are עַד־אָנָה תְּשִׂימוּן קִנְצֵי לְמִלִּין "when will ye make an end of words?" [see קִנְצֵי.] Elsewhere for pl. absol. is used the form קְצָווֹת (see קָצָה), for the constr. and with suff. the forms קְצוֹתָיו, קְצֵיהֶם, קְצֵוֵי (from קְצָו, קָצָה, קָצֶה). Denom. is קִיצוֹן, for קִצּוֹן.

קָצַב fut. יִקְצֹב.—(1) to cut down, e.g. a tree, 2 Ki. 6:6.

(2) *to shear* sheep, Cant. 4:2. (Kindred roots are חָטַב, חָצַב. But all roots beginning with the letters קץ have the notion of cutting, cutting off, cutting down, as properly belonging to this stock, see קָצָה, קָצַץ, קָצִין, קָצַר, which are easily transferred to the notions of scraping (see קצע) and judging, deciding, see קָצִין. The same power belongs to the syllables חת, גז, קט, גד, see קָטַב, חָצַץ, גָּזַז, גָּדַד.) Hence—

קֶצֶב m.—(1) *form, shape* (pr. cutting, compare French *taille*, Germ. Zuschnitt), 1 Ki. 6:25; 7:37.

(2) Pl. const. קִצְבֵי הָרִים Jon. 2:7, prob. *the ends*, i.e. the roots *of the mountains* (in the depth of the sea). Vulg. *extrema montium*.

קָצָה—(1) i.q. קָצַץ to cut off, to cut down (see under קָצַב); hence *to destroy* (peoples), Hab. 2:10. (Arab. قصى Conj. II, id.)

(2) *to decide;* Arab. قضى, whence קָצִין a judge.

(3) *to finish*, whence קְצָת end.

Piel, i.q. Kal No. 1. Pro. 26:6, מְקַצֶּה רַגְלַיִם "who cutteth off feet," i.e. whose feet are cut off. (I thus translate the entire verse: "he whose feet are cut off drinketh (suffereth) injury, (so) he who sends words by the hands of a fool," i.e. uses a fool as a messenger.) 2 Ki. 10:32, "Jehovah began לְקַצּוֹת בְּיִשְׂרָאֵל to cut short in Israel," i.e. to take away one part after another.

Hiphil, *to scrape off*, i.q. קָצַע Lev. 14:41, 43.

Derivatives, קָצָה – קָצֶה, קָצָוֶה, קָצִין, קְצָת.

קָצָה Exod. 26:4; 36:11; elsewhere only in plur. constr. קְצוֹת with suff. קְצוֹתָם f.—(1) *end, extremity* —(*a*) of space, Ex. 25:19; 28:23, 24, 26. קְצוֹת הָאָרֶץ the ends of the earth, i.e. of the most remote people, Isa. 40:28; 41:5. אַרְבַּע קְצוֹת הַשָּׁמַיִם the four extremities of the heaven (quarters of the world), Jer. 49:36. מִקָּצָה from the extreme part, Exod. 26:4; 36:11. Metaph., Job 26:14, קְצוֹת דְּרָכָיו "the extremities of his deeds," i.e. a small part, as it were the extreme lines of the divine works.

(2) *the sum*, mass, 1 Ki. 12:31; 13:33.

קָצֶה m., constr. קְצֵה, with suff. קָצֵהוּ; once plur. with suff. קְצֵיהֶם Eze. 33:2.—(1) i.q. קֵץ *end, extremity*—(*a*) of space, e.g. of the desert, Exod. 13:20; of a camp, Num. 11:1; of a region, Num. 33:37; of a country, Isa. 5:26; of heaven, Isa. 13:5; Ps. 19:7; Isaiah 7:18, בִּקְצֵה יְאֹרֵי מִצְרַיִם "in the extremity (i.e. on the bank, margin) of the rivers of Egypt." Gen. 19:4, "all the people מִקָּצֶה from the end," i.e. all together; Gen. 19:4; Jerem. 51:31 (compare Arabic عن اقصا; see Schult. Opp. Min. p. 121); compare No. 2.—(*b*) of time. Often in this connection, מִקְצֵה שְׁלֹשֶׁת יָמִים at the end of three days, after three days, Josh. 3:2; 9:16; Gen. 8:3; 1 Ki. 9:10; 2 Ki. 8:3; 18:10; Eze. 39:14. The same as מִקֵּץ; see קֵץ.

(2) *the whole, the sum.* Gen. 47:2, מִקְצֵה אֶחָיו "from the whole number of his brethren;" Ezek. 33:2. Comp. Nu. 22:41; Isa. 56:11. See the origin of this signification in No. 1, letter *a*, fin.

קֵצֶה m. i. q. קָצֶה No. 1, *the end*, Isa. 2:7; Nah. 2:10.

קָצֶו or קָצוֹ only in plur. constr. קַצְוֵי אֶרֶץ the ends of the earth, Ps. 48:11; 65:6.

קָצְוָה or קַצְוָה only in plur. קְצָוֹת *ends, extremities* [plur. of קָצֶה in Thes.], Ex. 38:5; of the ends of the earth. κατ' ἐξοχὴν, Psa. 65:9; compare verse 6. With suff. קְצוֹתָו Exod. 37:8; 39:4 כתיב. In קרי there is קְצוֹתָיו.

קָצַח an unused root prob. i. q. כָּסַח to cut off, whence —

קֶצַח m. Isa. 28:25, 27, according to the LXX., Vulgate, and the Rabbins, *nigella melanthium*, i. e. fennel flower, black cumin. See Celsii Hierobot., P. ii. p. 70.

קָצִין m. — (1) *a judge, a magistrate*, Isaiah 1:10; 3:6,7; Mic. 3:9 (from the root קָצָה No. 2, Arab. قاضي a judge).

(2) a military *leader, commander*, Josh. 10:24; Jud. 11:6, 11; Dan. 11:18. Compare שֹׁפֵט.

(3) *a prince*, Pro. 6:7; 25:15.

קְצִיעָה f. — (1) *cassia*, Gr. κασία (*Laurus Cassia*, Linn.), a bark similar to cinnamon, but less aromatic, so called from its being peeled off (root קָצַע), pl. קְצִיעוֹת Ps. 45:9; see Celsii Hierobot., t. ii. p. 360. Arab. قصيعة id., Cast.

(2) [*Kezia*]. pr. n. of a daughter of Job, Job 42:14.

[קְצִיץ *Keziz* pr. n. Josh. 18:21.]

קָצִיר m. (from the root קָצַר). — (1) *harvest*, Gen. 8:22; 30:14; 45:6; hence — (*a*) *corn harvested*, Lev. 19:9; 23:22. — (*b*) poet. for אַנְשֵׁי קָצִיר *reapers*, Isa. 17:5.

(2) *a branch, bough*, from the idea of lopping off (unless, perhaps, it be so called for חָצִיר, from the sense of greenness), Psa. 80:12; Job 14:9; 18:16; 29:19.

קָצַע not used in Kal. — (1) i. q. Arabic قطع TO CUT, TO CUT OFF, TO LOP; hence מַקְצוּעָה carving tool, מִקְצוֹעַ *a corner*.

(2) *to scrape, to peel*, hence קְצִיעָה.

HIPHIL, *to scrape*, i. q. קָצָה Hiphil, Lev. 14:41.

PUAL, part. מְהֻקְצָעוֹת, i. q. מִקְצוֹעִים, corners, Eze. 46:22; pr. places cut off, cut away.

Derivatives, מִקְצֹעַ, מַקְצוּעָה, קְצִיעָה.

קָצַף fut. יִקְצֹף. — (1) i. q. Arab. قصف TO BREAK (compare under קָצַב). Hence קֶצֶף No. 1, and קְצָפָה.

(2) *to break out*, or *forth* into anger (Gr. ῥήγνυμι), hence *to be angry, indignant*, Isa. 57:16 64:8; followed by עַל of pers. Gen. 40:2; 41:10 Ex. 16:20; followed by אֶל Jos. 22:18.

HIPHIL, *to provoke* (Jehovah) *to anger*, Deu. 9 7, 8, 22.

HITHPAEL, i. q. Kal No. 2, Isa. 8:21.

קְצַף Chald. i. q. Hebr. No. 2, Dan. 2:12.

קֶצֶף m. with suff. קִצְפִּי. — (1) *twigs, splinters*, so called from being broken off (see the root No. 1), Hos. 10:7. LXX. φρύγανον.

(2) *anger*, Ecc. 5:16; especially the anger of Jehovah, from the root No. 2, Jos. 9:20; 22:20; Isa. 34:2; 54:8; 60:10; Zec. 1:2; 2 Chr. 19:10; *altercation, strife*, Esth. 1:18

["קְצַף Ch. *anger*, Ezr. 7:23."]

קְצָפָה f. *a fragment, something broken*, Joel 1:7. LXX. συγκλασμός, see the root No. 1.

קָצַץ TO CUT OFF, TO AMPUTATE, e. g. the hand, Deu. 25:12; the beard, Jer. 9:25; 25:23. (Arab. قصّ to cut the nails and hair.) See under קָצַב.

PIEL קִצֵּץ and קִצֵּץ — (1) *to cut off, to cut asunder*, e. g. a rope, Psal. 129:4; a hand, thumbs, Jud. 1:6; 2 Sa. 4:12; a spear, Ps. 46:10.

(2) *to divide, cut up* (into threads), Ex. 39:3.

(3) *to cut away, to cut loose*, 2 Ki. 18:16; 24:13.

PUAL, part. מְקֻצָּצִים, pass. of Piel No. 1, Jud. 1:7.

Derived noun, קֵץ (whence denom. קִיצוֹן for קִצּוֹן).

קְצַץ Chald. PAEL, *to cut off, to cut away*, Dan. 4:11.

קָצַר & קָצֵר — (1) Med. A and fut. יִקְצֹר. TO CUT OFF, specially grain; hence *to reap, to harvest*, Jer. 12:13; Levit. 19:9; 25:5. Part. קוֹצֵר *a reaper*, Ruth 2:3, seqq. Metaph. Job 4:8, "those who sow wickedness reap the same." Prov. 22:8. Compare זָרַע.

(2) Med. E (compare the adj. קָצֵר) fut. יִקְצַר (but once יִקְצֹר Pro. 10:27), intrans. *to be shortened, cut off*; hence *to be short*, Isa. 28:20. Specially — (*a*) קָצְרָה יָדִי *my hand is* (*too*) *short*, I have but little power, I have no might, Nu. 11:23; Isa. 50:2; 59:1. Compare Arab. قاصر اليد short of hand, and قصير الذراع short of arm, used of a feeble person; and, on the other hand, اليد الطولى a long hand, used of power, see more in Comment. on Isa. 50:2. — (*b*) נַפְשׁ, קָצְרָה רוּחִי, "my spirit is short," i. e. I am impatient

my patience is wearied out, Nu. 21:4; Jud. 16:16; followed by בְּ on account of anything, Jud. 10:16. Comp. אֶרֶךְ אַפַּיִם under אָרַךְ.

Piel, *to cut short, to abbreviate*, Ps. 102:24.

Hiphil—(1) *to reap*, Job 24:6 כתיב.

(2) i. q. Piel, Ps. 89:46.

Derivatives, קָצִיר [and the following words]—

קָצֵר masc. *short*, especially—(*a*) קְצַר יָד feeble, weak, Isa. 37:27.—(*b*) קְצַר רוּחַ Pro. 14:29, and קְצַר אַפַּיִם verse 17, impatient, prone to anger.—(*c*) קְצַר יָמִים short-lived, Job 14:1.

קֹצֶר m. only קֹצֶר רוּחַ *impatience*, Ex. 6:9.

קְצָת (for קְצָאת, from קְצָה, of the form מְנָת, from מְנָה), a Chaldaizing word.—(1) *end*. Always with pref. מִן; מִקְצָת for מִקְּצָת *at the end*. Dan. 1:15, מִקְצָת יָמִים עֲשָׂרָה "at the end of ten days." Dan. 1:5, and verse 18, לְמִקְצָת הַיָּמִים "at the end of the days" (לְמִן, see p. CCCCLXXXV, A). Comp. Hebr. מִקֵּץ, מִקְצֵה, for מִקְצֵה Josh. 3:2.

(2) *the sum, the whole number*, i. q. קָצֶה, קְצָה No. 2. Dan. 1:2, מִקְצָת כְּלֵי בֵית־הָאֱלֹהִים "(a part) of the number of the holy vessels." מִקְצָת is put in this place partitively, like מִן No. 1. Nehem. 7:70, מִקְצָת רָאשֵׁי הָאָבוֹת "(a part of) the number of the chiefs," i. e. a part of the chiefs. Comp. מִקְצֵה אֶחָיו Gen. 47:2.—Some of these examples, Dan. 1:2, 18; Neh. loc. cit. have been referred by some to a noun, of the form מִקְצָת, to which they ascribe the signification of *part*. But the Chaldee, which is of special authority in these examples, is altogether destitute of such a form (the passage Gen. 47:2, Targ. is similar to the passages treated under No. 2); and it cannot be doubted that the phrase מִקְצָת, wherever it occurs, is to be explained in the same manner.

קְצָת constr. קְצָת Chald.—(1) *end*. Dan. 4:31, לִקְצָת יוֹמַיָּא "at the end of the days."

(2) *the sum, the whole*. Dan. 2:42, מִן קְצָת מַלְכוּתָא "(a part) of the whole of the kingdom," i. e. a part of the kingdom. To this answers מִנַּהּ *part of it*.

קַר plur. קָרִים (from the root קָרַר) adj.—(1) *cold*, Prov. 25:25; Jer. 18:14.

(2) *quiet*, Prov. 17:27; according to כתיב קַר רוּחַ quiet of spirit. See יָקָר No. 6.

קִר see קִיר.

קֹר m., *cold*, Gen. 8:22. Root קָרַר.

I. **קָרָא** fut. יִקְרָא—(1) TO CRY OUT, TO CALL; κράζειν. (A verb. prop. onomatopoetic; used also of beasts (see קֹרֵא); compare Gr. κράζω (κραγ), κηρύσσω (κηρυγ); in the German languages *charen*, to cry out, *charo*, outcry, weeping; often used of the cry of beasts, like *kräten, krächzen*; French, *crier*; Engl. *to cry*; with a prefixed sibilant, *skreian*; Swedish, *skria*, *schreien*; with a sibilant added at the end, *kreischen*, כָּרָה which see. See Fulda's German roots, p. 115, 227.) It is used absol. of any kind of cry, even when not articulate; like צָעַק Gen. 39:14, וָאֶקְרָא בְּקוֹל גָּדוֹל "I cried with a loud voice." LXX. ἐβόησα φωνῇ μεγάλῃ. Verse 15, הֲרִימוֹתִי קוֹלִי וָאֶקְרָא. The words which are cried out aloud, often follow, either immediately, Gen. 45:1, וַיִּקְרָא הוֹצִיאוּ וגו׳ "and (Joseph) cried out, Cause to go out," etc. Gen. 41:43, וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ. Levit. 13:45; Jud. 7:20; 2 Sam. 20:16; 2 Ki. 11:14; Esth. 6:9, 11; or with the insertion of לֵאמֹר Eze. 9:1; וַיִּקְרָא בְקוֹל 2 Sam. 18:28; compare 2 Ki. 18:28, וַיֹּאמַר גָּדוֹל יְהוּדִית וַיְדַבֵּר וַיֹּאמַר "and he cried out in a loud voice in the Jews' dialect, and spake and said." Specially—(*a*) followed by אֶל of pers., *to call upon, to call to* any one (*jemandem zurufen*), Jud. 18:23; the express words being added, with לֵאמֹר prefixed, 1 Sa. 26:14, and וַיֹּאמֶר Jud. 9:54; 1 Sam. 17:8; 1 Kings 17:11; also followed by עַל of pers., Isa. 34:14 ("the demons shall cry to one another"); followed by אַחֲרֵי of pers., to cry after any one, to call him as he goes away, 1 Sam. 20:37, 38; 24:9. It often is—(*b*) i. q. *to ask aid*; especially of God; absol. Ps. 4:2, בְּקָרְאִי עֲנֵנִי "when I call, hear me." Psalm 22:3; 34:7; 69:4; followed by אֶל יְהוָה Psa. 14:4; 28:1; 30:9; 55:17; 61:3; Jud. 15:18; 16:28; 2 Kings 20:11; Hos. 7:7; לֵאלֹהִים Psalm 57:3; with suff., Ps. 17:6; 88:10; 91:15. With the addition of עַל of pers., on whose account the aid of God is sought, Deut. 15:9—(*c*) i. q. κηρύσσειν (by which it often is rendered by the LXX.), as a herald or prophet. Absol., Prov. 1:21, "wisdom crieth in the broadways." Pro. 8:1; with an acc., Prov. 20:6; Isa. 40:6, "the voice said, Cry; but he answered, What shall I cry?" Isa. 58:1; Zech. 1:14, 17; followed by עַל of the object, Jonah 1:2. The words uttered also follow, Exod. 32:5; Jer. 2:2; 7:2; 19:2; 51:61; or it is joined with an acc. Zec. 7:7; Isa. 44:7; Joel 4:9, קִרְאוּ זֹאת בַּגּוֹיִם "proclaim this amongst the nations;" or followed by כִּי Isa. 40:2. קָרָא דְרוֹר לְ to declare, to announce freedom (to slaves, captives), Jer. 34:8, 15, 17; Isaiah 61:1. קָרָא צוֹם to proclaim a fast (to the people), Jer. 36:9; Jon. 3:5; Ezr. 8:21. From the signification of proclaiming, comes also that of reciting and reading; for this, see No. 4.

(2) *to call* (καλεῖν, *rufen*), specially—(*a*) to call any one to oneself, followed by an acc. Gen. 27:1; Exod. 2:8; 1 Sam. 3:16; Hos. 7:11; followed by לְ

Gen. 20:9; Levit. 9:1; Hos. 11:1; Isa. 46:11; followed by אֶל Gen. 3:9; Ex. 3:4; 1 Sa. 3:4. קָרָא אֵלָיו to call to oneself, 2 Sa. 15:2. Metaph. Prov. 18:6, "his mouth calleth for strokes," i.e. deserves and invites them. Ruth 4:11, קְרָא שֵׁם בְּבֵית־לָחֶם i.e. "call (acquire for thyself) a name in Bethlehem."—(*b*) when it refers to many, *to call together*, followed by an acc. Genesis 41:8; followed by a dat. Genesis 20:8; 39:14; אֶל Gen. 49:1. Hence קָרָא עֲצָרָה to convene a holy assembly, Joel 1:14; compare Isaiah 1:13; a feast, Levit. 23:2, 4. קְרָאֵי הָעֵדָה those called to an assembly, Nu. 1:16.—(*c*) *to call*, i.e. *to invite* any one to a meal (compare καλεῖν ἐπὶ δεῖπνον), 1 Samuel 9:13, 22; 1 Kings 1:9, 19, 41, 49; figuratively קָרָא לְשָׁלוֹם to invite to make peace, Deu. 20:10; Judges 21:13.—(*d*) *to summon before a judge* (καλεῖν, καλεῖν εἰς δίκην), Job 5:1; 13:22 (14:15); Isaiah 59:4 (parall. נִשְׁפָּט).—(*e*) *to call out* soldiers, Isa. 13:3.—(*f*) *to call* any one to an office, i. q. בָּחַר to choose, followed by an acc. Isa. 42:6; 48:15; 49:1; 51:2; followed by לְ Isaiah 22:20. In the same sense but more emphatic there is said קָרָא בְשֵׁם פ׳ to call any one by name, Isai. 43:1; 45:3, 4; compare Exodus 31:2.—(*g*) קָרָא בְּשֵׁם יְיָ to call upon the name of God, i. e. to celebrate, to praise God, to implore his aid, Gen. 4:26; 12:8; Exodus 33:19; Psalm 79:6; 105:1; Isa. 64:6; Jer. 10:25; Zeph. 3:9 (compare הִזְכִּיר בְּשֵׁם יְיָ); also ק׳ בְּשֵׁם הַבַּעַל 1 Ki. 18:26. In the same sense, בְּ being omitted, there is said קָרָא שֵׁם יְיָ (which differs from the phrase No. 1, *b*), Deut. 32:3; Psalm 99:6; Lam. 3:55. (A different sense occurs in Exodus 33:19, where God himself speaks, קָרָאתִי בְשֵׁם יְהוָה לְפָנֶיךָ "and I will proclaim by name before thee, Jehovah is present," sc. that thou mayest know the presence of God Most High, I will myself act as the herald who shall announce the coming of God. Compare Gen. 41:43.) More rarely it is—(*h*) *to celebrate* persons. Ps. 49:12, קָרְאוּ בִשְׁמוֹתָם "they praise their names" (of the rich). Proverbs 20:6, יִקְרָא אִישׁ חַסְדּוֹ "they celebrate every one his own goodness." The sense is somewhat different in the following, Isa. 44:5, זֶה יִקְרָא בְשֵׁם יַעֲקֹב "this man shall celebrate the name of Jacob," i. e. shall follow and praise the party of Jacob.

(3) *to call, to name, to give a name*, fully קָרָא שֵׁם לְ to impose a name on any one, Gr. καλεῖν τινά τι (Il. v. 306; Od. viii. 550), Gen. 26:18; Ruth 4:17; Ps. 147:4. It is variously construed—(*a*) followed by an acc. of the name and a dative of the thing on which the name is put. Gen. 1:5, וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם verses 8, 10; 31:47; 1 Sa. 4:21; Ruth 1:20, 21; Isa. 47:1; and frequently—(*b*) followed by two acc., Nu. 32:41; Isa. 60:18; but commonly—(*c*) in this manner, Genesis 4:25 וַתִּקְרָא אֶת שְׁמוֹ שֵׁת "and she called his name Seth;" 4:26; 5:2, 3, 29; 11:9; 19:22; 27:36; 29:34.

(4) *to recite, to read aloud* (from the signification of crying out, see No. 1, fin.) any thing, with an acc., Exod. 24:7; Josh. 8:34, 35; 2 Ki. 23:2; also קָרָא בַסֵּפֶר *to read* what is written *in a book* (comp. שָׁתָה בְ *to drink* what is in a vessel), Neh. 8:8, 18; 9:3; Isa. 37:14, seqq.; often with the addition of בְּאָזְנֵי פ׳ Ex. Josh. l. l. c. c. נֶגֶד פ׳ Deu. 31:11. Hence gener. *to read*, Deut. 17:19; 2 Kings 5:7; 19:14; 22:8; Isa. 29:11. (Arab قرأ, Syr. ܩܪܐ to read.)

Niphal נִקְרָא—(1) *to be called*, i. e. to bid to come by calling, *to be called together*, Jer. 44:26, Est. 3:12; 6:1; 8:9. נִקְרָא שֵׁם פ׳ to celebrate any one's name, Ruth 4:14.

(2) *to be called, named*. Construed—(*a*) followed by a dat. of person and thing, to which a name is given. Gen. 2:23, לְזֹאת יִקָּרֵא אִשָּׁה "she shall be called woman;" 1 Sa. 9:9; Isa. 1:26; 32:5; 62:4, 12.—(*b*) with two nominatives. Zec. 8:3, נִקְרְאָה יְרוּשָׁלַיִם עִיר הָאֱמֶת "Jerusalem shall be called the city of truth;" Isaiah 48:2; 54:5; 56:7; and—(*c*) with the addition of the noun שֵׁם. Gen. 17:5, לֹא יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם "thy name shall no more be called Abram;" 35:10; Deut. 25:10; Dan. 10:1. Compare as to this threefold construction in Kal No. 3.

Also observe these phrases—(α) נִקְרָא בְשֵׁם פ׳ to be called by any one's name, i. e. to be reckoned to his race, Isaiah 43:7; 48:1; followed by בְּ Gen. 21:12; and in like manner עַל שֵׁם Genesis 48:6, עַל שֵׁם אֲחֵיהֶם יִקָּרְאוּ "they shall be counted with their brethren" (shall bear the same name as their brethren, shall be called the sons of Joseph, not of Jacob); also מִן Isa. 48:2, מֵעִיר הַקֹּדֶשׁ נִקְרָאוּ i. e. they wish to be called the inhabitants of the city.—(β) נִקְרָא שְׁמִי עַל my name is called upon any thing, i. e. it is added to that thing, the thing is called mine (as *the house of one's father* is the house which the father possesses), Isa. 4:1; 2 Sa. 12:28. So of the people of Israel who bear the name of God (who are called the people of God), Deut. 28:10; Isa. 63:19; Jer. 14:9; Am. 9:12; 2 Ch. 7:14; used of the temple, 1 Kings 8:43; Jer. 7:10, 11, 14, 30; 34:15; Jerusalem, Dan. 9:18, 19; prophets, Jer. 15:16. Also, *to be called*, is sometimes used for *to be* (since men call us, and we acquire cognomens from what we are, or at least, from what we seem to be), as Isa. 1:26, "afterward thou shalt be called the city of righte-

ousness," i. e. thou shalt be graced with such an epithet, because in fact thou shalt be righteous; Isa. 9:5; 30:7 [both Kal]; 35:8; 47:1, 5 [both Kal]; 48:8 [Pual]; 56:7 (compare 4:3; 19:18, and my Comment. on Isa., iii. p. 29). So Gr. κεκλῆσθαι Il. iv. 61, Od. vii. 313. Monk ad Eurip. Hippolyt., 2. Porson ad Phœniss., 576.

(3) *to be read aloud, recited*, Est. 6:1; followed by בְּ in a book, Neh. 13:1.

Pual—(1) pass. of Kal No. 2, letter *f*, *to be called*, i. e. *to be chosen*, Isa. 48:12.

(2) *to be called, named*, Isaiah 65:1; generally, קֹרָא לְ 48:8; 58:12; 61:3; 62:2; Eze. 10:13. See also the remarks at the end of Niphal.

Derivatives, קֹרֵא, קָרִיא, קְרִיאָה, מִקְרָא.

II. **קָרָא** i. q. קָרָה to meet, hence to happen, to occur to any one (whether good or bad), followed by an acc. of pers., Gen. 42:4, 38; 49:1; Lev. 10:19. Inf. קְרָאָה (of the form יִרְאָה) *a meeting*, hence לִקְרַאת which every where (in the Syriac manner) is contracted into לִקְרַאת, with suff. לִקְרָאתִי, לִקְרַאתְכֶם prep. —(1) *towards, to meet*, Gen. 46:29; Exod. 4:27; 18:7; in a hostile sense, Jud. 7:24; pregn., Josh. 11:20, "that their hearts should be hardened לִקְרַאת הַמִּלְחָמָה to go into battle."

(2) *opposite to, over against*, Genesis 15:10; 1 Sa. 4:2.

Niphal—(1) *to be made to meet, to meet* any one, followed by עַל Ex. 5:3; לִפְנֵי 2 Sa. 18:9; used of things, Deu. 22:6.

(2) *to be by chance, to happen*, 2 Sam. 1:6; 20:1.

Hiphil, *to cause to happen* (evil to any one), with two acc., Jer. 32:23.

קְרָא Ch. fut. יִקְרָה, יִקְרֵא.—(1) *to proclaim* (as a herald), Dan. 3:4; 4:11; 5:7.

(2) *to read aloud*, Ezr. 4:18, 23; *to read*, Dan. 5:8, 15, 17. Part. pass. קְרֵי Ezr. loc. cit.

קֹרֵא m.—(1) *a partridge*, prob. so called from the cry, prop. crying out, calling (as the German hunters say of the partridge „das Rebhuhn ruft"), compare Krähe from krähen, and Arab. قطا i. e. a bird very like a partridge, so called also from its cry (see Burckhardt's Travels, p. 503, 1067); 1 Sam. 26:20; Jer. 17:11 (in which latter passage allusion is made to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits on them. [The idea is not to be borne that inspired Scripture can in any way sanction *fables*.])

(2) [*Kore*], pr. n. m. 1 Ch 9:19; 2 Ch. 31:14.

קָרַב & **קָרֵב** Zeph. 3:2; fut. יִקְרַב, inf. קְרֹב and קִרְבָה Exod. 36:2, to approach, to come near, (Arab. قرب, Syr. ܩܪܒ), used of men, Josh. 10:24. and poet. of things, Ezek. 37:7; especially of time, Deu. 15:9; Gen. 47:29, וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת "and the days drew near for Israel to die;" 1 Ki. 2:1. Followed by אֶל of pers. or thing, Gen. 37:18; Exod. 14:20; more rarely לְ Job 33:22; followed by בְּ Ps. 91:10. Specially—(*a*) God is said to draw near, when he aids the afflicted, Psalm 69:19; Lamen. 3:57; also of men; followed by אֶל 1 Kings 2:7. On the other hand—(*b*) those are said *to draw near* to God who piously worship him, Zeph. 3:2; also those who serve in the ministry of the temple, Levit. 16:1 (whence it is part. קָרֵב); Eze. 40:46 (followed by לִפְנֵי).—(*c*) קָרַב אֶל־אִשָּׁה is used, in a good sense, of conjugal intercourse, Gen. 20:4; Isaiah 8:3; like the Gr. πλησιάζειν; see Gatackeri Opp. Crit., p. 78; Arab. قرب.—(*d*) in a hostile sense, *to draw near, to advance;* followed by לַמִּלְחָמָה, אֶל־הַמִּלְחָמָה to, or for, battle, Deut. 20:3; אֶל עִיר against a city, Deut. 20:10; Josh. 8:5; עַל פּ׳ against any one, Psa. 27:2. Compare קָרֵב.—(*e*) Isai. 65:5, קְרַב אֵלֶיךָ "draw to thyself," i. e. recede hence, approach no nearer.

Niphal, i. q. Kal, *to come near*, Ex. 22:7; Josh. 7:14.

Piel קֵרַב—(1) causat. *to cause to approach*, Hos. 7:6; Isa. 41:21; 46:13; *to admit, to receive*, Ps. 65:5; *to bring near* to one another (two things), Eze. 37:17 (where קָרַב is imp. for קָרֵב).

(2) intrans. (and intensitive), *to be very near*, Eze. 36:8, followed by a gerund.

Hiphil—(1) *to cause to approach, to bring near*, i. e.—(*a*) *to bring* persons *near*, followed by אֶל to any one, Ex. 28:1; 29:4; times, Eze. 22:4; *to receive* to oneself, Num. 8:9, 10; Jer. 30:21.—(*b*) *to bring, to offer* a gift, Jud. 3:18; 5:25; a sacrifice, Lev. 3:1; 7:8; Nu. 9:13 (compare קָרְבָּן); *to bring* (a cause to a judge), Deu. 1:17.—(*c*) *to bring together* two things, Isa. 5:8.

(2) followed by מִן, *to cause to withdraw, to remove*, 2 Ki. 16:14, וַיַּקְרֵב מֵאֵת פְּנֵי הַבַּיִת "and he removed the brazen altar from before the house." Compare נָגַשׁ No. 2, also add the Sanscrit *âgam*, to approach and to recede. It has been argued by Fäsius (Neue philol. Jahrb. i. p. 221) that the signification of receding should be altogether rejected in these verbs.

(3) intrans *to draw near*, Ex. 14:10; followed

by a gerund, to be near (about) to do, Gen. 12:11; Isa. 26:17.

Derived nouns, קְרוֹב, קָרְבָּן—קְרָב.

קָרֵב m. verbal adj. *drawing near, approaching*, Deu. 20:3; 1 Ki. 5:7.

קְרֵב Ch. pl. קְרִבוּ *to draw near, to approach*, Dan. 3:26; 6:13.

PAEL, *to offer*, Ezr. 7:17.

APHEL—(1) *to bring near*, Dan. 7:13.

(2) *to offer*, Ezr. 6:10, 17.

קְרָב m. (with Kametz impure) *battle, war* (from the root קָרַב, letter *d*), a word (except 2 Sa. 17:11) only found in poetry (Syr. ܩܪܒܐ id.), Ps. 55:19, 22; Job 38:23. Pl. קְרָבוֹת Ps. 68:31.

קְרָב Ch. id. Dan. 7:21.

קֶרֶב with suff. קִרְבִּי (Arab. قَلْب, the letter ר being softened into ל), pl. with suff. קְרָבַי, once, Ps. 103:1.—(1) *the interior, midst* of a thing. בְּקֶרֶב *in the middle*, becomes commonly a prep. (like בְּתוֹךְ), בְּקֶרֶב הָאָרֶץ in (the midst of) the land, Gen. 45:6; Ex. 8:18; Is. 7:22; 10:23. בְּקֶרֶב חֻצוֹת in (the midst of) the streets, Isa. 5:25. בְּקֶרֶב הַכְּנַעֲנִי amongst the Canaanites, Jud. 1:32; after a verb of motion בְּקֶרֶב הַמִּלְחָמָה into (the midst of) the battle, 1 Ki. 20:39; to pass בְּקֶרֶב הַמַּחֲנֶה through the midst of the camp, Josh. 1:11. Used of time, בְּקֶרֶב שָׁנִים amid the years, Hab. 3:2.

(2) specially the inside of the body—(*a*) *the bowels*, Gen. 41:21; Ex. 29:13, 22.—(*b*) *the heart, the mind*, as the seat of thought and desire, Ps. 5:10; 49:12; 64:7.

קִרְבָה f. constr. state קִרְבַת *approach, drawing near*, Ps. 73:28; Isa. 58:2.

קָרְבָּן constr. קָרְבַּן, pl. קָרְבְּנֵיהֶם Lev. 7:38 (in other copies קָרְבָּנֵיהֶם), m. *oblation, sacrifice, offering*, whether bloody or unbloody, Lev. 2:1, 4, 12, 13; 7:13; 9:7, 15. See הִקְרִיב No. 1, *b*. No heed is to be given to those who (like Kimchi and Ewald), on Eze. 40:43 הַקָּרְבָּן, maintain it to be a different word, to be pronounced *kāʹrban*, and to be derived from Piel, a conjugation which is altogether devoid of the signification of *offering*. Notwithstanding the Metheg, with Abulwalid it must be pronounced *korban*, see Lehrg. p. 43; compare Arab. قُرْبَان, and the word immediately following.

קֻרְבָּן m. *oblation, offering*, Neh. 10:35; 13:31.

קַרְדֹּם m. AN AXE, with suff. קַרְדֻּמּוֹ 1 Sa. 13:20 pl. קַרְדֻּמִּים 1 Sa. 13:21, and קַרְדֻּמּוֹת Ps. 74:5; Jer 46:22; also קַרְדֻּמוֹת (without Dag.) Jud. 9:48. (Arab. قَدُوم, Talmud קורדום id. I suppose the Hebrew קַרְדֹּם to be from the verbal Piel קַדֵּם, قَدُوم the letter ר being inserted (see ר), from קָדַם in the primary signification of being sharp; compare קָסַם, גָּזַם. Another and softer form of this same word appears to be גַּרְזֶן, where compare the Arabic forms.)

קָרָה f. (from the root קָרַר) *cold*, Pro. 25:20.

קָרָה fut. יִקְרֶה, apoc. יִקֶר i. q. קָרָא No. II—(1) TO MEET, TO GO TO MEET any one, in a hostile sense followed by an acc., Deu. 25:18; see Niphal.

(2) *to happen, to befall*, Isa. 41:22; followed by an acc. of pers., Gen. 44:29; 1 Sa. 28:10; Est 4:7; 6:13; Ecc. 2:14; 9:11; followed by לְ Dan. 10:14; Ruth 2:3, וַיִּקֶר מִקְרֶהָ חֶלְקַת הַשָּׂדֶה לְבֹעַז "and her chance happened (ein ihr günstiger Zufall wollte) that it was the field of Boaz."

NIPHAL—(1) *to meet, to be made to meet*, Num. 23:15; followed by עַל (like the Germ. auf jem. stoßen), Ex. 3:18 (compare 5:3), followed by אֶל Num. 23:4, 16; followed by לִקְרַאת verse 3.

(2) *to be by chance, to happen*, 2 Sam. 1:6. Compare קָרָא Niphal.

PIEL קֵרָה *to lay beams* or *joists*, prop. to make the beams to meet one another (compare קוֹרָה a beam), 2 Chr. 34:11; Neh. 2:8; 3:3, 6; hence *to frame, to build*, Psa. 104:3.

HIPHIL—(1) *to cause to meet*, followed by לִפְנֵי Gen. 27:20; 24:12, הַקְרֵה־נָא לְפָנַי הַיּוֹם "cause to happen to me this day" (what I seek).

(2) *to make opportune*, i. e. to choose for one's self what is opportune, convenient, Nu. 35:11.

Derivatives, מִקְרֶה, מְקָרֶה, קֶרֶת, קִרְיָה, קְרִי, קוֹרָה, קָרָה, and the pr. n. קַרְתָּה, קַרְתָּן, קְרִיּוֹת.

קָרֶה m. *a chance, accident*. Deu. 23:11, מִקְּרֵה לָיְלָה "on account of any chance of the night," i. e. nocturnal pollution. The Talmudists thus use the noun קְרִי.

קָרוֹב m. adj.—(1) *near*—(*a*) used of place, Gen. 19:20; followed by אֶל 45:10; Deu. 22:2; Est. 1:14 (where place also includes dignity). קְרֹבַי יְיָ is applied to the Levites who were allowed to go near to God, Lev. 10:3; Eze. 42:13. מִקָּרוֹב from near, from the vicinity, Deu. 32:17.—(*b*) used of time, verse 35; Isa. 13:6; Eze. 7:7; followed by מִפְּנֵי (compare *prope abesse ab*, Arab. قَرُبَ followed by مِنْ). Job

17:12, אוֹר קָרוֹב מִפְּנֵי חֹשֶׁךְ "the light is near before the darkness," will presently be changed into darkness.—(*c*) used of relationship and affinity, followed by אֶל Num. 27:11, and לְ Ruth 2:20. Also applied —(*d*) to intimate acquaintance, קְרֹבַי, my intimate acquaintance, Psa. 38:12; Job 19:14; Psalm 75:2; קָרוֹב שְׁמֶךָ, "near to us is thy name," i.e. it is familiar to us, it is daily in our mouths (compare Arab. قرب to be known); Jer. 12:2.—(*e*) one who succours another, brings him aid, Ps. 34:19; קָרוֹב יְיָ לְנִשְׁבְּרֵי לֵב, Ps. 119:151; 148:14.

(2) *short* (Arab. قَرِيب), and concr. *something short, shortness.* Job 20:5, "the triumphing of the wicked מִקָּרוֹב is short" (von kurzer Dauer); מִקָּרוֹב is also, within a short space, *soon, presently,* Arab. عن قريب, من قريب Eze. 7:8.

קָרַח prop. TO MAKE SMOOTH (see קֶרַח ice); specially *to make bald.* קָרַח קָרְחָה to make a bald place, Lev. 21:5; Mic. 1:16. (Hence, with the letters softened, is formed the root גָּלַח which see.)

NIPHAL, *to be made bald,* followed by לְ on account of any one who is dead, Jer. 16:6.

HIPHIL, i. q. Kal, Eze. 27:31.

HOPHAL, pass. מֻקְרָח *made bald,* Eze. 29:18.

The derivatives, קָרֵחַ—קָרַחַת immediately follow.

קָרֵחַ ("bald"), [*Careah, Kareah*], pr.n. m. 2 Ki. 25:23; Jer. 40:8.

קֵרֵחַ m. *bald on the back part of the head* (it differs from גִּבֵּחַ which see), Lev. 13:40; 2 Ki. 2:23; Chald. קְרֵיחַ id.

קֶרַח m.—(1) *ice*, so called from its smoothness, Job 6:16; 37:10; 38:29; hence *cold*, Gen. 31:40; Jer. 36:30.

(2) *crystal*, like the Gr. κρύσταλλος, from its likeness to ice, Eze. 1:22.

קֹרַח m.—(1) i. q. the preceding No. 1, *ice*, poet. used of *hail*, Ps. 147:17.

(2) [*Korah*], pr. n.—(*a*) of a son of Esau, Gen. 36:5, 14.—(*b*) of a son of Eliphaz, and of an Edomite tribe sprung from him, ibid. verse 16.—(*c*) of a Levite who conspired against Moses, Ex. 6:21; Num. 16:1, seqq. of the same family are בְּנֵי קֹרַח *Korahites*, Levites and singers in the time of David (see קָרְחִי), to whom ten of the Psalms are ascribed, Ps. 42 (43)—49, 84, 85, 87, 88.—(*d*) 1 Chr. 2:43.

קָרְחָה once קָרְחָא, Eze. 27:31; f. *baldness.*—(*a*) on the crown of the head, Lev. 21:5; such as mourners made by shaving the hair, Jer. 47:5; 48:37; Eze. 7:18.—(*b*) on the front of the head, i. q. גַּבַּחַת, Deu. 14:1.

קָרְחִי patron. from קֹרַח, No. 2, *c*, Num. 26:58; 1 Chr. 12:6; 9:19; 26:1.

קָרַחַת f. i. q. קָרְחָה, *baldness*, on the crown of the head, Lev. 13:42, 43; hence figuratively a threadbare spot on the wrong side of cloth, Lev. 13:55.

קְרִי in pause קֶרִי m. (from the root קָרָה) *a hostile encounter*, Lev. 26:28; in this phrase, הָלַךְ קְרִי עִם, *to go into, encounter,* (to fight) *with* any one, i. e. *to oppose oneself, to resist* any one, Lev. 26:21, 23; בְּקֶרִי, Lev. 26:24, 27, 40, 41.

קָרִיא m. (from קָרָא, No. I.) *called, chosen,* Num. 16:2, and 1:16 כתיב.

קְרִיאָה f. *proclamation, preaching,* Jon. 3:2.

קִרְיָה f. *a city, a town*, i. q. עִיר, but used almost exclusively in poetry, Isa. 1:21, 26; 22:2; 25:2; 26:5; 32:13; Ps. 48:3; Pro. 10:15; Job 39:7; see, however, Deu. 2:36; 1 Ki. 1:41, 45. (Syriac ܩܪܝܐ id., Arabic قَرْيَة, قِرْيَة a city, also a village). Root קָרָה Piel, to frame, to build. Compare קֶרֶת.

Proper names of towns are:—(*a*) קִרְיַת אַרְבַּע [*Kirjath-arba*], Gen. 23:2; Jos. 15:54; 20:7; with art. קִרְיַת הָאַרְבַּע Neh. 11:25 (i. e. city of Arba, one of the Anakim, see אַרְבַּע, not Quadricomium, four towns), the ancient name of Hebron, but still used in the time of Nehemiah (Neh. loc. cit.).—(*b*) קִרְיַת בַּעַל [*Kirjath-baal*], the town which is more frequently called קִרְיַת יְעָרִים (see letter *d*), Jos. 15:60; 18:14; and בַּעֲלָה No. 2, *a*.—(*c*) קִרְיַת־חֻצוֹת (town of villages), [*Kirjath-huzoth*], a town of the Moabites, Num. 22:39.—(*d*) קִרְיַת־יְעָרִים (city of the woods), [*Kirjath-jearim*], on the confines of the tribe of Judah and Benjamin, Jos. 9:17; 18:15; Jud. 18:12; 1 Sam. 6:21; with art. קִרְיַת הַיְּעָרִים, Jer. 26:20; contractedly קִרְיַת־עָרִים Ezr. 2:25; and even קִרְיַת, Jos. 18:28; elsewhere also קִרְיַת־בַּעַל, see letter *b*.—(*e*) קִרְיַת־סַנָּה, Jos. 15:49; (city of palm-trees, compare סַנְסִנִּים), [*Kirjath-sannah*], and קִרְיַת־סֵפֶר (city of books), [*Kirjath-sepher*], in the tribe of Judah, elsewhere דְּבִיר, Jos. 15:15, 16; Jud. 1:11, 12.—(*f*) קִרְיַת עָרִים, [*Kirjath-arim*], see letter *d*.—(*g*) קִרְיָתַיִם (double city), [*Kiriathaim*]—(*a*) in the tribe of Reuben, Num. 32:37; Joshua 13:19; afterwards subject to Moab, Jer. 48:1, 23; Eze. 25:9.—(*β*) in the tribe of Naphtali, 1 Ch. 6:61; elsewhere קַרְתָּן.

קִרְיָה and קִרְיָא Chald. id. Ezr. 4:10, seqq.

קְרִיּוֹת ("cities"), [*Kerioth, Kirioth*], pr. n. of two towns, one in the tribe of Judah, Jos. 15:25; the other in Moab, Jer. 48:24, 41; Amos 2:2.

קִרְיַת pr. n. see above קִרְיָה letter *d.*

קָרַם TO DRAW OVER, TO COVER (Syr. and Chald. to overlay with metal), followed by עַל like other verbs of covering, Eze. 37:6; קָרַמְתִּי עֲלֵיכֶם עוֹר, "I will draw skin over you." Intrans. *to be drawn over*, fut. יִקְרַם, Eze. 37:8.

["קָרַן pr. to push with the horn, apparently; whence קֶרֶן."]

קֶרֶן f.—(1) A HORN, as of an ox, a goat, of a ram. (So in all the cognate languages. Also Gr. κέρας; Lat. *cornu*, French *corne*, Goth. *haurns*, whence Germ. Horn). Meton.—(*a*) *a vessel made of horn*, or a horn used for a vessel, 1 Sa. 16:1, 13; 1 Kings 1:39.—(*b*) *a horn* for blowing, Josh. 6:5. Metaph. a symbol of *strength* and *power*, an image taken from bulls and other horned animals, Jer. 48:25, "the horn of Moab is broken," i. e. his strength is broken; compare Lam. 2:3; Ps. 75:11. הֵרִים קֶרֶן פ׳ to exalt, or lift up any one's horn; (as God), i. e. to increase his power and dignity, Ps. 89:18; 92:11; 148:14; 1 Sa. 2:10; Lam. 2:17 (compare Barhebr. p. 516. Haririi Cons. 43, p. 498, 99, ed. de Sacy, and the note there given, and the epithet of Alexander the Great ذو القرنين the two horned, which I have no doubt in interpreting *powerful*). Hence רָמָה קַרְנִי my horn is high, i. e. my strength increases, I acquire new spirit, Ps. 89:25; 112:9; 1 Sa. 2:1. In the same sense, Amos 6:13, לָקַחְנוּ לָנוּ קַרְנָיִם "we have taken horns to ourselves." On the other hand in a bad sense, הֵרִים קַרְנוֹ to lift up one's own horn, i. e. to be proud, Ps. 75:5, 6. (Compare Lat. *cornua sumere*, used of those who from too much confidence in their own powers are overbearing; also Hor. Od. iii. 21, 18, *addis cornua pauperi.*) There is a similar metaphor in the following, Job 16:15, "I have put my horn in the dust," where we in the usage of our language would say *my head*, on which is the highest honour and glory. Ps. 18:3, David calls God קֶרֶן יִשְׁעִי "the horn of my help," or "of my liberation," i. e. the instrument of liberation, an image taken from horned animals, which use their horns as a defence; Psal. 132:17, "there (in Zion) I will make the horn of David to shoot forth," I will cause the power of the kingdom of David to flourish; or rather, I will grant to the house of David powerful offspring.—Where true *horns* are understood, for the plur. is used the dual קַרְנַיִם and קְרָנַיִם (as if from קֶרֶן), Dan. 8:3, 6, 20; more rarely pl. קְרָנוֹת Zec. 2:1, 4; Psa. 75:11; Ezek. 27:15 (where *horns of ivory* mean elephants' teeth, by a common error of the ancients [or rather they were called horns from resemblance]. Comp. Plin. N. H. xviii. § 1). From its resembling *a horn*,

(2) *the summit* of a mountain, which the Swiss also call a horn, as Schreckhorn, Wetterhorn, Aarhorn, Isa. 5:1. (Arab. id.)

(3) קַרְנוֹת הַמִּזְבֵּחַ *horns of the altar*, are projections like horns at the four corners of the altar; such as I myself have seen in the Egyptian altars yet in existence, namely those that Belzoni dug up. Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18. The corners of the altar cannot themselves be understood, see Ex. 27:2. Also poet.—

(4) dual קַרְנַיִם is used of *flashes* of lightning, Hab. 3:4; just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle; see אַיֶּלֶת. Hence—

קָרַן verb denom. *to radiate, to emit beams, to shine* (used of the face of Moses), Ex. 34:29, 30, 35 Absurdly rendered by Aqu. and Vulg. *cornuta erat*, whence painters represent Moses as having horns.

HIPHIL, *to bear horns* (pr. to put forth, to produce), Ps. 69:32.

קֶרֶן emphat. קַרְנָא Ch. *a horn*, Dan. 3:5, seq.; 7:8. Dual קַרְנַיִן also used for the pl., Dan. 7:8, 20, 24.

קֶרֶן הַפּוּךְ ("horn of paint"), [*Keren-happuch*], pr. n. f. Job 42:14.

קָרַס TO BOW ONESELF, hence *to sink together, to collapse*, i. q. כָּרַע in the other member, Isaiah 46:1. (In the old versions, is broken; compare the verb كسر to break.) Hence—

קֶרֶס plur. קְרָסִים const. קַרְסֵי pr. curve, joint (Gelenk; compare קַרְסֹל); hence *tache, hook*, into which a little hook is put, Ex. 26:6, 11, 33; 35:11; 39:33

קֶרֶס see קֵירֹס.

קַרְסֹל prop. diminut. from קֶרֶס (see under ל page CCCCXXI, B), *a joint, a little joint; Gelenkchen*; specially *the ancle* (which is also, in Germ., expressed by a diminutive Knöchel). Dual קַרְסֻלַּיִם. Ps. 18:37 לֹא מָעֲדוּ קַרְסֻלָּי "my ancles have not slipped;" 2 Sa. 22:37. Vulg. *tali*. (Compare Targ. Eze. 47:3). I have no doubt that from this word (a quadriliteral

being contracted into a triliteral) is derived Arab. قزل to walk unsteadily, to walk with tottering ancles; commonly, to limp; اقزل a man thus walking, weak in the ancles and legs. Compare כָּשַׁל.

קָרַע—(1) TO REND, TO TEAR ASUNDER, as garments; for sorrow, Gen. 37:29, 34; 44:13; 2 Sam. 13:31; 2 Ki. 18:37; as a wild beast, the breast of any one, Hos. 13:8; God, the heaven, Isaiah 63:19. קָרַע עֵינַיִם בַּפּוּךְ Jer. 4:30, to rend the eyes with paint, by putting too much stibium on them (see כָּחַל, פּוּךְ).

(2) *to rend away, tear out*, Lev. 13:56; 1 Sam. 15:28, "Jehovah rendeth away the kingdom of Israel from thee;" 1 Sa. 28:17; 1 Ki. 11:11.

(3) *to cut in pieces* (with a knife), Jer. 36:23.

(4) *to cut out* (windows in a wall), Jer. 22:14.

(5) *to tear* with words, *to curse*, Ps. 35:15 (Arab. قرع II., to blame, to rebuke. Compare נָקַב No. 1, c, 3).

NIPHAL, pass., *to be rent;* used of garments, Exod. 28:32; 39:23; of a rent altar, 1 Kings 13:3, 5. Hence—

קְרָעִים m., pl. *torn pieces* of cloth, 1 Ki. 11:30, 31; Prov. 23:21.

קָרַץ—(1) nearly i. q. cogn. קָרַע TO TEAR; hence TO CUT OFF, TO DESTROY; Arab. قرض; whence קֶרֶץ destruction; and Chald. קְרַץ a piece.

(2) specially to tear with the teeth, *to bite*, (Arab. قرص); especially in the phrases—(*a*) קָרַץ שְׂפָתַיִם to bite the lips, as is done by a wicked man when devising snares, Prov. 16:30.—(*b*) קָ׳ עַיִן Prov. 10:10; Ps. 35:19; and בְּעֵינָיו Prov. 6:13; to compress the eyes (like the lips), to wink with the eyes behind another's back, as done by a malicious and crafty man.

PUAL, *to be torn off, nipped off*, Job 33:6, מֵחֹמֶר קֹרַצְתִּי גַם־אָנִי "I, too, was nipped off from the clay," an image taken from a potter, who pinches off a piece from the mass of clay, to make a vessel.

קֶרֶץ m., *destruction*, Jer. 46:20. See the root No. 1.

קְרַץ m. Chald., *a piece;* Syr. ܩܪܨܐ; see the root No. 1; in this phrase אֲכַל קַרְצֵי דִּי to eat any one's pieces; metaph. *to calumniate*, to slander, to act the sycophant; the same metaphor, in which, in Lat. *mordere, dente carpere, dente rodere*, are said of sycophants. Dan. 3:8; 6:25. (Syr. ܐܟܠ ܩܪܨܐ id. Arab. اكل لحما to eat any one's flesh, to calumniate; and simpl. اكل IV. to calumniate; اكلة calumny. Another mode of explaining this phrase has been proposed by Storr, Observat. ad Analog. et Synt. Ling. Hebr. p. 4, who renders it, *calumniâ pasci*, i. e. *huic operam dare ad explenda animi invidi desideria.*)

קַרְקַע m. quadril.—(1) *the ground, the floor* (compare Arab. قرقر and قرق an even floor).—(*a*) in the holy tabernacle and temple, Num. 5:17; 1 Kings 6:15; 6:30; 7:7, מִן הַקַּרְקַע וְעַד הַקַּרְקַע "from one floor to the other," or to the ceiling (which is the floor of the upper story), von einem Boden zum andern, i. e the walls from the bottom to the top (not as De Wette, über den ganzen Fußboden).—(*b*) used of the bottom of the sea, Am. 9:3.

(2) [*Karkaa*], pr. n. of a town in the southern region of the tribe of Judah, Jos. 15:3.

קַרְקֹר (perh. i. q. قرقر "soft and level ground"), [*Karkor*], pr. n. of a town beyond Jordan, Jud. 8:10.

קָרַר an unused root, *to be cold.* Ch. and Syr. id. Arab. قر to be cold, to be quiet.

Derived nouns, קַר, קֹר, קָרָה, מְקֵרָה.

קָרַשׁ an unused root (cogn. to the verb חָרַשׁ), *to cut, to cut up;* Arab. قرش, according to the Kamûs, page 823, i. q. قطع. Hence—

קֶרֶשׁ with suff. קַרְשֵׁךְ Ezek. 27:6; pl. קְרָשִׁים m. *a board, plank*, Ex. 26:15, seqq.; 36:20, seqq. Collect. *deck* (of a ship), Eze. loc. cit.

קֶרֶת (from the root קָרָה, of the form כֶּסֶת, from כָּסָה), fem. a poet. word, i. q. קִרְיָה *a city*, but of less frequent occurrence, Job 29:7; Pro. 8:3; 9:3; 11:11. Ch. קַרְתָּא id. The same word is found in Persic and Syriac names of cities, as *Cirta, Tigranocerta*, also on the Phœnicio-Sicilian coins struck at Panormus [Palermo], which have on the face the inscription מחנת (מַחֲנֹת the camp, prob. a domestic name of the city), on the back קרת חדשת (קֶרֶת חֲדָשַׁת New City), prob. *Carthage*, to which Panormus was subject; see Bayer, on Sallust. p. 347; Mionnet, Descr. des Médailles, plate 20; [also Monumm. Phœn.]

קַרְתָּה ("city"), [*Kartah*], pr. n. of a town in the tribe of Zebulun, Josh. 21:34.

קַרְתָּן ("two towns," an ancient dual, from קֶרֶת,

[*Kartan*], pr. n. of a town in the tribe of Naphtali, otherwise קַרְתָּיִם, which see, Josh. 21:32.

קָשָׂה an unused root, according to Simonis, i. q. קָשָׁה No. II, *to peel off the bark;* hence *to turn,* and generally, *to frame into a round form;* hence קַשְׂקֶשֶׂת, קֶסֶת, and —

קָשָׂה & **קָשְׂוָה**, only pl. קְשָׂוֹת Exod. 25:29; 37:16; const. קְשׂוֹת Nu. 4:7, *cups.* (Chald. קַסְוָת, קְסוּוָה, id.)

קָשַׂט an unused root, i. q. קָשַׁט, Arab. قسط to distribute equally; whence قِسْط a measure, a portion measured out, and Heb.—

קְשִׂיטָה f. Gen. 33:19; Josh. 24:32; Job 42:11, pr. something weighed out; hence used of some certain weight (compare מָנֶה, שֶׁקֶל, כִּכָּרָה) of gold and silver, which, like the shekel, was used for money in the age of the patriarchs. It may be supposed to have been heavier than the shekel, and to have contained about four shekels, from the passages Gen. 33:19; 23:16, compared together. According to Rabbi Akiba (in Bochart, in Hieroz. t. i, 3, c. 43), a certain coin was also in a later age called in Africa *Kesita.* The ancient interpreters almost all understand *a lamb;* but for this signification there is no support either in the etymology or in the cognate languages; nor does it accord with patriarchal manners, since in their age merchandise was no longer exchanged, and real sales were common for money either weighed or counted (Gen. 23:16; 47:16); see the arguments against Frid. Spanheim in Hist. Jobi (Opp. III, page 84), well brought forward by Bochart, loc. cit. A coin bearing the figure of a lamb, which was thought of late to be the *Kesita* by Frid. Münter (in a Dissertation in Danish, on the Kesita, Copenhagen, 1824), I consider to be a coin struck in Cyprus, of which kind more are extant.

[" **קָשַׂשׂ** an unused root, which appears to have had the sense of *peeling off, scaling off.* Hence—"]

קַשְׂקֶשֶׂת pl. קַשְׂקַשִּׂים 1 Sa. 17:5, and קַשְׂקְשׂוֹת Eze. 29:4, f. *a scale,* so called from its peeling off, see the root קָשָׂה. Lev. 11:9, seqq. שִׁרְיוֹן קַשְׂקַשִּׂים a coat of mail made of scales, i. e. consisting of thin iron plates like scales, 1 Sa. 17:5.

קַשׁ m. *straw* (so called from its being collected, see קָשַׁשׁ) Exodus 15:7; Isa. 5:24; 47:14; *chaff* dispersed by the wind, Job 13:25; Isa. 40:24; 41:2.

[**קָשָׁא** an unused root; see the following word.]

קִשֻּׁא only in pl. קִשֻּׁאִים *cucumber,* various speciei of which grow in Egypt and Palestine, Num. 11:5. Arab. قِثَّاء, Syr. ܩܛܘܐ, ܩܛܘܬܐ; whence *Cucumis Chate,* Linn.; Gr. with the letters transposed, σικυός, σικύα. The Talmudists rightly sought the origin of the word in its being difficult to cook (from קָשָׁא = קָשָׁה No. I), compare Plin. xix. 5.

Derivative, מִקְשָׁה No. II.

קָשַׁב fut. יִקְשַׁב TO ATTEND to any thing, once in Kal, Isa. 32:3, where it is ascribed to the ear. (The original idea I consider to be that of *sharpening,* so that קָשַׁב is almost the same as קָצַב, German die Ohren spitzen, to prick up the ears, an expression taken from animals; see the remarks under אֹזֶן p. xxvi, B.)

Hiphil, with the addition of הִקְשִׁיב אָזְנוֹ to prick up (pr. to sharpen) the ear, i. e. to attend to any thing, Ps. 10:17; Prov. 2:2; without אָזְנוֹ id.; followed by אֶל Ps. 142:7; Neh. 9:34; לְ Ps. 5:3; Isa. 48:18; עַל Prov. 17:4; 29:12; בְּ Ps. 66:19, ac. Job 13:6. Hence—

קַשָּׁב f. קַשֶּׁבֶת adj. *attentive,* Neh. 1:6, 11.

קַשֻּׁב adj. id. Ps. 130:2.

קֶשֶׁב m. *attention.* Isaiah 21:7, וְהִקְשִׁיב קֶשֶׁב רַב קֶשֶׁב "he attended with attention, with very great attention."

I. **קָשָׁה**—(1) i. q. Arab. قسا TO BE HARD, e. g. of words, 2 Sa. 19:44.

(2) *to be heavy,* used of the hand of God in punishing, 1 Sa. 5:7; of anger, Gen. 49:7.

(3) *to be difficult, hard,* Deu. 1:17; 15:18.

Niphal, part. נִקְשֶׁה *to be harshly treated, afflicted with a heavy lot,* Isa. 8:21.

Piel, Gen. 35:16, וַתְּקַשׁ בְּלִדְתָּהּ *to have hard labour in parturition* (sie hatte es schwer beym Gebären). Verse 17 in the same phrase is Hiph. (but it is needless to do what has of late been proposed, to take וַתְּקַשׁ as fut. Hiph. for וַתַּקְשׁ).

Hiphil, הִקְשָׁה, fut. apoc. וַיֶּקֶשׁ—(1) *to make hard, to harden,* e. g.—(*a*) the neck, i. e. *to be obstinate, stubborn,* Deut. 10:16; 2 Ki. 17:14; without עֹרֶף Job 9:4.—(*b*) followed by לֵב to harden any one's heart, *to make him obstinate,* Ex. 7:3; Deut. 2:30, ה׳ לְבוֹ to harden one's own heart, Ps. 95:8; Proverl 28:14.

(2) *to make* (a yoke) *heavy,* 1 K. 12:4.

(3) *to make difficult*, 2 Ki. 2:10, הִקְשִׁיתָ לִשְׁאוֹל "thou hast asked a difficult thing." Ex. 13:15, כִּי הִקְשָׁה פַרְעֹה לְשַׁלְּחֵנוּ "when Pharaoh would hardly let us go," was unwilling to send us away.

Derivatives, קָשֶׁה, קְשִׁי, and pr. n. קִשְׁיוֹן, also קְשָׁאִים [in Thes. from קָשָׁא].

II. **קָשָׁה** i. q. קָשָׁה, Arab. قشا *to peel off bark*, especially by turning, hence *to turn*, to work in a round form.

Derivatives, מִקְשָׁה, מִקְשָׁה.

קָשֶׁה m. adj. קָשָׁה f.—(1) *hard*, used of hard servitude, Exod. 1:14; 6:9; 1 Ki. 12:4; hard, i. e. harsh words, Genesis 42:7, 30; Job 30:25, קְשֵׁה־יוֹם "whose day is hard," whose lot is hard, unhappy.

(2) *firm, fast*, σκληρός, Cant. 8:6; and in a bad sense, *hardened*. קְשֵׁה עֹרֶף *stubborn*, Exod. 32:9; 34:9; קְשֵׁה פָנִים hard-faced, *impudent*, Ezek. 2:4; קְשֵׁה לֵב stubborn of heart, Eze. 3:7; without לֵב id., Isa. 48:4.

(3) *heavy*—(*a*) i. q. vehement, of a wind, Isaiah 27:8; of a battle, 2 Sam. 2:17.—(*b*) i. q. powerful, strong, 2 Sam. 3:39.—(*c*) קְשֵׁה רוּחַ heavy in spirit, sad in spirit, 1 Sa. 1:15.

(4) *difficult, hard*, Ex. 18:26.

קְשׁוֹט Ch. *truth*, i. q. Heb. קֹשֶׁט Daniel 4:34. מִן קְשׁוֹט from the truth, i. e. *truly*, Dan. 2:47.

קָשַׁח Arab. قسح i. q. קָשָׁה TO BE HARD, comp. under the verb קָלַח. In Kal not used.

HIPHIL—(1) *to harden* the heart, Isa. 63:17.

(2) *to regard*, or *treat harshly*, Job 39:16.

קָשַׁט an unused root, i. q. קָסַט, قسط to divide equally, conj. IV. to be equal (Willmet, in Lex. Arab. places the original idea of this word in hardness, hence probity, that which cannot be turned aside, so that it would be kindred to the root קָשָׁה, קָשַׁח.) Hence—

קֹשֶׁט m. Ps. 60:6; and **קֹשְׁטְ** Pro. 22:21; *truth*. (Chald. קוּשְׁטָא, Syr. ܩܘܫܬܐ the letters ת and ט being interchanged, id.)

קְשִׁי m. (from the root קָשָׁה) *hardness* of mind, *obstinacy*, Deu. 9:27.

קִשְׁיוֹן ("hardness"), [*Kishion, Kishon*], pr. n. of a town in the tribe of Issachar, Jos. 19:20; 21:28; called in 1 Chr. 6:57, קֶדֶשׁ.

קָשַׁר fut. יִקְשֹׁר—(1) TO BIND, with an acc. and עַל to bind any thing to any thing, Gen. 38:28; Pro. 3:3; 6:21; 7:3; with acc. and בְּ Job 39:10; Jos. 2:18 (but in Job 40:29 ? does not belong to the construction of the verb; "wilt thou bind him for thy maidens?" i. e. that thy maidens may sport with him.) Metaph. Gen. 44:30, נַפְשׁוֹ קְשׁוּרָה בְנַפְשׁוֹ, "his (the father's) soul is bound up with his (the boy's) soul," embraces him with closest love (compare 1 Sam. 18: 1); Pro. 22:15.

(2) *to conspire* (pr. to join together, to confederate oneself with others), followed by עַל against any one, 1 Sam. 22:8; 2 Sam. 15:31; 1 Ki. 15:27; 16: 9, 16; 2 Ki. 10:9, etc.; fully קָשַׁר קֶשֶׁר, see קֶשֶׁר.

(3) Part. pass. קָשׁוּר, *bound*, hence bound together in a compact and firm body, i. e. *robust*, Gen. 30: 42. As to how the verbs of binding are applied to strength, see חָזַק No. 3, חול No. 6.

NIPHAL.—(1) pass. of Kal No. 1, Metaph. 1 Sam. 18:1 (compare Gen. 44:30.)

(2) *to be bound together, compacted* (as a wall), and thus *to be finished*, Neh. 3:38.

PIEL.—(1) i. q. Kal No. 1, *to bind together*, Job 38:31.

(2) *to bind to oneself* (like a girdle), followed by an acc. Isa. 49:18; תְּקַשְּׁרִים כַּכַּלָּה, "thou shalt bind them on thee as a bride," sc. binds on her girdle. In the other hemistich, "thou shalt put them on as an ornament."

PUAL, part. מְקֻשָּׁרוֹת *robust* (ewes), Gen. 30:41; see Kal No. 3.

HITHPAEL, i. q. Kal No. 2, 2 Ki. 9:14; 2 Ch. 24: 25, 26. Hence—

קֶשֶׁר m. with suff. קִשְׁרוֹ *conspiracy*, see the root No. 2, 2 Ki. 11:14. קָשַׁר קֶשֶׁר to make a conspiracy, 2 Ki. 12:21; 14:19; 15:30; Isa. 8:12. And—

קִשֻּׁרִים m. *girdles, bands* of women, especially of a bride (compare Isa. 49:18), Isa. 3:20. Compare קָשַׁר No. 2.

קָשַׁשׁ in Kal only found Zeph. 2:1, see Hithpael.

POEL קוֹשֵׁשׁ TO GATHER, TO SEEK FOR (Arab. قش), e. g. straw, Ex. 5:7, 12; sticks, Num. 15:32.

HITHPOEL, metaph. *to gather one's self*, i. e. to collect one's thoughts together (sich sammeln), Zeph. 2:1.

Derivative, קַשׁ.

קֶשֶׁת pl. קְשָׁתוֹת, constr. קַשְּׁתוֹת, comm. (m. 2 Sam. 1:22; f. Psa. 18:35).—(1) *a bow* (from the root קוּשׁ, of the form שַׁחַת, נַחַת, סֹלֶת; although ת servile afterwards becomes a radical letter, compare Aram. ܐܬܩܫܝ to shoot, see Lehrg. p. 439, 474. Arabic

قوس bow)—(*a*) for shooting arrows. Gen. 21:16; Isa. 13:18; Job 20:24, and frequently. דָּרַךְ קֶשֶׁת to draw a bow, see דָּרַךְ. בֶּן־קֶשֶׁת the son of a bow, i. e. an arrow, Job 41:20. Meton. *bow* is used—(*a*) for archers, אַנְשֵׁי קֶשֶׁת Isa. 21:17; 22:3; Ps. 78:57, where קֶשֶׁת רְמִיָּה are *deceitful archers* (who deceive by a simulated flight). Compare קָצִיר used for reapers.—(*β*) the song of the bow, 2 Sa. 1:18, i. e. David's elegy, composed on Saul and Jonathan, in which mention is made of the bow, verse 22; on this manner of inscribing poems and books, used by the orientals, see Jones, on Asiatic Poetry, p. 269; my Comment. on Isa. 22:1. In other places bow is used metaph. for strength and power; hence *to break any one's bow*, i. e. to break his strength, to overturn his power, Hos. 1:5; Jer. 49:35; Job 29:20, "my bow is strengthened in my hand," i. e. my strength increases; Gen. 49:24.—(*b*) *the heavenly bow, the rainbow*, Gr. τόξον, Gen. 9:13, seq.; Ezek. 1:28. Hence denom.—

קַשָּׁת m. *an archer*, Gen. 21:20.

קָתָה an unused root, see יָקְתְאֵל.

קַתְרוֹס Ch. always קרי for קִיתָרוֹס *cithara, harp* which see. This form is more common in the Targums; but for that very cause it is less to be approved of in the text of Daniel than the other.

ר

Resh, the twentieth Hebrew letter, as a numeral, i. q. 200. The name רֵישׁ, i. q. Chald. רֵאשׁ and Heb. רֹאשׁ, denotes *the head*, and refers to the form of this letter in the Phœnician alphabet (9), from which, with the head turned back, comes the figure of the Greek 'Ρῶ.

This letter is cognate—(1) as being the hardest of the liquids, with the other liquids, and sometimes with ל and נ, see pp. CCCCXXI, A, and DXXIII, A.

(2) as being partly pronounced in the throat with the guttural ע, p. DXCVIII, A.

(3) it is sometimes interchanged with the sibilants, especially with ז, compare בָּרַק and בָּזַק to emit rays, חָסַם, חָרַם, Arab. خرم and خزم; also رم and زم to muzzle, نير and نيز to be proud, and others. See also the paronomasia in the words חָרוֹן and חָזוֹן Eze. 7:13.

It is also to be observed that sometimes a single letter, with ר inserted before it, is used instead of a double letter; and this takes place especially in the Aramæan and the later Hebrew, as כִּסֵּא, Ch. כָּרְסֵא a throne; דַּמֶּשֶׂק in Chron. דַּרְמֶשֶׂק Damascus; כַּרְבֵּל quadrilit., formed from Piel כִּבֵּל to bind; also סַרְבַּל, כַּרְסֵם, קַרְדֹּם; similarly, too, we must explain שַׁרְבִיט a sceptre, i. q. שֵׁבֶט; Ch. גַּרְמִידָא cubit, i. q. גֹּמֶד, formed from שַׁבִּיט, גַּמִּיד, although these forms are no longer found.

רָאָה inf. absol. רָאֹה, רָאוֹ, constr. רְאוֹת, fut. יִרְאֶה, apoc. יֵרֶא, with ו convers. וַיַּרְא, rarely וַיִּרְאֶה 1 Sam. 17:42; 2 Ki. 5:21 in the rest of the forms וָאֵרֶא; וַתֵּרֶא, תֵּרֶא.

(1) *to see* (Arab. رأى, id. To this answers the Gr. ὁράω, like יָדַע, Gr. εἴδω, Lat. *video*). Const. followed by an acc. (very frequently), rarely followed by a dat. Psa. 64:6; and with two acc. Gen. 7:1, אֹתְךָ רָאִיתִי צַדִּיק "thee have I seen righteous;" followed by an entire sentence, with כִּי prefixed, e. g. Gen. 6:5, וַיַּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם. Gen. 28:6; 29:31; 38:14; also by attraction, Gen. 1:4, וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי טוֹב. Gen. 6:2; Exod. 2:2; followed by הֲ interrogative (whether), Ex. 4:18. Without the accusative, Psa. 40:13, "the penalties of sins [my iniquities] לֹא יָכֹלְתִּי לִרְאוֹת I cannot see them," i. e. take them in with my eyes, they are so much. Psalm 40:4, יִרְאוּ רַבִּים וְיִירָאוּ "many shall see (shall be witnesses of my liberation) and shall fear;" compare the same paronomasia, Psa. 52:8; Job 6:21.—Specially—(*a*) *to see the face of a king*, is said of his ministers, who are received to his presence, 2 Ki. 25:19; Jer. 52:25; Esth. 1:14.—(*b*) *To see the face of God*, i. e. to be admitted to behold God, a privilege conferred, according to the Old Test., to very few mortals; as to the elders of Israel in the giving of the law, Ex. 24:10 (compare Psa. 11:7; 17:15); to Moses, Ex. 33:20. It was commonly considered that this could not be done without peril of life, Gen. 16:13; 32:31; Jud. 13:22; Isa. 6:5; compare Exod. 33:20; so also Jud. 6:22.—Absol.—(*c*) *to see* is used for *to enjoy the light, to live;* Gr. βλέπειν; more fully, *to see the sun*, Ecc. 7:11 (compare Gr. ζώειν καὶ ὁρᾷν φάος Ἠελίοιο, Hom.; in later writers simply ὁρᾷν); also, to see Jehovah in the land of the living, Isa. 38:11. It is thus that the difficult passage Gen. 16:13, is to be understood, הֲגַם הֲלֹם רָאִיתִי

אַחֲרֵי רֹאִי "do I then here see (i. e. live) also after the vision," sc. of God, having beheld God? compare letter *b.*—(*d*) *to see*, i. e. to be taught in visions divinely brought, is said of the prophets, Isa. 30:10 (comp. 29:10). Hence part. רֹאֶה a prophet (which see), מַרְאָה vision. Compare חָזָה No. 2.

(2) *to see*, i. q. *to look at, to view, to behold* (besehen, ansehn), with a purpose, followed by an acc. Gen. 11:5, "and Jehovah came down לִרְאֹת אֶת־הָעִיר." Lev. 13:3, 5, 17; 1 Ki. 9:12. Followed by בְּ Gen. 34:1, לִרְאוֹת בִּבְנוֹת הָאָרֶץ "to see the daughters of the land." Ezek. 21:26, רָאָה בַּכָּבֵד "he looked at the liver." Ecc. 11:4, רֹאֶה בֶעָבִים "one who looks at the clouds." Cant. 6:11. But Eccl. 12:3, רֹאוֹת בָּאֲרֻבּוֹת is, "those who look out at the windows."—Jer. 18:17, "I will look at them with the back and not with the face," i. e. I will turn my back upon them. Specially—(*a*) *to be pleased with the sight*, as the eye lingers on objects of pleasure, and with them we feast our eyes. Prov. 23:31, "look not upon the wine when it is red." Isa. 53:2. Especially followed by בְּ (compare page XCVII, B), Job 3:9; 20:17; Isa. 66:5 [Niphal]; Psa. 106:5; very often used of joy felt at the destruction of enemies. Psalm 54:9, בְּאֹיְבַי רָאֲתָה עֵינִי "mine eye has looked (with pleasure) on my enemies," i. e. on their destruction. Psa. 22:18; 37:34; 112:8; 118:7; Obad. 12. On the other hand—(*b*) to look with sorrow, to be witness of anything sorrowful, grievous. Gen. 21:16, אַל אֶרְאֶה בְּמוֹת הַיָּלֶד "let me not see the death of the child." Gen. 44:34; Nu. 11:15; Esther 8:6.—(*c*) *to despise* (as if to look down upon any one, comp. καταφρονέω, herabsehn auf), to behold with contempt. Job 41:26, אֶת כָּל־גָּבֹהַּ יִרְאֶה "he despises every thing high" (as if set in the very highest place); compare Cant. 1:6, אַל תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת "despise me not (sehet mich nicht verächtlich an) because I am dark."—(*d*) *to regard, have respect to.* Isa. 26:10, בַּל יִרְאֶה גֵּאוּת יְהוָֹה "he will not regard the majesty of Jehovah;" especially used of God as looking on affliction in order to remove it. Ex. 4:31, כִּי רָאָה אֶת־עָנְיָם "when he regarded their affliction." Psalm 9:14; 25:18; 31:8; 2 Ki. 14:26; and followed by בְּ Gen. 29:32; 1 Sa. 1:11; Ps. 106:44.—(*e*) *to see about* anything, *to provide* or *care* for it, i. q. יָדַע No. 7. 1 Ki. 12:16, רְאֵה בֵיתְךָ דָּוִד "see to thine own house, David!" Gen. 39:23, "the keeper of the prison cared for nothing which was delivered to Joseph." Isa. 22:11. Ps. 37:37, רְאֵה יָשָׁר "take care (to follow) uprightness," siehe aufs Recht.—(*f*) רָאָה לוֹ *to provide* anything *for oneself* (sich ausersehen), i. e. *to choose, to procure for oneself.* Gen. 22:8, "God will provide for himself a lamb for a burnt offering:" Gen. 22:14, "and Abraham called the name of that place (Moriah), יְיָ יִרְאֶה (that which) Jehovah chooses"=מֹרִיָּה, contr. מֹרִיָּה (which see). Deut. 33:21, וַיַּרְא רֵאשִׁית לוֹ "and he chose the first-fruit for himself." Gen. 41:33; Deu. 12:13; 1 Sa. 16:1, 17. Part. רְאוּי selected, Esth. 2:9. Compare Tob. 12:1, ὅρα, τέκνον, μισθὸν τῷ ἀνθρώπῳ.—(*g*) *to go to see, to visit* any one, to go in order to visit and salute, 2 Sa. 13:5; 2 Ki. 8:29; 2 Ch. 22:6. In this sense there is more fully said רְאֵה אֶת־שְׁלוֹם פ׳ Gen. 37:14 (compare שָׁאַל לְשָׁלוֹם לְ).—(*h*) followed by אֶל *to look* unto any one as expecting aid, Isaiah 17:7; followed by עַל to look upon any one, to examine his cause, Exod. 5:21.—(*i*) figuratively, *to look at* any thing (beabsichtigen, im Auge haben), *to aim at, to propose to oneself.* Gen. 20:10, "what hadst thou in view that thou hast done this?"

(3) The Hebrews (like the Greeks and others) not unfrequently use a verb of *seeing* of those things also which are not perceived by the eyes, but—(*a*) by other senses, as by hearing; Gen. 2:19, לִרְאוֹת מַה יִּקְרָא לוֹ "to see what he would call them;" Gen. 42:1; Ex. 20:18; Jer. 33:24; Job 2:13 (compare Gr. ὁράω, Brunk ad Soph. Œd. Col. 138); taste, Gen. 3:6; touch, feeling, Isaiah 44:16, רָאִיתִי אוּר "I feel the fire" (the warmth).—(*b*) of those things which are perceived, felt, and enjoyed by *the mind* (נֶפֶשׁ of the Hebrews, see No. 2). Thus it is said *to see life*, Eccl. 9:9; *to see death*, Psa. 89:49 (compare ἰδεῖν θάνατον, Hebr. 11:5); and in the same sense *to see the pit* [corruption], Ps. 16:10; 49:10; also *to see sleep*, Eccl. 8:16 (compare Terent. Heautontim. iii. 1, 82); *to see famine*, Jer. 5:12; *to see good* (Cic. Mil. 28, *bona videre*), i. e. to enjoy the good of life, Ps. 34:13: Eccl. 3:13; 6:6; also רָאָה בְטוֹב Jerem. 29:32; Mic. 7:9; Eccl. 2:1; and on the other hand, *to see affliction*, Lam. 3:1; *evil*, Prov. 27:12; Jer. 44:17; also רָאָה בְרָעָה Obad. 13. Compare ὁρᾶν κινδύνους, Tob. iv. 4. Hence used—(*c*) of the things which we perceive with the *mind* or heart (בְּלֵב); hence *to perceive, to understand, to learn, to know.* Eccl. 1:16, לִבִּי רָאָה הַרְבֵּה חָכְמָה "my heart knew much wisdom;" Eccl. 2:12; Jer. 2:31; 20:12; 1 Sam. 24:12; 1 Ki. 10:4. Often used of the things which we learn by the experience of life. Isa. 40:5, "all flesh shall see (shall understand, prove) that God hath spoken." Job 4:8, כַּאֲשֶׁר רָאִיתִי "even as I have proved." רָאָה בֵין to see (the difference) *between*, Mal. 3:18.

Niphal.—(1) *to be seen*, Jud. 5:8; 1 Kings 6:18; Prov. 27:25.

(2) *to let oneself be seen, to appear*, Gen. 1:9; 9:14; used of persons, followed by אֶל *to shew oneself*, Lev. 13:7, 19; 1 Ki. 18:1. נִרְאָה אֶת־פְּנֵי יְיָ to appear at the sanctuary (see אֶת־פְּנֵי p. DCLXXX, B). Often used of Jehovah, or an angel, who appears, 1 Sa. 3:21; followed by אֶל of pers. Gen. 12:7; 17:1; 18:1; לְ Jer. 31:3.

(3) pass. of No. 2, letter *f, to be provided, cared for*, Gen. 22:14, בְּהַר יְהוָה יֵרָאֶה "in the mount of Jehovah there shall be provided," i. e. in Mount Moriah God shall provide for men, and give them aid, as he formerly did to Abraham (verse 8); so now: a proverbial phrase [?], implying that God cares for those who go to his temple, and affords them his aid; allusion is at the same time made to the etymology of the name מֹרִיָּה, which see.

Pual, *to be seen*. Plur. רֻאּוּ (Dag. forte, or rather Mappik in the letter א, see Lehrg. p. 97), Job 33:21.

Hiphil הִרְאָה and הֶרְאָה fut. יַרְאֶה apoc. וַיַּרְא (like the fut. Kal), 2 Ki. 11:4.—(1) causat. of Kal No. 1, *to cause* one *to see*, Deu. 1:33; hence followed by two acc. *to shew* anything to any one, Exod. 25:9; 2 Ki. 11:4; Nah. 3:5; especially used of the prophets, to whom things were divinely shown, Amos 7:1; 2 Ki. 8:13.

(2) causat. of Kal No. 2, letter *a*, to cause one to see with pleasure, followed by בְּ Ps. 59:11.

(3) causat. of Kal No. 3, letter *b, to cause* any one *to experience* evil, with two acc. Ps. 60:5; 71:20; *to cause to enjoy* good, Ecc. 2:24; Ps. 4:7; 85:8; with acc. of pers. and בְּ of thing, Ps. 50:23; 91:16.

Hophal הָרְאָה pr. to be made to see any thing, i. e. *to be shewn* something. Ex. 25:40, "according to the pattern אֲשֶׁר אַתָּה מָרְאֶה בָּהָר which was shewn to thee in the mount." Exod. 26:30; Deut. 4:35; Lev. 13:49, הָרְאָה אֶת־הַכֹּהֵן "and he shall be shewn to the priest."

Hithpael, *to look at one another*—(*a*) used of those who are delaying, who, being uncertain what to do, do nothing, Gen. 42:1.—(*b*) used of those who fight hand to hand, 2 Ki. 14:8, 11 (compare Isa. 41:23). So the old Germ. proverb, sich die Köpfe besehn, sich das Weiße im Auge besehn.

Derived nouns, רֹאִי, רְאִי, רְאוּת, רָאָה, רֹאֶה, רְאִית and מַרְאָה, מַרְאֶה, Ch. רֵו, אֵרוֹ (אֲלוּ), and pr. n. רְאָיָה, רְאוּבֵן, מֹרִיָּה, יִרְאִיָּה, רוּת.

רֹאֶה verbal adj. *seeing*. Const. state, Job 10:15, רְאֵה עָנְיִי "seeing my affliction;" compare the root No. 3, *b*.

רָאָה Deut. 14:13, a species of ravenous bird, so called from the keenness of its sight, but in the parallel place, Lev. 11:14, there is דַּאָה *vulture*, which should perhaps be restored also in Deut.

רֹאֶה—(1) part. act. seeing, sc. visions, i. e. *a seer, a prophet* (Seher), compare the root No. 1, letter *d*, a word anciently used, according to 1 Sam. 9:9. Κατ' ἐξοχήν, it is applied to Samuel, 1 Sa. 9:9, seqq.; 1 Ch. 9:22; 26:28; 29:29; other prophets, 2 Ch. 16:7, 10.

(2) abstr. i. q. רְאִי *vision* (in which sense the accent ought perhaps to be placed on the penultima in the manner of Segolates. Isa. 28:7, שָׁגוּ בָּרֹאֶה "they totter (even) in their visions." Comp. חֹזֶה No. 2.

[(3) with art. הָרֹאֶה *Haroeh*, pr. n. m. 1 Ch. 2:52; see רְאָיָה.]

רְאוּבֵן ("see, i. e. behold, a son!" although the author of the book of Genesis, Gen. 29:32, seems so to speak of this name as if it were for רָאוּי (for רְאוּי בְּעָנְיִי) "provided for my affliction," compare the root No. 2, letter *e*, [there is nothing in the sacred text to interfere with the simple etymology of this word]), pr. n. *Reuben*, the eldest son of Jacob, (although deprived of the right of primogeniture, Gen 49:4), and the ancestor of the tribe of the same name; as to their location beyond Jordan, see Num. 32:33, seqq.; Josh. 13:15.

[Patron. רְאוּבֵנִי Nu. 26:7, etc.]

רְאָוָה inf. Kal of the verb רָאָה which see.

רְאוּמָה ("exalted"), [*Reumah*], pr. n. f. of the concubine of Nahor, Gen. 22:24.

רְאוּת f. *vision*, Ecc. 5:10 קרי.

רְאִי m. *looking-glass, mirror*, i. q. מַרְאָה No. 4, Job 37:18.

רֳאִי in pause רֹאִי m.—(1) *vision*, Gen. 16:13 (on which passage see the root No. 1, *c*).

(2) i. q. מַרְאֶה *appearance, sight*, 1 Sam. 16:12. Job 33:21; "his flesh is consumed away, מֵרֹאִי out of sight."

(3) *spectacle, example, gazing-stock*, παράδειγμα, Nah. 3:6.

רְאָיָה ("whom Jehovah cares for"), [*Reaiah, Reaia*], pr. n. m.—(1) 1 Ch. 4:2; for which there is 1 Ch. 2:52 הָרֹאֶה.—(2) 1 Ch. 5:5.—(3) Ezr. 2:47; Neh. 7:50.

רְאֵים see רְאֵם.

רִאישׁוֹן see רִאשׁוֹן.

רְאִית f. *sight, seeing*, Eccl. 5:10 כתיב.

רָאַל an unused root, see תַּרְאֲלָה.

רָאַם Zech. 14:10; i. q. רוּם, הָרַם, אָרַם TO BE HIGH. See under the letter א. Hence pr. n. רְאוּמָה and—

רְאֵם m. Num. 23:22; Deu. 33:17; רְאֵים Ps. 92:11; רֵים Job. 39:9, 10. Plur. רְאֵמִים Ps. 29:6; also רֵמִים Ps. 22:22; m. a wild animal, fierce and untamed, resembling an ox, as a wild ass resembles an ass (Job loc. cit. Deut. loc. cit. comp. Isa. 34:7; Ps. 29:6; where עֵגֶל calf is parallel to בֶּן־רְאֵמִים); possessed of horns, with which it prostrates every thing (Deut.), and injures men (Psalm 22:22 [but this is figurative]). The animal meant is doubtful; I have no hesitation in agreeing with Alb. Schultens, Job loc. cit. and de Wette on Psalm 22:22; in understanding it to be *the buffalo*. The Arabic word, indeed, which answers to this رِئم denotes the *oryx*, a large and fierce species of antelope (Oppian. Cyneget. ii. 445), a meaning which has also been assigned to the Hebrew word by Bochart (Hieroz. i. p. 948, seqq.), Rosenmüller and others; but whatever they say, every one must see that it is much more suitable to compare the *buffalo* with the ox than the *antelope*;—(of these animals there is an excellent collection in the Zoological Museum at Berlin). The usage of the Arabic language, therefore, in this word, as is often the case, resembles the Hebrew without being altogether identical; and the *larger antelopes* appear to have acquired the name of buffaloes in Arabic, just as they are called in Greek βούβαλος, βουβαλίς, and just as the Arabs call animals of the deer kind البقر الوحشي *wild bulls.*—LXX. rendered it μονοκέρως, Vulg. *unicornis*, an animal described by Pliny (H. N. viii. 21) which has been long considered by naturalists (especially since the time of Buffon) as fictitious and fabulous; but English travellers have of late found it in the deserts of Thibet (see Rosenmüller's Morgenland, ii. p. 269 seq.; Quarterly Review, No. 47). But this interpretation cannot be admitted, as the unicorn is more like a horse than an ox, and also is a very rare animal, while the *Rêm*, as appears from the passages cited, is common enough in Palestine and the neighbouring regions.

רָאמוֹת masc. pl. i. q. רָמוֹת.—(1) ***high things, heights***, figuratively, ***sublime, difficult things***, Pro. 24:7; hence pr. n. [*Ramoth*]—(*a*) of a town of Gilead, otherwise called רָמֹת מִצְפֶּה, רָמוֹת Deu. 4:43; Josh. 20:8; 1 Ch. 6:65.—(*b*) in the tribe of Issachar, 1 Chr. 6:58; perhaps רֶמֶת Jos. 19:21; and יַרְמוּת Jos. 21:29.

(2) some precious thing, according to the Hebrew interpreters, ***red coral***, Job 28:18; Eze. 27:16.

רָאמַת נֶגֶב ("height in the south"), [*Ramath*], pr. n. of a town of the Simeonites, Jos. 19:8; for which there is רָמוֹת נֶגֶב 1 Sam. 30:27.

[" **רָאַשׁ** an unused root, perhaps i. q. רָעַשׁ *to be moved, to tremble*, Arab. رعش, رعس, to tremble, especially used of the head; whence רֹאשׁ."]

רָאשׁ *poor*, see רוּשׁ.

רֵאשׁ i. q. רֵישׁ m. *poverty*, Pro. 30:8, from the root רוּשׁ.

רֵאשׁ Ch. i. q. Hebr. רֹאשׁ—(1) *the head*, Dan 2:38. חֶזְוֵי רֵאשָׁךְ visions of thy head, which are presented to thy mind, Dan. 4:2, 7, 10; 7:15.

(2) *the sum, head, amount* of any thing, Dan. 7:1. Pl. רֵאשִׁין Dan. 7:6, and like the Hebrew רָאשִׁין, Ezra 5:10.

I. **רֹאשׁ** (for רֹאֶשׁ) plur. רָאשִׁים (for רְאָשִׁים), once with suff. רָאשָׁיו Isaiah 15:2, primit. subst. [but see רֹאשׁ above], m.—(1) A HEAD (Arab. رأس, Syr. ܪܺܫܳܐ, Æth. ርእስ:; whence denom. رأس to be the head or leader, to be over); pr. the head of men or animals, Gen. 3:15; 28:18; 40:16, and so very frequently. נָתַן בְּרֹאשׁ פ׳ to give upon one's head, i. e. to repay him (his evil deeds), Ezek. 9:10; 11:21; 16:43; 17:19; 22:31; compare Psa. 7:17. As to the phrase נָשָׂא רֹאשׁ, see נָשָׂא No. 1, letter *b*. בְּרָאשֵׁינוּ "with (the danger of) our **heads**," i. e. of our life, 1 Ch. 12:19 (compare בְּנֶפֶשׁ under the word נֶפֶשׁ No. 2, *b*). Used like גֻּלְגֹּלֶת (which see) in numbering men, especially soldiers, of *one* man, an individual; 1 Ch. 12:23. Jud. 5:30, לְרֹאשׁ גֶּבֶר "for the **head** of a man," i. e. for one man. (In Arabic they often similarly use the word رأس especially in counting cattle [so many head]; see Schult. Opp. Min. page 206.)—Figuratively ***head*** is used for—

(2) whatever is ***highest*** and ***supreme***—(*a*) ***a prince*** of the people, 1 Sam. 15:17; Isa. 7:8. רֹאשׁ בֵּית אָבוֹת and simply ר׳ אָבוֹת head or prince, chief of a family, Exod. 6:14, 25; Num. 7:2; 32:28; 36:1. כֹּהֵן הָרֹאשׁ the high priest, 2 Ch. 19:11; who in 2 Ch. 24:6 is called simply הָרֹאשׁ.—(*b*) the chief city, Josh. 11:10; Isai. 7:8.—(*c*) the highest place, Job 29:25, אֵשֵׁב רֹאשׁ "I sat the **highest**," in the first place. Lam. 1:5, "her adversaries (are) לְרֹאשׁ i. e

they hold the first place," they triumph; compare Deut. 28:44.—(*d*) *the head* or *summit* of a mountain, Gen. 8:5; of a tower, Gen. 11:4; of a column, 1 Ki. 7:19; of an ear of corn, Job 24:24. רֹאשׁ פִּנָּה the headstone of the corner, Ps. 118:22. Metaph. רֹאשׁ שִׂמְחָה chief joy, Psa. 137:6. רָאשֵׁי בְשָׂמִים most excellent spices, Cant. 4:14; Eze. 27:22. Hence—

(3) *sum, amount* (pr. the whole number, which also is the highest), Levit. 5:24. Hence נָשָׂא רֹאשׁ to take the sum, to number. See נָשָׂא No. 3, letter *c*. Metaphorically, the sum of words, Ps. 119:160; also *multitude*, or *host*, *band*, especially of soldiers, Jud. 7:16, 20; 9:34, 37, 43; 1 Sa. 11:11.

(4) what is *first* and *foremost*, *the beginning*, *commencement*. אַרְבָּעָה רָאשִׁים four beginnings of streams, i.e. four lesser rivers into which a larger spreads itself, arms, Genesis 2:10. רֹאשׁ דֶּרֶךְ the beginning of a way, place where ways branch off, Eze. 16:25. ר׳ חוּצוֹת the beginning of streets; Lament. 2:19, בְּרֹאשׁ גֹּלִים in front of the captives. Am. 6:7. Often used of time, as רֹאשׁ חֳדָשִׁים the first of the months, Ex. 12:2. מֵרֹאשׁ from the beginning, Isa. 40:21; 41:4, 26; 48:16. רֹאשׁ עַפְרוֹת תֵּבֵל the first clod of the earth (i.e. which first was created), Prov. 8:26.

(5) רֹאשׁ and once for distinction sake רוֹשׁ Deut. 32:32, is also the name of a *poisonous plant*, Deu. 29:17; growing quickly and luxuriantly, Hos. 10:4; of a bitter taste, Ps. 69:22; Lam. 3:5; and on this account frequently connected with wormwood, Deu. 29:17; Lament. 3:19; as I judge neither the *cicuta* as thought by Celsius in Hierob. ii. 46, seqq.; nor *colocynth*, as thought by Oedmann (iv. p. 63); nor *lolium*, *darnel* (Mich. Supplemm. p. 2220); but *the poppy*, so called from its heads (Liv. i. 54). מֵי רֹאשׁ juice of poppies, opium, Jer. 8:14; 9:14; 23:15. Hence *poison of any kind*, Deut. 32:32, 33; Job 20:16.

Derivatives, רֵאשָׁה—רִאשׁוֹן, רֵאשִׁית, מְרַאֲשׁוֹת, and pr. n. מְרֵאשָׁה.

II. רֹאשׁ Ezekiel 38:2, 3; 39:1; pr. n. of a northern nation, mentioned with Tubal and Meshech; undoubtedly the *Russians*, who are mentioned by Byzantine writers of the tenth century, under the name οἱ Ῥῶς, dwelling to the north of Taurus, and (Arab. called روس,) described by Ibn Fosslan, an Arabic writer of the same age, as dwelling on the river *Rha* (Wolga). (See Ibn Fosslan, Bericht von den Russen älterer Zeit, übersetzt und erklärt von Frähn. Petersburgh, 1823, especially p. 28, seqq. Compare Jos. de Hammer, Origines Russes, Petersburgh, 1827, who also here compares the nation رس in the Koran, Kor. xv. 31; l. 12.)

[(2) *Rosh*, pr. n. m. Gen. 46:21.]

רֵאשָׁה (by a Syriacism for רֵאשָׁה) f. pl. רָאשׁוֹת *beginning*, i.q. רֹאשׁ No. 3. A kindred form is the Syr. ܪܺܫܳܐ Eze. 36:11.

רֹאשָׁה f. i.q. רֹאשׁ No. 2; hence הָאֶבֶן הָרֹאשָׁה highest stone, at a corner, Zec. 4:7.

רִאשׁוֹן (in the Syriac manner for רִאשׁוֹן Josh. 21:10; Job 15:7 כתיב; and in the Sam. copy always), once רִישׁוֹן Job 8:8, f. רִאשֹׁנָה adj. denom. from רֹאשׁ (the letter י being inserted, as in תִּיכוֹן, from תָּוֶךְ), *first*, whether in time (see below, pl.), or in order and place, Gen. 32:18, or in dignity, 1 Ch. 18:17. Pl. m. רִאשֹׁנִים *forefathers*, Deu. 19:14. יָמִים רִאשֹׁנִים former days, former times, Deu. 10:10. נְבִיאִים רִאשֹׁנִים former prophets, Zec. 1:4; 7:7, 12; pl. f. הָרִאשֹׁנוֹת *former things*, i.e. things formerly done, Isa. 43:18; 46:9; also formerly foretold, Isa. 42:9; 43:9; 48:3.—Fem. רִאשֹׁנָה adv. *first, foremost*, Gen. 33:2; 38:28; *former, formerly*, Dan. 11:29; כָּרִאשֹׁנָה as at the first, as before, Deut. 9:18; Dan. 11:29; also בָּרִאשֹׁנָה—(*a*) of place and order, in front, in the first rank (LXX. ἐν πρώτοις), Isa. 60:9.—(*b*) of time, first, Nu. 10:13, 14; before, formerly, Gen. 13:4; *aforetime*, Isa. 52:4; כְּבָרִאשֹׁנָה *as aforetime*, Isa. 1:26; לָרִאשֹׁנָה at first, formerly, Jud. 18:29.

רִאשֹׁנִי f. ־ִית id. Jer. 25:1.

רַאֲשׁוֹת see מְרַאֲשׁוֹת.

רֵאשִׁית f. once רֵשִׁית Deut. 11:12 (denom. from רֹאשׁ, Ch. רֵאשׁ head, chief, with the added syllable ־ִית, see Gr. § 76, No. 4).—(1) *beginning*, Gen. 1:1; 10:10; Jer. 28:1.

(2) *a former state*, Job 42:12, *former times*, Isa. 46:10.

(3) *the first* of its kind—(*a*) with regard to time, *first fruits*, Gen. 49:3, רֵאשִׁית אוֹנִי "first fruits of my strength," i.e. first born. רֵאשִׁית דַּרְכּוֹ first fruits of things created by him, Prov. 8:22 [this is rather to be compared with ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, Rev. 3:14, i.e. Christ, head of creation, not spoken of as a creature], compare Job 40:19; Deut. 33:21, וַיַּרְא רֵאשִׁית לוֹ "he chose the first part for himself," as if the first fruits of the holy land. Very often used of the first fruits offered in the temple, Lev. 2:12; 23:10; Deut. 18:4; 26:10.—(*b*) with regard to dignity, *the first, chief*, Am. 6:1, 6.

רַב in pause **רָב**, f. **רַבָּה**, pl. **רַבִּים** adj. (from the root **רָבַב**).—(1) ***multus***, whether of one continuous thing (answering to the French *beaucoup de*, Engl. *much*), as **זָהָב רַב** much gold, 1 Ki. 10:2; Ps. 19:11; or of collectives which contain many parts (many individual things), (answering to the Lat. and French *numerosus*, *nombreux*, Engl. *many*), as **עַם רַב** much, or many people, i. e. numerous, Josh. 17:14; **אָדָם רָב** many men, Job 36:28 (here *οἱ πολλοί*); **עֲבֻדָּה רַבָּה** a numerous train of servants, Gen. 26:14; **מִקְנֶה רַב** much cattle, Num. 32:1. Hence, with pl., **יָמִים רַבִּים** many days, long time, Gen. 21:34; **עַמִּים רַבִּים** many peoples, Ps. 89:51. Followed by a genit. **רַב תְּבוּנָה** a man of much (great) understanding, Pro. 14:29; **רַבַּת בָּנִים** she who has many children, 1 Sa. 2:5; with ' parag. **רַבָּתִי עָם** (a city) abounding with people, Lam. 1:1. Often put as the neuter for *much*, Ex. 19:21, **נָפַל מִמֶּנּוּ רָב**, which is rendered in Latin, *cadunt ex iis multi;* but it is properly, es fällt von ihnen viel (Mannschaft), 1 Sa. 14:6; Gen. 33:9. Hence adv. and even with a pl. subst. Psa. 18:15, **בְּרָקִים רָב** "lightnings much" (der Blitze viel, Blitze in Menge); Ecc. 6:3, **וְרַב שֶׁיִּהְיוּ יְמֵי שָׁנָיו** "although many be the days of his years." Often i. q. *enough*, (it is) *enough*, it is sufficient, Gen. 45:28; especially in the phrase (compare **מְעַט**), **רַב עַתָּה** *ohe! jam satis!* "enough, now!" i. e. desist! 2 Sam. 24:16; 1 Ki. 19:4; more fully **רַב לָךְ** Deut. 3:26; **רַב לָכֶם** Eze. 45:9; Num. 16:3, desist, leave off. Followed by an inf. Deut. 1:6, **רַב לָכֶם שֶׁבֶת** "ye have dwelt long enough;" Deut. 2:3; followed by **מִן** Eze. 44:6, **רַב לָכֶם מִכָּל־תּוֹעֲבוֹתֵיכֶם** "desist from all your abominations;" 1 Ki. 12:28; Ex. 9:28.—Also f. **רַבָּה** is often used as a neuter, Ps. 123:4; and adverbially for *much*, *enough*, Ps. 62:3; and more often constr. state **רַבַּת** Ps. 65:10; 120:6; 123:4.

(2) *great, large, vast* (compare *πολύς*, in Passow, No. 1, *b*), used of wide space, Gen. 7:11; Esth. 1:20; of a long way (*πολλὴ ὁδός*), 1 Ki. 19:7; of a great battle and slaughter, 2 Ch. 13:17; Num. 11:33; of grievous sin, Psalm 19:14; of the manifold loving-kindness of God, Psa. 31:20; of continued attention (compare *πολλὴ σιγή*), Isaiah 21:7. Specially—(*a*) i. q. *powerful*, Psa. 48:3; Isa. 63:1. Pl. **רַבִּים** the mighty, Job 35:9; Isa. 53:12.—(*b*) *elder*, Gen. 25:23. Pl. **רַבִּים** the old, Job 32:9.—(*c*) subst. *a great man, leader*, i. q. **שַׂר**, especially in the later Hebrew, e. g. **רַב טַבָּחִים** chief of the body guard, 2 Ki. 25:8; **רַב סָרִיסִים** chief of the eunuchs, Dan. 1:3; Esth. 1:8.—(*d*) *a master*, one who is skilled in any art, *skilful*, Prov. 26:10. Compare Talmud. **רַב** doctor, excellent teacher.—Neutr. and subst. *magnitude*, Ps 145:7; Isa. 63:7.

(3) Job 16:13, **רַבָּיו** all the ancient versions render *his darts, his arrows* (God's), from **רָבַב** No. 2. Others, *his archers.* The sense, however, may be retained, *his many*, i. e. bands of soldiers; which is however harsh.

רַב Ch.—(1) *great*, Dan. 2:10, 31, 35, 45. **מַלֵּל רַבְרְבָן** *to speak great things*, i. e. to speak proudly, impiously, Dan. 7:8, 20. Compare **גָּדוֹל** No. 2, and **פָּלָא** Niphal.

(2) subst. *chief, leader, captain*, Dan. 2:48; 5:11. Pl. **רַבְרְבִין** (from the sing. **רַבְרַב**) Dan. 3:33; 2:48; 7:3, 7, 17.

רָב see **רִיב**.

רֹב (prop. inf. of the verb **רָבַב**), in the later books also fully **רוֹב** Job 35:9; Esther 10:3; followed by Makk. **רָב־**, with suff. **רֻבָּם**—(1) *multitude, abundance*, Lev. 25:16; Isa. 1:11. **לָרֹב** adv. *much*, Gen. 30:30; 48:16; Deu. 1:10. Pl. const. Hos. 8:12 קרי. Poet. *multitude* is almost used for **כֹּל** Job 4:14 (see Schultens on loc. cit.); 33:19.

(2) *greatness*, e. g. of might, Ps. 33:16; of pity, Ps. 51:3; *length* of way, Josh. 9:13.

רָבַב—(1) TO BECOME MUCH OF MANY, TO BE INCREASED, Gen. 6:1; TO BE MUCH OF MANY, Ps. 3:2; 69:5; 104:24; Isa. 59:12, and frequently. It is only found in pret. and inf. **רֹב**; the other tenses are formed from the cognate verb **רָבָה**.

(2) Med. O. pret. **רֹבּוּ** Gen. 49:23, according to Kimchi and the Ven. Vers. prob. *to shoot* (either from the many arrows, or else the verb **רבב**, taking its signification from the verb **רָמָה**). Hence **רַב** No. 3, *an arrow.* Some also refer to this, Psalm 18:15, **בְּרָקִים רָב** "he shot out lightnings;" but see **רַב** No. 1.

PUAL (denom. from **רְבָבָה**), part. *to be multiplied into myriads*, Ps. 144:13.

Derivatives, **רַב**, **רַבָּה**, **רֹב**, **רְבָבָה**, **רִבּוֹ**, **רְבִיבִים**, and the pr. n. **רַבִּית**, **יָרָבְעָם**, **רַבְשָׁקֵה**.

רְבָבָה f. *a myriad, ten thousand*, Jud. 20:10; often used for a very large number, Gen. 24:60; Cant. 5:10. Pl. **רְבָבוֹת** *myriads*, 1 Sa. 18:8; commonly used of any very large number, Psalm 3:7; Deut. 33:17.

רָבַד—(1) TO SPREAD A BED, OR COUCH, i. q. **רָפַד** Pro. 7:16; whence **מַרְבַדִּים** (Beth without Dagesh lene).

(2) i. q. Arab. ربد, to bind; whence **רָבִיד** collar

רבה—רנן

רָבָה fut. יִרְבֶּה apoc. יִרֶב and יֵרֶב imp. רְבֵה; plur. רְבוּ; part. רֹבֶה (pret. and inf. are formed from the cognate verb רָבַב).—(1) TO BE MULTIPLIED, INCREASED, Gen. 1:22, 28; 9:1, 7; Exod. 1:20; and often; *to be many, to be numerous*, Ps. 139:18.

(2)—(*a*) *to become great*, 1 Sam. 14:30; *to become greater*, Deu. 30:16; hence *to grow up*, Gen. 21:20, וַיְהִי רֹבֶה קַשָּׁת "and he became, when he grew up, an archer." Vulg. *factusque est juvenis sagittarius.* —(*b*) *to be great*, Gen. 43:34; also *to be mighty*, Job 33:12; Prov. 29:2.

Piel רִבָּה—(1) *to multiply, to increase;* with an acc., Jud. 9:29. Absol. to make much; i. e. to acquire much, to increase one's substance (compare הִרְבָּה No. 1, *d*. עָשָׂה No. 2, *d*). Psa. 44:13, לֹא רִבִּיתָ בִּמְחִירֵיהֶם "thou hast not gained much by selling them," i. e. thou hast sold them for a small price; or, "thou hast not increased," sc. thy wealth (comp. Pro. 22:16).

(2) *to bring up*, Eze. 19:2; Lam. 2:22 (Syr. ܪܰܒܺܝ, Arab. ربى, id).

Hiphil הִרְבָּה; fut. יַרְבֶּה; apoc. יֶרֶב; imp. apoc. הֶרֶב; inf. abs. הַרְבֵּה and הַרְבָּה (but this form is always used adverbially); constr. הַרְבּוֹת—(1) *to make* or *do much*, Gen. 3:16; Isa. 23:16.—(*a*) followed by an inf. and gerund, often for adv. *much*. 1 Sam. 1:12, הִרְבְּתָה לְהִתְפַּלֵּל "she prayed much;" Ex. 36:5; Ps. 78:38; Am. 4:4; 2 Ki. 21:6, הִרְבָּה לַעֲשׂוֹת הָרַע "he did much evil;" also followed by a finite verb, 1 Sa. 2:3. Hence inf. absol. הַרְבֵּה is often used for adv. *in doing much* (more rarely הַרְבּוֹת Am. 4:9; Prov. 25:27); Eccl. 5:11; 2 Sam. 1:4; הַרְבֵּה מְאֹד very much, Neh. 2:2; 3:33; also with substantives, 2 Sa. 8:8, נְחֹשֶׁת הַרְבֵּה מְאֹד "very much brass." 2 Sam. 12:2; 1 Ki. 5:9; Gen. 15:1, שְׂכָרְךָ הַרְבֵּה מְאֹד "thy reward shall be very much" (exceeding great); with plur. 1 Ki. 10:11. לְהַרְבֵּה id., Neh. 5:18. Also *to multiply, to increase.* Prov. 22:16, הַרְבּוֹת לוֹ "to increase (riches) to him;" followed by לְ Hos. 10:1. —(*b*) *to give much;* for the fuller הִרְבָּה לָתֵת Exod. 30:15. Oppos. to הַמְעִיט and on the other hand—(*c*) followed by עַל *to lay much* upon any one; for the fuller הִרְבָּה לָשׂוּם עַל; Gen. 34:12.—(*d*) *to have much;* prop. to make, to produce much. Compare Hebr. Gramm. § 52, 2. Levit. 11:42, מַרְבֵּה רַגְלַיִם having many feet. 1 Ch. 7:4, הִרְבּוּ נָשִׁים וּבָנִים "they had many wives and sons;" 1 Chron. 4:27; 8:40; 23:11.

(2) *to make great.* Psa. 18:36; 1 Chr. 4:10; Job 34:37, "he makes large his words against God," i. e. he speaks impiously (see רַב Chald.).

Derivatives, אַרְבֶּה, מַרְבֶּה, מִרְבָּה, מַרְבִּית, תַּרְבּוּת, תַּרְבִּית.

רְבָה Chald. *to become great*, Dan. 4:8, 19.
Pael, *to make great, exalt*, Dan. 2:48.
Derivative, רִבּוֹ.

רַבָּה prop. "capital city," Syr. ܪܰܒܬܳܐ, hence [*Rabbah, Rabbath*], pr. n.—(1) of the capital city of the Ammonites, 2 Samuel 11:1; 12:27; Josh. 13:25; 1 Chron. 20:1; Jerem. 49:3 (not Ps. 110:6); fully רַבַּת בְּנֵי עַמּוֹן Deu. 3:11; Gr. *Philadelphia*, in Abulfeda, and also at present عمان (Tab. Syriæ, p. 91), compare as to its ruins, Seetzen in v. Zach's Monatl. Correspond., xviii. p. 429; and Burckhardt, Travels in Syria, p. 612—618; compare p. 1062, Germ. ed.

(2) of a town in the tribe of Judah, Josh. 15:60.

רִבּוֹ f. (for רִבּוֹת, the letter ת being cast away, Syr. ܪܶܒܘ), Jon. 4:11; 1 Ch. 29:7; and **רִבּוֹא** (with the addition of א, Hebr. Gramm. § 25:2, note 3). Ezra 2:64; Neh. 7:66, *a myriad*, i. q. רְבָבָה; but only found in the later writers. Dual רִבּוֹתַיִם two myriads, Psalm 68:18. Pl. רִבֹּאוֹת Dan. 11:12; contr. רִבֹּאות Ezr. 2:69; and רִבּוֹת Neh. 7:71.

רִבּוֹ Chaldee id. Plur. רִבְּוָן (Syr. ܪܶܒܘܳܢ) קרי רִבְבָן *myriads*, Dan. 7:10.

רְבוּ Chald. emphat. st. רְבוּתָא *magnitude, greatness*, Dan. 4; 19, 33; 5:18.

רִבּוֹת see רִבּוֹ *a myriad.*

רְבִיבִים plur. (from the root רָבַב) *showers*, from the multitude of drops, Deut. 32:2. Arab. رَبَابٌ, plenty of water.

רָבִיד m. *neck-chain, collar*, from the root רָבַד No. 2, Eze. 16:11; Gen. 41:42.

רְבִיעִי f. ־ית ordinal adj. *fourth* (from רֶבַע, אַרְבַּע four). בְּנֵי רְבִיעִים children of the fourth, sc. generation, i. e. the children of great grand children, 2 Ki. 10:30; 15:12. Fem. רְבִיעִית also a subst. *a fourth part*, Ex. 29:40.

רְבִיעַי f. רְבִיעָיָא Chald. id., Dan. 2:40; 7:23.

רַבִּית ("multitude"), [*Rabbith*], pr. n. of a town in the tribe of Issachar, Josh. 19:20.

רָבַךְ TO MINGLE, TO DIP (as bread into oil), in part. Hophal, Levit. 6:14; 7:12; 1 Chr. 23:29 (Arab. ربك, id.).

רָבַל an unused root, Arab. رَبِلَ, to be abundant, fertile, to abound. Hence—

רִבְלָה ("fertility"), [*Riblah*], pr. n. of a town at the northern border of Palestine, in the land of Hamath, which the Babylonians, both in their incursions and in returning, were accustomed to pass. Traces of it which were previously unknown, appear to me to be found in the town *Reblah*, situated eight [forty] miles south of Hamath, on the Orontes, mentioned by Buckingham (Travels among the Arab tribes, London, 1825, iv. p. 481), Num. 34:11; 2 Ki. 23:33; 25:6; Jer. 39:5; 52:10.

I. **רָבַע**—(1) i. q. רָבַץ TO LIE DOWN, ע and צ being interchanged, see רָבַע No. 1.

(2) *to lie with* any one, followed by an acc. used of bestiality, Lev. 18:23; 20:16.

Hiphil, *to cause* or *suffer to gender*, Levit. 19:19.

II. **רָבַע** denom. from רֶבַע (with א prosthet. אַרְבַּע) *four*. Part. pass. רָבוּעַ *foursquare*, Exod. 27:1; 28:16. Part. Pu. מְרֻבָּע id., 1 Ki. 7:31.

I. **רֶבַע** m. with suff. רִבְעִי *lying down*, Ps. 139:3; from the root רָבַע No. 1.

II. **רֶבַע** (from אַרְבַּע four)—(1) *a fourth part*, Ex. 29:40. Hence—

(2) *a side* (one of four sides), Ezek. 1:8, 17; 43:17.

(3) [*Rebah*], pr. n. of a king of the Midianites, Nu. 31:8; Josh. 13:21.

רֹבַע m. *a fourth part*. رُبْع id. 2 Ki. 6:25; Nu. 23:10, "who shall number the fourth part of Israel," compare τὸ τέταρτον, Apoc. 6:8. The Hebrew interpreters render it *concubitus* (see רָבַע No. I, 2), hence progeny.

רִבֵּעַ only in pl. רִבֵּעִים *great grandson's children, children of the fourth generation*, Exodus 20:5; 34:7; compare שִׁלֵּשִׁים.

רָבַץ fut. יִרְבַּץ, Arab. رَبَضَ (compare רָבַע) TO LIE DOWN, TO RECLINE, prop. (as well remarked by Simonis) used of quadrupeds, which lie on their breasts with their feet gathered under them, Gen. 29:2; 49:9; Nu. 22:27; Isa. 11:6; 13:21; 27:10, Zeph. 2:14; Eze. 29:3; once used of a bird brooding over her young, Deu. 22:6. Specially—(*a*) used of a beast of prey lying in wait (Arab. رَبَضَ id., رَابِض, a lier in wait, poet. spoken of the lion), Gen. 4:7, "if thou doest not well (and indulgest in secret hatred) לַפֶּתַח חַטָּאת רֹבֵץ sin will be the lier in wait at the door," i. e. sin will always lie in wait for thee, like a wild beast, lying at thy door. רֹבֵץ in this passage is put substantively, and ἐπικοίνως does not agree in gender with חַטָּאת, compare Hebr. Gramm. § 144, note 2. As to the sense, compare Ps. 37:8.—(*b*) it is applied to men living tranquilly and securely, Job 11:19; Isa. 14:30; to waters resting on the bosom of the earth, Gen. 49:25; to a curse which rests upon any one, Deu. 29:19.

Hiphil—(1) *to make* (a flock) *to lie down*, Cant. 1:7; men, Eze. 34:15; Isa. 13:20.

(2) *to lay* stones in stibium, as a cement, Isaiah 54:11.

Derivatives מַרְבֵּץ, and—

רֵבֶץ m. [with suff. רִבְצוֹ]—(1) *a couching place of flocks, of beasts*, Isa. 35:7; 65:10; Jer. 50:6.

(2) *a quiet domicile* (of men), Pro. 24:15.

רָבַק an unused root, Arab. رَبَقَ to tie firmly, to bind fast, especially an animal. Hence מַרְבֵּק and—

רִבְקָה (Arab. رِبْقَة "a rope with a noose," not unfit as the name of a girl who ensnares men by her beauty), [*Rebekah*], *Rebecca*, the wife of Isaac, Gen. 22:23; 24:15, seqq.

רַבְרְבִין see רַב Ch.

רַבְרְבָן m. Ch. only in pl. רַבְרְבָנִין *nobles, princes*, Dan. 4:33; 5:1, seqq.; 6:18.

רַבְשָׁקֵה (Aram. ܪܒ ܫܩܐ "chief of the cupbearers"), [*Rabshakeh*], pr. n. of a captain of Sennacherib, 2 Ki. 18:17; Isa. 36:2.

רָגַב an unused root, cognate to רָגַם to heap up stones, clods; whence pr. n. אַרְגֹּב, and—

רֶגֶב pl. const. רִגְבֵי *a clod*. Job 21:33, "the clods of the valley are sweet unto him," i. e. the earth is light upon him. Job 38:38, וּרְגָבִים יְדֻבָּקוּ "and (if) the clods cleave fast together," adhere.

רָגַז fut. יִרְגַּז TO BE MOVED, DISTURBED, 2 Sam. 7:10; Isa. 14:9. (This signification variously applied lies in the primary stock רג, רע, and even רה, compare רָגַע, רָגַשׁ, רָגַז, רָהַב, רָהַם and see below at the root רָעַע. To this agree Sanscr. *rag* to move oneself, and figuratively *râga*, Gr. ὀργή, anger, grief

ῥήσσω (ῥηγω), Germ. regen, and with another letter added at the beginning, *frango* (*fregi*, *fragor*) fraden, etc. To this root, the last letter of which is a sibilant, approach very nearly רָעַשׁ, רָגַשׁ, which see.) Specially—

(1) *to be moved* with anger, *to be angry*, Prov. 29:9; Isa. 28:21; followed by לְ against any one, Eze. 16:43. Compare Hithpael. (Syr. ܪܓܙ id.)

(2) *to be moved* with grief, 2 Sa. 19:1.

(3) with fear, *to tremble*, *to quake*; Arab. رجز Ps. 4:5; Isaiah 32:10, 11; followed by מִפְּנֵי on account of any thing, Deut. 2:25; Isa. 64:1. Also used of inanimate things, Joel 2:10; Isaiah 5:25; Psa. 18:8; Mic. 7:17, יִרְגְּזוּ מִמִּסְגְּרֹתֵיהֶם "they shall tremble out of their hiding-place," i.e. they shall go out trembling from their hiding-places to give themselves up to the victors.

(4) for joy, Jer. 33:9.

Hiphil—(1) *to move*, *to disturb*, *to disquiet*; followed by an acc. 1 Sam. 28:15; followed by לְ Jer. 50:34.

(2) *to provoke to anger*, *to irritate*, Job 12:6.

(3) *to cause to fear*, *to make tremble*, Isaiah 14:16; 23:11; inanimate things, Isaiah 13:13; Job 9:6.

Hithpael, *to act with anger*, *to be tumultuous*; followed by אֶל against any one, Isa. 37:28, 29.

Derivatives, אַרְגָּז, רָגְזָה, רֹגֶז, רַגָּז.

רְגַז Chald. *to be angry*. Aph. *to irritate*, *to provoke to anger*, Ezr. 5:12.

רְגַז Chald. *anger*, Dan. 3:13.

רַגָּז masc., *trembling*, Deut. 28:65; see the root No. 3.

רֹגֶז m.—(1) *commotion*, *perturbation*, Job 3:17, 26; 14:1; Isa. 14:3.

(2) *tumult*, *raging*, e.g. of a horse, Job 39:24; of thunder, Job 37:2.

(3) *anger*, Hab. 3:2.

רָגְזָה f. *trepidation*, *trembling*, Eze. 12:18.

רָגַל pr. *to move the feet*, *to go*, *to tread* (denom. from רֶגֶל, cogn. to רָכַל), specially—

(1) *to go about*, to calumniate and slander; hence *to calumniate*, Ps. 15:3.

(2) *to tread* upon garments which are to be washed and cleansed from dirt; hence רֹגֵל a washer, a fuller. See the pr. n. עֵין רֹגֵל and רֹגְלִים.

Piel, i. q. Kal, *to go about*—(*a*) to calumniate, 2 Sa. 19:28; followed by בְּ of pers.—(*b*) in order to explore; *to explore*; followed by an acc. Josh. 14:7; Jud. 18:2, 14, 17; 2 Sam. 10:3, etc. Part. מְרַגֵּל a *spy*, *an explorer*, Gen. 42:9, seq.; Josh. 6:22.

Tiphel תִּרְגֵּל i. q. Syr. ܡܪܓܠ *to teach to go*, to lead (children) by the hand, Hos. 11:3.

רֶגֶל f. with suff. רַגְלִי, dual (also for the pl. Lev. 11:23, 42) רַגְלַיִם, const. רַגְלֵי, comm. (m. Pro. 1:16; 7:11; Jer. 13:16), pl. רְגָלִים signif. 2.

(1) a foot (a primitive noun, but from the primary and bisyllabic stock *rag*, to move, see under רָגַז), and specially, the foot strictly, below the legs and ancles; see Dan. 2:33. Notice should be taken of the following phrases:—(*a*) *to be* בְּרַגְלֵי פ׳ *in the feet* (footsteps) *of any one*, i.e. to follow after him, Exod. 11:8; Jud. 4:10; 5:15; 8:5; 1 Sam. 25:27; 2 Sa. 15:17. (Arab. فى اثر in the footstep, i. q. بعد behind.)—(*b*) לְרַגְלִי Gen. 30:30, and לְרַגְלֵי פ׳ *behind* any one, *after* any one, Hab. 3:5 (opp. to לְפָנָיו); 1 Sa. 25:42; Job 18:11. (Syr. ܠܪܓܠ id.)—(*c*) הִשְׁקָה בְרֶגֶל Deu. 11:10, *to water with the foot*, i.e. to irrigate land with a machine worked by the feet, such as is now used in Egypt in watering gardens, see Philo, De Confusione Linguar. tom. iii. p. 330, ed. Pfeiffer, and Niebuhr's Trav. P. i. page 149.—(*d*) מֵימֵי רַגְלַיִם water of the feet, Isa. 36:12 קרי, a euphemism for *urine* (compare Eze. 7:17; 21:12); like the Syr ܡܝܐ ܕܪܓܠܐ, and simply ܡܝܐ; and in like manner—(*e*) *hair of the feet*, used for the hair of the pudenda, Isa. 7:20. No attention however is to be paid to the opinion that רַגְלַיִם is to be absolutely understood of the pudenda, as in Isa. 6:2; Ex. 4:25.

(2) metaph. *step*, *gait*, *pace*. Gen. 33:14, לְרֶגֶל הַמְּלָאכָה "at the rate of the pace of the cattle," i.e. as the cattle can go. Hence pl. רְגָלִים *steps*, *beats of the foot*, *times*, like פְּעָמִים No. 3, Exod. 23:14. Nu. 22:28, 32, 33.

Derivatives, מַרְגְּלוֹת, רַגְלִי, רָגַל.

רְגַל & **רֶגֶל** Ch. f. (see however Dan. 2:41 כתיב), *a foot*. Dual רַגְלַיִן, emphat. רַגְלַיָּא Dan. 2:41; 7:7.

רַגְלִי m. (denom. from רֶגֶל), *footman*, always in a military sense, Ex. 12:37; Nu. 11:21. Pl. ־ִים Jer. 12:5. (Arab. رَجِل, رَاجِل, id., cogn. to رَجُل a man; Syriac ܪܓܠܐ.)

רֹגְלִים ("place of fullers"), [*Rogelim*], pr. n. of a town in Gilead, 2 Sa. 17:27; 19:32.

רָגַם—(1) to bring together to heap up

pr. TO PILE, i.q. Arab. ركم and رجم VIII. to be piled up, brought together (kindred to the roots עם, כם, נם, as to which see under the verbs נמם, עמם); whence רִגְמָה; also, *to join together* (compare Arabic رجم, רֶגֶם a friend). Specially—

(2) *to pile up stones* (see מַרְגֵּמָה), *to cast stones, to stone.* (Ch. רְגַם to cast dust, stones, or arrows.)—(*a*) followed by עַל of pers. to stone to death. Eze. 23:47, רָגְמוּ עֲלֵיהֶם אֶבֶן "they shall stone them with stones."—(*b*) followed by בְּ of pers. Lev. 24:16; and with the addition of אֶבֶן 1 Ki. 12:18.—(*c*) followed by acc. of pers. Lev. 20:2, 27; frequently with בָּאֶבֶן ibid.; בָּאֲבָנִים Nu. 14:10; or אֶבֶן Lev. 24:23.

(3) *to lay on colours, to daub* anything, *to colour, to paint,* i.q. רָקַם, a sense derived from that of throwing, as we speak of *throwing* anything upon paper, and the first sketch of a painter is called in German Entwurf. Hence אַרְגָּמָן a precious colour, purple.

By a similar figure, from רגם, in the signification of throwing, comes תִּרְגֵּם prop. *to set over, across* (übersetzen) a river; hence *to translate* from one language to another, to interpret.

Derivatives, from signif. 1, רֶגֶם, רִגְמָה [signif. 2, מַרְגֵּמָה]; signif. 3, אַרְגָּמָן, תִּרְגֵּם.

רֶגֶם (i.q. Arabic رجم "friend (sc.) of God," compare the root No. 1), [*Regem*], pr. n. m. 1 Chr. 2:47.

רֶגֶם מֶלֶךְ ("friend of the king"), [*Regem-melech*], pr. n. m. Zec. 7:2.

רִגְמָה f. *band, company,* Ps. 68:28.

רָגַן TO MURMUR, TO REPINE; hence *to be contumacious,* Isa. 29:24. (This root is not found in the cognate languages. The verbs רָהַם, רָעַם, are cognate; see under רָגַז.)

NIPHAL, id. followed by בְּ of pers. Deut. 1:27; Ps. 106:25.

רָגַע—(1) TO TERRIFY, especially TO RESTRAIN BY THREATENING. Isa. 51:15, רֹגַע הַיָּם וַיֶּהֱמוּ גַּלָּיו "restraining the sea when the waves rage." (LXX. well, ταράσσων; Targ. rebuking.) Jer. 31:35; Job 26:12, בְּכֹחוֹ רָגַע הַיָּם "by his power he rebuked the sea," (in the other hemistich, "by his wisdom he striketh through its pride"). Compare גָּעַר Psalm 106:9; Nah. 1:4.

(2) intrans. *to be afraid, terrified, to shrink together for fear, to be still* (compare رجع, to return; Æth. ረገዐ: to contract, to coagulate as milk; and as to the sense קָפָא, קָפָּה, גָּבַן). Job 7:5, עוֹרִי רָגַע וַיִּמָּאֵס "my skin contracts (sometimes draws together and heals) and again breaks out." Syr. "my skin is contracted."

(3) i.q. Arab. رعى, *to tremble* (pr. to be terrified), also used of a tremulous motion of the eye, *to wink;* see Hiph. and the noun רֶגַע.

NIPHAL, i.q. Kal No. 2, *to be still* (used of a sword), Jer. 47:6.

HIPHIL—(1) causat. of Kal No. 2, *to still, to make still,* to give rest (to a people), Jer. 31:2; 50:34; also for *to set, to found, to establish.* Isa. 51:4, מִשְׁפָּטִי לְאוֹר עַמִּים אַרְגִּיעַ "I will set my law [judgment] for a light of the nations."

(2) intrans. *to rest, to dwell quietly,* Deuteron. 28:65; Isa. 34:14.

(3) *to wink,* with the eye, see Kal No. 3, Jerem. 49:19, כִּי אַרְגִּיעָה אֲרִיצֶנּוּ "I will wink, I will make him run," i. e. he shall run away at my wink. Jer. 50:44. Prov. 12:19, עַד־אַרְגִּיעָה "while I wink," i. e. for a moment. Oppos. to לָעַד for ever.

[Derivatives, מַרְגֵּעָה, מַרְגּוֹעַ and the two following words.]

רָגֵעַ adj. [pl. const. רִגְעֵי], *quiet, resting,* see Kal No. 2, Ps. 35:20.

רֶגַע m. pr. *a wink,* hence a *moment* of time, see Kal No. 3 (like *momentum* for *movimentum*), Ex. 33:5; Isa. 54:7. בְּרֶגַע Job 21:13; כְּרֶגַע Ps. 73:19; Lam. 4:6, and רֶגַע Job 34:20, *in a moment, suddenly, instantly.* כִּמְעַט רֶגַע in a little moment, Isa. 26:20; Ezr. 9:8. לִרְגָעִים—(*a*) every moment, as often as possible, Job 7:18; Isa. 27:3.—(*b*) suddenly, Eze. 26:16.

רָגַשׁ (kindred to the root רָעַשׁ) TO RAGE, TO MAKE A TUMULT, used of the nations, Ps. 2:1. (In Targg. for the Heb. הָמָה.) Hence רֶגֶשׁ, רִגְשָׁה.

רְגַשׁ Ch. i. q. Heb.

APHEL, *to run together with tumult,* Dan. 6:7, 12, 16.

רֶגֶשׁ m. Psalm 55:15, and **רִגְשָׁה** f. Psalm 64:3, *a crowd* (of people).

רָדַד TO SPREAD, TO PROSTRATE on the ground, hence *to subdue* e. g. peoples, Ps. 144:2; Isa. 45:1; where the inf. is רַד, for רֹד. Compare cogn. רָדָה.

HIPHIL, *to extend, to spread out,* hence *to overlay with gold,* 1 Ki. 6:32.

Derivatives, רְדִיד, and pr. n. רַדַּי.

רָדָה fut. apoc. יֵרְדְּ—(1) TO TREAD (with the feet), e.g. a wine-press, Joel 4:13; followed by בְּ on any person, Ps. 49:15.

(2) *to subdue, to rule over,* followed by בְּ Gen. 1:28; Lev. 26:17; and acc. Eze. 34:4; Ps. 68:28; Isa. 14:6; absol. Nu. 24:19; 1 Ki. 5:4. Poet. used of ravaging fire, Lam. 1:13, "from on high he hath sent fire into my bones וַיִּרְדֶּנָּה and it ravageth in them" (compare ܪܕܝܐ of a ravaging fire, Barhebr. p. 216).—Jeremiah 5:31, "the prophets prophesy lies וְהַכֹּהֲנִים יִרְדּוּ עַל־יְדֵיהֶם and the priests rule by their guidance." In this place רָדָה may be taken in the Syriac sense *to teach,* a notion which arises from that of correction (compare לָמַד, παιδεύειν), although the priests rarely exercised the office of teachers [which was however part of their duty].

(3) Figuratively, *to possess oneself of, to take possession of* (as honey from a hive). Jud. 14:9. LXX. ἐξεῖλε. Vulg. *sumpsit.* Ch. נְסַח tore away. The Talmudists use this word for taking bread out of an oven.

["Piel, i. q. Kal, *to break up, to tread upon,* Jud. 5:13."]

Hiphil, causat. of No. 2, Isa. 41:2.

[Derivative, מִרְדָּה.]

רַדַּי ("subduing"), [*Raddai*], pr. n. m. 1 Ch. 2:14.

רְדִיד m. (from the root רָדַד), *a wide and thin female garment, a cloak,* Isai. 3:23; Cant. 5:7. (Chald and Syr. id.)

רָדַם not used in Kal, pr. TO SNORE, TO SLEEP HEAVILY, an onomatop. word. Compare Gr. δαρθάνω, δέρθω (to snore), and the Lat. *dormio.*

Niphal נִרְדַּם—(1) *to sleep heavily,* Proverbs 10:5; Jon. 1:5, 6.

(2) *to fall down astounded,* Dan. 8:18; 10:9; Ps. 76:7. Compare Jud. 4:21.

Derivative, תַּרְדֵּמָה.

רֹדָנִים 1 Ch. 1:7 (and Gen. 10:4, Sam. and LXX. where in the Heb. text is דֹּדָנִים), pr. n. of a Greek nation (sprung from Javan) who are joined with the Cyprians (כִּתִּים). I have no doubt that the *Rhodians* are meant, who are described as being of the same origin as the Cyprians, and as comprehended under the same name of Chittæ by Epiphanius, who was himself a Cyprian (Adv. Hæret. 30, § 25). [In Thes., Ges. considers that דֹּדָנִים is the true reading, and that the *Dardanians* (Trojans) are meant.]

רָדַף fut. יִרְדֹּף—(1) TO FOLLOW AFTER earnestly, TO PURSUE; followed by an acc., Ps. 23:6; and אַחֲרֵי Jud. 3:28, רִדְפוּ אַחֲרַי "follow after me quickly." Figuratively *to follow after,* e.g. righteousness, Pro. 21:21; peace, Psalm 34:15 (also wickedness, Psalm 119:150); the wind, Hos. 12:2.

(2) *to persecute* in a hostile sense; Absol. Gen. 14:14; followed by an acc., verse 15; followed by אַחֲרֵי Gen. 35:5; Exod. 14:4; אֶל Jud. 7:25; לְ Job 19:28.

(3) *to put to flight,* Lev. 26:36.

Niphal, pass. of Kal, Lam. 5:5. Part. נִרְדָּף Eccl. 3:15, *that which is past;* pr. driven away, chased away.

Piel, i. q. Kal; but only used in poetry.—(1) *to follow after* any one, Pro. 12:11; 28:19; justice, Pro. 15:9; 19:7, "he pursues words," i.e. (the poor man) catches at the words of retiring friends, and trusts in them.

(2) *to persecute* in a hostile manner, Nah. 1:8; Prov. 13:21.

Pual, *to be driven away, to be scattered,* Isa. 17:13.

Hiphil, *to pursue,* Jud. 20:43.

Derivative, מִרְדָּף.

רָהַב—(1) TO RAGE, TO BE FIERCE; followed by בְּ *to act fiercely* against any one, Isaiah 3:5 (Syr. ܪܗܒ to rage; kindred to the roots רָהַם, רָעַם, and others beginning with רג, רע, רה, see under רָגַז). Hence *to press upon, to urge on;* followed by an acc., Prov. 6:3, רְהַב רֵעֶיךָ "be urgent on thy friend."

(2) *to tremble, to fear,* i. q. Arab. رهب, Isaiah 60:5 (according to some copies), where it is joined with פָּחַד. The common reading is רָחַב.

Hiphil—(1) *to render fierce, courageous,* Ps. 138:3.

(2) *to press greatly,* Cant. 6:5.

Derivatives, רָהָב, רַהַב and—

רָהָב m. [plur. רְהָבִים], *proud, fierce,* Ps. 40:5.

רַהַב m.—(1) *fierceness, insolence, pride.* Job 9:13, עֹזְרֵי רַהַב "proud helpers;" used figuratively of the sea, Job 26:12.

(2) [*Rahab*], a poetical name of Egypt (probably of Egyptian origin, but accommodated to the Hebrew language; however, no one has yet shewn a probable etymology in the Coptic language; see Jablonskii Opuscc. ed. te Water, i. 228), Isa. 51:9; Psa. 87:4; 89:11. Isa. 30:7, allusion is made to the Hebrew etymology in these words, רַהַב הֵם שָׁבֶת "insolence

(i. e. the insolent) they sit still," i. e. boasting and grandiloquent, they are altogether inactive; no doubt a proverbial expression.

רֹהַב m., *pride;* and meton. that of which one is proud, Ps. 90:10.

רָהַג an unused root; Arab. رهج to cry out; whence—

רָהְגָה ("outcry"), [*Rohgah*], pr. n. m., 1 Chron. 7:34 קרי; for which רוֹהֲגָה כתיב.

רָהָה a spurious root, Isa. 44:8; see יָרָה.

רָהַט an unused root; i. q. Aram. רְהַט, رهط = רוץ to *run, to flow* (as water); compare let. ה. Hence—

רַהַט m. pl. רְהָטִים—(1) watering *troughs*, Gen. 30:38, 41; Ex. 2:16.

(2) *ringlets, curls*, apparently so called from their flowing down, Cant. 7:6.

רָהִיט m., *carved* or *fretted ceiling*, so called from the hollows in it like troughs (compare LXX. φάτνωμα from φάτνη, a manger). Cant. 1:17 קרי, רָהִיטֵנוּ; a few MSS. have the plur. רְהִיטֵינוּ Vulg. *laquearia*. In כתיב there is רָחִיטִים which see.

רָהַם an unused root, which seems to have had the signification of *making a noise, raging*, similarly to the cognate words, רָהַב, רָעַם; also הָמָה, הָמַם. Hence רָהָם, Arab. رهام multitude, in the pr. name אַבְרָהָם. From that lost form it appears to me that, by softening the letters, have sprung both לְאֹם and Arab. لهم multitude.

רֵו Ch. (for רְאוֹ) *appearance*, Dan. 3:25, from the Hebr. root רָאָה.

רוּב i. q. רִיב *to strive, to contend.* Traces of the root, Med. Vav, are found in the pr. n. יְרֻבַּעַל, יְרֻבֶּשֶׁת.

רוּד—(1) i. q. Arab. راد TO WANDER ABOUT, TO RAMBLE, specially used of beasts which have broken the yoke, and wander freely; also *to enquire after, to seek* (by running about), Conj. III., IV. to desire, to wish. Hence used of a people who, having, as it were, broken God's yoke, go on unbridled, Jer. 2:31; Hos. 12:1, יְהוּדָה עוֹד רָד עִם־אֵל "Judah acts unreinedly towards God."

(2) to follow after, like the Æthiop. ሪዪድ: see מְרוּדִים.

Hiphil, i. q. Kal No. 1, Gen. 27:40, וְהָיָה כַּאֲשֶׁר תָּרִיד וּפָרַקְתָּ עֻלּוֹ מֵעַל צַוָּארֶךָ "and it shall be when thou shalt go free, that thou mayest break his yoke from off thy neck." Used of one driven up and down by cares and solicitudes, Ps. 55:3.

Derivatives, מְרוּדִים, and pr. n. אֲרוָד.

רָוָה TO DRINK LARGELY, TO BE SATISFIED WITH DRINK (like שָׂבַע to be satisfied with food); once with fatness (which is drunk and sucked in rather than eaten), Psa. 36:9. (Aram. ܪܘܐ to be drunken.) Followed by an acc. Ps. 36:9, and מִן of the thing, Jer. 46:10, see Hiphil. Poet. it is applied to a sword drinking in blood, ibid., to persons satisfied with sexual pleasures, Prov. 7:18.

Piel—(1) i. q. Kal, but intens. *to be fully satiated*, or *irrigated* (of the earth), Isa. 34:7, followed by מִן; also *to be drunken*, said of a sword (see Syr.), ibid. verse 5.

(2) causat. *to give to drink, to irrigate*, e. g. fields, Ps. 65:11; followed by two acc. Isa. 16:9, אֲרַיָּוֶךְ דִּמְעָתִי "I will water thee with my tears." אֲרַיָּוֶךְ, the letters being transposed for אֲרַוֶּיךְ (see Lehrg. p. 143); also *to satiate* any one with fat (followed by two acc.), Jerem. 31:14; sexually, Prov. 5:19.

Hiphil, *to give to drink, to water*, Jer. 31:25; Lam. 3:15; a field, Jer. 55:10; *to satiate* (with fat), Isa. 43:24 (compare Ps. 36:9; Jer. 31:14).

Derivatives, רְוָיָה, רִי, and—

רָוֶה m. adj. *satiated* with drink, Deut. 29:18; *watered*, of a garden, Isa. 58:11; Jer. 31:12.

רוּז see רָז.

רָוַח cognate to רוּחַ, prop. TO BE AIRY (luftig); hence *to be spacious, ample, loose.* Impers. יִרְוַח־לִי it is spacious to me, i. e. I breathe, I am refreshed, Job 32:20; 1 Sa. 16:23. Opp. to צַר לִי.

Pual מְרֻוָּח *airy, spacious*, Jer. 22:14. Hence רְוָחָה and—

רֶוַח m.—(1) *space*, Gen. 32:17.

(2) *relaxation*, liberation from distress, Esth. 4:14.

רוּחַ not used in Kal, TO BREATHE, TO BLOW, especially with the nostrils (an onomatopoet. root, like the cogn. פּוּחַ to blow, especially with the mouth, and נוּחַ prop. to respire. Arab. راح to rest, prop. to respire, sich verschnauben. In the Germanic languages, in the same sense is the old root hauch, hauch

whence Allem. *hugi*, Swed. *hugh* = רוּחַ spirit, Germ. hauchen).

HIPHIL הֵרִיחַ (riechen), *to smell* (as is done by drawing the air in and out through the nostrils, durch Ein= und Ausziehn der Luft), followed by an acc. Gen. 8:21; 27:27. Metaph. for *to feel* (fire brought near), Jud. 16:9; *to presage* (as a horse, the battle, which, however, in fact, is through scent), Job 39:25.—Followed by בְּ *to smell with pleasure, to be pleased with the smell* of any thing, Ex. 30:38; Lev. 26:31; hence, generally, *to delight in*, Am. 5:21; Isa. 11:3, הֲרִיחוֹ בְּיִרְאַת יְיָ "his delight shall be in the fear of Jehovah." The signification of a *sweet smell* is often applied to that which pleases, with which we are delighted, see נִיחֹחַ, בֶּשֶׂם.

Derivatives, רֵיחַ, and pr. n. יְרִיחוֹ, and especially—

רוּחַ fem. (more rarely m., 1 Ki. 19:11), pl. רוּחוֹת, רֻחוֹת Jer. 49:36.

(1) *spirit, breath*—

(*a*) *breath of the mouth*, Hauch des Mundes, fully, רוּחַ פֶּה Psa. 33:6 (here spoken of the creative word of God), רוּחַ שְׂפָתַיִם Isa. 11:4. Hence used of any thing quickly perishing, like syn. הֶבֶל Job 7:7; Ps. 78:39. Often used of the *vital spirit* (Athem), Job 17:1; 19:17; Ps. 135:17; more fully, רוּחַ חַיִּים Gen. 6:17; 7:15, 22. הֵשִׁיב רוּחַ to return the breath, to respire, Job 9:18; compare No. 2.

(*b*) *breath* of the nostrils, snuffing, snorting, Job 4:9; Psa. 18:16; Hence *anger* (compare אַף from אָנַף to breathe), Jud. 8:3; Isa. 25:4; 30:28; Zec. 6:8; Pro. 16:32; 29:11.

(*c*) *breath of air, air in motion*, i. e. *breeze*, Job 41:8; שָׁאַף רוּחַ to snuff up the breeze, Jer. 2:24; 10:14; 14:6; רוּחַ הַיּוֹם the breeze of the day, i. e. the evening, when a cooler breeze blows, Gen. 3:8; compare Cant. 2:17; 4:6 (Arab. رواح evening, راح to do at evening). It is more often *the wind*, Gen. 8:1; Isa. 7:2; 41:16; *a storm*, Job 1:19; 30:15; Isa. 27:8; 32:2. The air was supposed to be put in motion by a divine breath (see Exod. 15:8; Job 15:30), and therefore *the wind* is called רוּחַ אֱלֹהִים the blast of God, 1 Ki. 18:12; 2 Ki. 2:16; Isaiah 40:7; 59:19; Eze. 3:14; 11:24 (not Gen. 1:2; see No. 4) [it is clear that all these passages alike speak of the *Spirit of God* himself, and not of any wind supposed to be moved by the breath of God]. Wings are poetically ascribed to the wind, Ps. 18:11; 104:3; Hos. 4:19; compare Ovid, Met., i. 264.

Wind is also used—

(*aa*) of a quarter of heaven. Compare רוּחַ הַקָּדִים the eastern quarter, Eze. 42:16, 17; comp. 18, 19; אַרְבַּע רוּחוֹת **the four quarters of heaven, 37:9; 1 Ch. 9:24.**

(*bb*) of any thing vain, Isa. 26:18; 41:29; Mic. 2:11. דִּבְרֵי רוּחַ vain words, Job 16:3. דַּעַת רוּחַ vain knowledge, 15:2; רַעְיוֹן, רְעוּת רוּחַ vain desire (comp. Gr. ἀέρα τύπτειν, Il. xx. 446; εἰς ἀέρα λαλεῖν, 1 Cor. 14:9), see רַעְיוֹן, רְעוּת.

(2) i. q. נֶפֶשׁ No. 2, ψυχή, *anima, breath, life, the vital principle*, which shews itself in the breathing of the mouth and nostrils (see No. 1, *a*, *b*, whether of men or of beasts, Ecc. 3:21; 8:8; 12:7. Hence there is said חַיֵּי רוּחִי the life of my spirit (my life), Isa. 38:16; חָיְתָה רוּחִי Gen. 45:27; and שָׁבָה רוּחִי my spirit, life, returns, Jud. 15:19; 1 Sa. 30:12, i. e. *I revive*. אֵין רוּחַ בּוֹ "there is no spirit in it," prop. said of dead and inanimate things, Eze. 37:8; Hab. 2:19; and metaph. used of any one stupified with astonishment and admiration, 1 Kings 10:5. Sometimes *the human spirit* is called also רוּחַ אֱלוֹהַּ Job 27:3, as being breathed into man by God, and returning to him, Gen. 2:7; Ecc. 12:7; Psa. 104:29; comp. Nu. 16:22. Twice in prophetic visions, *spirit* is used of a certain *divine and miraculous power* by which things otherwise inanimate are moved, Eze. 10:17; Zec. 5:9. [These passages do not apply; the Spirit of God is spoken of in the one, and the wind in the other.]

(3) *animus*, i. q. נֶפֶשׁ No. 3, *the rational mind or spirit*—

(*a*) as the seat of the senses, affections, and emotions of various kinds. Pro. 25:28, "a man who does not rule רוּחוֹ his *affections*," or spirit, Genesis 41:8, "his *mind* was agitated," hither and thither; Dan. 2:1; to this is ascribed both patience (אֶרֶךְ רוּחַ Ecc. 7:8) and impatience (קְצַר רוּחַ which see); and fear (Isa. 61:3); and strength of the mind (Josh. 2:11; 5:1; comp. Hab. 1:11; Isa. 19:3); and pride (גְּבַהּ, גָּבַהּ רוּחַ), and a quiet lowly mind (see קַר and שָׁפָל), affliction, Gen. 26:35; Isa. 65:14; Psa. 34:19.

(*b*) as to the mode of *thinking* and *acting*, in which sense there is attributed to any one a steadfast mind (Ps. 51:12); manly (Pro. 18:14); faithful (Pro. 11:13; Ps. 32:2); and new and better, Ezek. 11:19; 18:31, etc. It is sometimes used of a spirit or *disposition* common to many, as רוּחַ זְנוּנִים (*propensio ad scortationes*, Geist der Hurerey), Hos. 4:12; רוּחַ עִוְעִים Isa. 19:14; רוּחַ תַּרְדֵּמָה 29:10; and such a disposition (such a spirit) is said to be divinely given to men, and to be poured upon them from heaven, compare Eze. 36:26, 27. Similar is Isaiah 28:6, "Jehovah shall be לְרוּחַ מִשְׁפָּט לַיּוֹשֵׁב עַל

שֹׁפְטִים," i. e. he will, as it were, fill all the judges with a spirit of justice.

(*c*) *of will and counsel*, hence הֵעִיר אֶת־רוּחַ פ׳ to stir up any one's spirit to any thing, 1 Chr. 5:26; 2 Chr. 21:16; 36:22; Ezr. 1:1; Hagg. 1:14; Ezr. 1:5; and in a sense not very different נָתַן רוּחַ בִּפ׳ to put an intention into any one, 2 Ki. 19:7; נָדְבָה רוּחַ פ׳ whose mind, will, impels him, Ex. 35:21; whence רוּחַ נְדִיבָה Ps. 51:14; and then עָלָה עַל רוּחַ, i. q. עָלָה עַל לֵב to arise into the mind and to occupy the mind (as any counsel), Eze. 20:32.—1 Chr. 28:12, "a pattern of all things, אֲשֶׁר הָיָה בָרוּחַ עִמּוֹ that he had in his mind"[surely *The* Spirit here must be the Spirit of God]. More rarely—

(*d*) it is applied to the *intellect*, Ex. 28:3; Job 20:3; 32:8, 18; Isa. 29:24; 40:13; Psalm 139:7. [These two last passages, and, perhaps, more, belong to the Holy Ghost, and not to intellect.]

(4) רוּחַ אֱלֹהִים, רוּחַ יְהוָֹה, רוּחַ הָאֱלֹהִים *the Spirit of God*, rarely רוּחַ קֹדֶשׁ יי׳ *the Holy Spirit of God* (always with suff. רוּחַ קָדְשְׁךָ Ps. 51:13; Isa. 63:11, 12), more rarely κατ' ἐξοχὴν הָרוּחַ Nu. 27:18; Hos. 9:7; the divine power, which, like the wind and the breath, cannot be perceived, and by which animated beings live, Job 27:3; 33:4; Ps. 104:29; compare Gen. 6:3; by which all the universe is animated, filled with life and governed (ζωοποιεῖται), Gen. 1:2; Ps. 33:6; Job 26:13; Isa. 34:16; by which men are led to live both wisely (Job 32:8) and honestly, Ps. 51:13; 143:10; [These various things said by Gesenius must be taken as a defective designation of *the Holy Ghost* himself.] Especially the Old Testament refers to the divine Spirit, peculiar endowments of mind, as that of an artificer, Ex. 31:3; 35:31; of a prophet, Num. 24:2; 1 Sam. 10:6, 10; 19:20, 23; Isaiah 42:1; 59:21; (whence אִישׁ רוּחַ used of a prophet, Hos. 9:7; and הָרוּחַ as a personification of the prophetic Spirit, 1 Ki. 22:21; 2 Chr. 18:20); of an interpreter of dreams, Gen. 41:38; also the courage of a military leader, Jud. 3:10; 6:34; 11:29; 13:25; and kingly virtues, Isa. 11:2, seqq.; and the same Spirit is given to some and taken away from others (1 Sam. 16:13, 14), is transferred from one to another (Nu. 11:17; 2 Ki. 2:15); but in the golden age [the reign of the Messiah] it is to be conferred upon all men, according to Joel 3:1; Isa. 44:3; 59:21. It is sometimes put in opposition to בָּשָׂר Isa. 31:3; Zec. 4:6; see בָּשָׂר No. 2.

רוּחַ Chald. i. q. Hebr.—(1) ***wind;*** **pl. const. Dan. 7:2.**

(2) ***mind***, Dan. 5:20.

(3) *the Spirit* (of God), Dan 4:5; 5:12.

רְוָחָה f. *relaxation, respite*, Ex. 8:11; Lam 3:56.

רְוָיָה f. *abundant drink, abundance*, Ps. 23:5 66:12. Root רָוָה.

רוּם f. יָרוּם, apoc. יָרֹם, conv. וַיָּרָם.

(1) TO LIFT UP ONESELF, TO RISE (comp. the kindred roots עָרַם, חָרַם, אָרַם, רָמַם. A trace of a transitive power appears in the pr. n. יְהוֹרָם whom *Jehovah lifts up*), Gen. 7:17; hence, *to arise*, Psa. 21:14; *to arise, to grow* (of worms), Ex. 16:20. Metaph.—(*a*) רָם לֵב the heart is lifted up (is proud), Deu. 8:14; 17:20; רָמוּ עֵינַיִם eyes are lifted up (loftily), Pro. 30:13.—(*b*) *to show oneself powerful*, Ps. 57:6; followed by עַל to triumph over any one, Ps. 13:3.

(2) *to be exalted, to become high*, used of a way which is cast up, Isaiah 49:11; metaph. *to become powerful* (especially used of the hand, Deu. 32:27; see part.) *to be extolled with praises*, Ps. 18:47.

(3) *to be high, lofty*, Job 22:12; especially used of those who are eminent in power and glory, Psalm 46:11; Mic. 5:8; also *to be remote, to be far distant*, but only used of God, who, if he be far off and does not come down to bring aid, is indeed on high, Isa. 30:18; compare מָרוֹם Ps. 10:5.

Part. רָם, f. רָמָה—(1) *lifted up, high*, e. g. of the hand of God, in threatening, Isa. 26:11. בְּיָד רָמָה with uplifted hand, i. e. openly, proudly, and fiercely, Ex. 14:8; Num. 33:3, compare 15:30, and זְרוֹעַ רָמָה Job 38:15.

(2) *high, lofty*, used of a seat, Isa. 6:1; a mountain, Eze. 20:28, etc.; of a man of tall stature, Deu. 1:28; 2:10, 21, compare Isa. 10:33. Pl. רָמִים the high places of heaven, Ps. 78:69. Metaph.—(*a*) used of a loud voice, Deu. 27:14.—(*b*) *powerful;* whence יָד רָמָה a powerful hand, Deut. 32:27.—(*c*) of elated mind, *proud*, Job 21:22. עֵינַיִם רָמוֹת proud eyes, Ps. 18:28.—(*d*) *difficult* to be understood, Prov. 24:7 (where in the Arabic manner it is written רָאמוֹת; compare שָׂגַב).

NIPHAL, see under the word רָמַם.

PILEL, רוֹמֵם *to raise, to make high;* hence *to build* a house, Ezr. 9:9; *to cause to grow* (as the waters a plant), Eze. 31:4; *to bring up* children, Isa. 1:2; 23:4.—Metaph.—(*a*) to place any one in a high and safe place, *to put in safety* (see הִשְׂגִּיב), Ps. 27:5; 18:49, compare 9:14.—(*b*) *to lift up, to exalt*, to bestow honours upon one of low estate, 1 Sam. 2:7.—(*c*) *to exalt as victor*, Job 17:4.—

(*d*) *to exalt with praises*, celebrate, Ps. 30:2; 34:4.—Pass. רוֹמַם *to be exalted*, Ps. 75:11. Part. *exalted*, Neh. 9:5.

Hiphil—(1)—(*a*) *to lift up, to elevate, to exalt*, e. g. the head, Ps. 3:4; the hand, Ps. 89:43; any one's horn, i. e. to increase any one's power, Ps. 75:5, 6; 148:14.—(*b*) *to erect*, e. g. a standard, a monument, Gen. 31:45; Isa. 62:10.—(*c*) *to lift up*, as the foot, Ps. 74:3, and the hand, as in threatening, (see נָשָׂא No. 1, *a*), or as about to do violence, followed by בְּ of pers. 1 Ki. 11:27; a rod, Ex. 14:16; Isa. 10:15 (followed by בְּ of the rod, Ex. 7:20, compare פֵּרַשׂ בְּיָדַיִם); the voice, Gen. 39:18; 2 Ki. 19:22; followed by עַל against any one, Isai. 37:23; followed by לְ of pers. to call to any one, Isa. 13:2. Also with בְּ of an instrument, 2 Ch. 5:13, כְּהָרִים קוֹל בַּחֲצֹצְרוֹת "when they lifted up the voice with trumpets," i. e. sounded with trumpets, which is more concisely expressed הֵרִים קֶרֶן to lift up the trumpet, i. e. the sound of the trumpet, 1 Ch. 25:5. There is also said הֵרִים בְּקוֹל i. q. הֵרִים קוֹל 1 Ch. 15:16; compare above הֵרִים בַּמַּטֶּה and נָתַן בְּקוֹל, p. DCCXXVII, B, prop. to raise (a sound, or noise) with the voice.—(*d*) *to raise* a tribute (eine Abgabe erheben), Nu. 31:28.

(2) *to lift up, to take away*, Eze. 21:31; Isa. 57:14.

(3) *to offer* sacrifices, Lev. 2:9; 4:8; gifts for the temple and the priests (compare תְּרוּמָה), Numbers 15:19, 20; 31:52. Also used of public benefactions, distributions of meat, etc. 2 Chron. 30:24; 35:7—9.

Hophal, pass. of No. 2, Dan. 8:11; of No. 3, Ex. 29:27.

Hithpael, *to exalt oneself* proudly, Dan. 11:36. Here also belongs אֶרוֹמַם Isa. 33:10, for אֶתְרוֹמַם.

Derivatives, רוּם—רוֹמְמוּת, רוֹמָה, רָמָה, רָמוּת, מָרוֹם, תְּרוּמָה, תְּרוּמִיָּה, and the pr. n. רָם, רָמָה, רָמוֹת נֶגֶב, רָאמוֹת, מָרוֹם, מְרֵמוֹת, יְרֵמַי, יְרִימוֹת, רָמַת, רֹמַמְתִּי עֶזֶר.

רוּם Ch. id. Pret. pass. רִם *to be lifted up* (of the heart), Dan. 5:20.

Palel רוֹמֵם *to exalt with praises, to celebrate*, Dan. 4:34. Pass. *to lift up oneself, to rise up*, followed by עַל against any one, Dan. 5:23.

Aphel, *to lift up, to exalt*, Dan. 5:19.

רוּם m. *height, elevation*, Pro. 25:3. רוּם עֵינַיִם Prov. 21:4; Isa. 10:12; רוּם לֵב Jer. 48:29; and simply רוּם Isa. 2:11, 17, elation of mind, pride.

רוּם Ch. id. Dan. 3:1; 4:17; Ezr. 6:3.

רוֹם i. q. רוּם *elevation*; hence *on high*, Hab. 3:10.

רוּמָה ("high"), [*Rumah*], pr. name of a town, 2 Ki. 23:36; compare אֲרוּמָה.

רוֹמָה fem. *elevation*, adv. with uplifted neck, Mic. 2:3.

רוֹמָם m. *exaltation, celebration*, Psa. 66:17. Pl. const. רוֹמְמוֹת Ps. 149:6.

רֹמֵמוּת f. prop. inf. Palel (in the Syriac manner), *a lifting up*, Isa. 33:3.

רוּן Arab. ران Med. Ye, TO CONQUER, TO OVERCOME, followed by على (perhaps kindred to the root רום). Not used in Kal, for יָרוּן Pro. 29:6, should be referred to רָנַן.

Hithpalel, Psal. 78:65, כְּגִבּוֹר מִתְרוֹנֵן מִיָּיִן "as a mighty man overcome by wine," i. e. as in the Vulg. *crapulatus a vino;* compare the Arabian phrase in Firuzabadi, رانت عليه الخمر, wine has overcome him, i. e. he has become drunken; and see the remarks on the Hebrew verbs בָּלַע Niphal, הָלַם, עָבַר No. 5, *a*.

רוּעַ i. q. רָעַע—(1) pr. TO MAKE A LOUD NOISE, see Hiphil.

(2) *to be evil*, see Niphal.

The forms of the conjugations of Kal (רַע, רָע) and Hiphil (הֵרַע, הֵרֵעַ), which are commonly placed here, belong to the verb רָעַע, see Ewald's Gram. p. 472.

Niphal, fut. יֵרוֹעַ—(1) *to become evil, to be made worse* (opp. to, to become wise), Pro. 13:20.

(2) *to suffer evil, to receive injury*, Prov. 11:15. (The noun רַע is added in this place intensitively, in the manner of an infinitive absolute.)

Hiphil הֵרִיעַ pl. also הֵרֵעוּ 1 Sa. 17:20, pr. *to make a loud noise* (lermen, Lerm machen); hence—

(1) *to cry out with a loud voice, to vociferate*, Job 30:5; specially—(*a*) of warlike clamour (תְּרוּעָה), Josh. 6:16; 1 Sam. 17:20.—(*b*) *to shout for joy*, Jud. 15:14; 1 Sam. 10:24; followed by עַל *over* a conquered enemy, Psa. 41:12; followed by a dat., in any one's honour, Ps. 47:2; 95:2.—(*c*) more rarely used of a mournful cry, Mic. 4:9; Isa. 15:4.

(2) *to sound a trumpet*. Num. 10:9, הֲרֵעֹתֶם בַּחֲצֹצְרוֹת "sound with the trumpets." Joel 2:1. specially *to sound an alarm*, to sound the trumpets with a great noise (Lerm blasen), as a signal for the encampment to move, Nu. 10:1—7, i. q. תָּקַע תְּרוּעָה, Num. 10:5, 6; different from תָּקַע, which is to blow the trumpet (once) to call an assembly. Compare יוֹבֵל No. 1.

Palel, fut. יְרֹעַע to be shouted for joy, Isaiah 16:10.

Hithpalel הִתְרוֹעַע to shout for joy, Ps. 60:10; 65:14; 108:10.—The same form is found from the verb רָעַע, which see.

Derivatives, תְּרוּעָה [" and רֵעַ"].

רוּף to rub or pound in pieces (reiben, zerreiben); hence רִיפוֹת, and תְּרוּפָה, which see.

Pulal רוֹפַף to be moved as if struck, shaken, Job 26:11.

רוּץ to run (Æth. ሮጸ: Aram. רְהַט, ܪܗܛ id.; compare under the letter ה), Gen. 18:7; 24:20; 29:12, and very often. Figuratively, Jer. 23:21, "I have not sent (those) prophets; (but) they run," betake themselves to the prophetic function with evil assiduity. Psa. 119:32, "I will run in the way of thy commandments," I will carefully walk in them. Hab. 2:2, "that he who readeth may run," may read without difficulty. Used of inanimate things, Psalm 147:15. Specially—(a) to rush upon in a hostile manner, followed by אֶל and עַל Job 15:26; 16:14; followed by an acc. Ps. 18:30.—(b) followed by בְּ to flee to any one for safety, Pro. 18:10.

Part. pl. רָצִים and רָצִין 2 Ki. 11:13, runners.—(a) the horsemen, warriors of the Persian kings, whose business it was to carry the royal mandates to the provinces, Est. 3:13, 15; 8:14.—(b) the guard, and royal messengers of the Hebrews in the time of Saul, 1 Sa. 22:17; and of the kings after David, 2 Ki. 10:25; 11:6, seq.; prob. the same who in the reign of David were called פְּלֵתִי (which see). Compare 1 Ki. 1:5; 14:27: 2 Sa. 15:1.

Pilel רוֹצֵץ i.q. Kal, to run (as a chariot), Nah. 2:5.

Hiphil, to cause to run up, Jer. 49:19; 50:44; hence to lead up hastily, to bring quickly, Gen. 41:14; 1 Sam. 17:17; to cause to hasten. Psalm 68:32, כּוּשׁ תָּרִיץ יָדָיו לֵאלֹהִים "Æthiopia will make her hands to hasten to God," either to worship him, or else to offer gifts.

Derivatives, מֵרוֹץ, מְרוּצָה.

Note. Several forms of the verbs רוּץ, as the fut. יָרוּץ Niph. נָרוֹץ, the noun מְרוּצָה No. II, take their signification from the verb רָצַץ, which see.

רוּק not used in Kal, pr. to pour oneself out, to be poured out, hence to be emptied, whence רֵק and רֵיק empty, which see. (Cognate apparently to the verbs רָקַק, יָרַק Gr. ἐρεύγομαι, which the poets use of rivers emptying themselves, Latin *ructo, eructo*.)

Hiphil הֵרִיק—(1) to pour out, Ps. 18:43; Ecc. 11:3; Zec. 4:12. Figuratively—(a) to draw out a sword, Ex. 15:9; Levit. 26:33; Ezekiel 5:2, 12; 12:14; a spear, Psal. 35:3.—(b) to send forth, to lead out soldiers to battle, Gen. 14:14. For the Heb. וַיָּרֶק the Sam. copy has וידק (וַיָּדֶק) to muster, from the Aram. root דוּק, which is also expressed by the LXX. and Vulg.

(2) to empty out, as vessels, sacks, Gen. 42:35; Jer. 48:12; Hab. 1:17; also to leave empty, Isai. 32:6 (compare נֶפֶשׁ No. 2 fin.).

Hophal, pass. of No. 1. Jer. 48:11. Cant. 1:3, שֶׁמֶן תּוּרַק שְׁמֶךָ "an ointment (which) is poured forth (is) thy name," or "thy name is poured forth like ointment," the sense in both cases is the same; thy name gives a sweet odour (compare בְּאֹשׁ, בֹּשֶׂם), it is pleasant and acceptable to all. If the former be the construction, then שֶׁמֶן, if the latter, שֵׁם is here used with a feminine; but I prefer the latter.

Derivatives, רִיק, רֵיק, רֵק, רֵיקָם.

רוּר to flow, with an acc. to emit mucor, saliva (caro pudendorum), Lev. 15:3. (Arab. رَالَ salivavit. With this accords the Germ. rühren with the signification of flowing, whence Ruhr dysentery.)

Derivative, רִיר.

רוֹשׁ i. q. רֹאשׁ No. 5, poppy.

רוּשׁ to be needy, to suffer want, Psalm 34:11. Compare יָרַשׁ in Niphal.—Part. רָשׁ poor, needy, Prov. 14:20; 18:23; sometimes רָאשׁ Prov. 10:4; pl. רָאשִׁים Prov. 13:23, and רָשִׁים Prov. 22:7.

Hithpalel, to feign oneself poor, Prov. 13:7. See another under the root רָשַׁשׁ.

Derivatives, רֵישׁ, רֵישׁ [רֵאשׁ].

רוּת (contr. from רְאוּת "appearance," "beauty," or for רְעוּת "friend" (fem.), whence Pesh. ܪܥܘܬ), Ruth, pr. n. of a woman, an ancestress of the house of David, the history of whom is given in the book that bears her name.

רָז m. Ch. a secret, Dan. 2:18, 19; 4:6; plur. רָזִין Daniel 2:29, 47. (Syr. ܐܪܙ and ܪܙ to conceal. ܐܪܙܐ secret.)

רָזָה pr. to spread out, to make thin and lean, hence to consume, to destroy (comp. Arab زَرَى to suffer from ills, calamity). Zeph. 2:11. (The primary idea appears to me to be that of scraping, scraping away; so that the roots גָּרַד, חָרַשׁ, would be kindred, which see; and also Lat. *rado*. Arab. intrans رَذِيَ to be emaciated, enfeebled.)

Niphal, *to become lean, to waste away*, Isaiah 17:4.
Derivatives, רָזִי, רָזוֹן No. I, and—

רָזֶה m. *lean*, used of a person, Eze. 34:20; of soil, Nu. 13:20.

I. **רָזוֹן** m. (from the root רָזָה), *leanness*, hence *pining, phthisis*, Isa. 10:16; Ps. 106:15. Mic. 6:10, אֵיפַת־רָזוֹן "a lean ephah," i.e. less than it ought to be.

II. **רָזוֹן** (from the root רָזַן), i. q. רֹזֵן (of the form עֹשֶׁק=עָשׁוֹק), *a prince*, Prov. 14:28.

רְזוֹן ("prince," i. q. רֹזֵן) [*Rezon*], pr. n. of the founder of the kingdom of Damascus, 1 Ki. 11:23.

רָזַח an unused root; *to cry out with a clear* (i. e. loud) *voice* (cogn. to צָרַח); whence מַרְזֵחַ which see.

רָזִי m. (from the root רָזָה), *destruction*. Isaiah 24:16, רָזִי לִי i. q. אוֹי לִי (which immediately follows) "woe is me!"

רָזַם i. q. Arab. and Aram. رمز, רְמַז (the sibilants being often transposed), TO WINK WITH THE EYES, as done in insolence and pride, Job 15:12; where some copies have ירמזון.

רָזַן i. q. Arab. رزن TO BE WEIGHTY, both as to weight and in a moral sense; hence רֹזֵן pr. *weighty* (august); poet. for *prince, king*, Jud. 5:3; Psalm 2:2; Prov. 8:15; 31:4; Isa. 40:23.
Derivative, רָזוֹן No. II. and pr. n. רְזוֹן.

רָחַב TO BE OR BECOME WIDE, SPACIOUS (Arab. رحب ,رحب, Æth. ረሐበ: This root has arisen from a transp. of רבה; which the Samaritans have for רָוַח to be wide, spacious; pr. groß und luftig seyn). Pr. used of chambers which are made wide, Eze. 41:7; used of a mouth opened wide, 1 Sam. 2:1; metaph. of a heart which is expanded with joy, Isa. 60:5.

Niphal, part., *to be spacious, wide*; spoken of meadows, Isa. 30:23.

Hiphil—(1) *to make wide*, e. g. a bed, Isa. 57:8; a funeral pile (opp. to, to make deep, i. e. long), Isa. 30:33; also *to make spacious, long and broad*, e. g. baldness, Mic. 1:16; the borders or extent of a kingdom, Ex. 34:24; Am. 1:13; and even with an acc. of pers., Deut. 33:20, מַרְחִיב גָּד "who makes wide the borders of the Gadites." Specially—(*a*) followed by לְ of pers., to make a wide space for any one, i. e. to make room for him, Prov. 18:16; and to deliver out of distress, Psalm 4:2. Compare יָשַׁע and the oppos. יָצַר.—(*b*) הִרְחִיב פֶּה *to open the mouth wide*, Ps. 81:11; followed by עַל against any one, in derision and mockery, Ps. 35:21; Isa. 57:4. There is not much difference from this in—(*c*) הִ׳ נֶפֶשׁ to open the soul (i. e. the jaws) wide (compare נֶפֶשׁ No. 2, fin.), Isa. 5:14; Hab. 2:5.—(*d*) with the addition of לֵב to open any one's heart (to instruction), Ps. 119:32; compare רְחַב לֵב.

(2) intrans., *to be expanded*. Psa. 25:17. It is better for the common reading הִרְחִיבוּ to substitute הִרְחִיב וּ *expanded and...*

Derivatives, מֶרְחָב, רְחַבְעָם—רַחַב.

רָחָב fem. רְחָבָה adj.—(1) *broad, wide*, Job 30:14; of the sea, Job 11:9 (opp. to long); used of a wall (where it refers to thickness), Jer. 51:58; Neh. 3:8; also *long and broad, spacious*, of the earth, Ex. 3:8; Neh. 9:35; of a cup large around (opp. to deep, Eze. 23:32); which latter is expressed by its own proper formula; רַחֲבַת יָדַיִם, רְחַב יָדַיִם "large on every side," i. e. extending widely every way, long and broad; spoken of land, Gen. 34:21; Isa. 33:21; of sea, Psa. 104:25. The signification is sometimes still wider, and comprehends also height or depth, like the Lat. *amplus*; at least in metaphorical expressions, as, Ps. 119:96, "thy commandment is exceeding broad," i. e. the law is copious and infinite; also רְחַב לֵב Ps. 101:5; רְחַב נֶפֶשׁ Pro. 28:25, inflated, i. e. proud: and with a preceding subst., pride, Pro. 21:4.

(2) רָחָב [*Rahab*], pr. n. of a harlot at Jericho, Josh. 2:1; 6:17.

רַחַב m., *a broad space*, Job 36:16; 38:18.

רֹחַב m., *breadth*, Genesis 6:15; Eze. 40:6, seq. Metaph. רֹחַב לֵב breadth of heart, great understanding 1 Ki. 5:9.

רְחֹב and **רְחוֹב** f. (Dan. 9:25), plur. רְחֹבוֹת (a, Zec. 8:5).

(1) *a street*, so called from breadth; like the Gr. πλατεῖα, Gen. 19:2; Jud. 19:20.

(2) *open place, forum*, i. e. an ample space at the gate of Oriental cities, where trials were held, and wares set forth for sale, 2 Ch. 32:6; compare Neh. 8:1, 3, 16. Ezr. 10:9, רְחוֹב בֵּית הָאֱלֹהִים "the open place before the house of God."

(3) [*Rehob*], see בֵּית רְחוֹב.

רְחֹבוֹת ("streets," or according to Gen. 26:22, "wide spaces"), [*Rehoboth*], pr. n.—(1) of a

well, ib.—(2) רְחֹבוֹת עִיר ("the streets of the city," comp. *Platææ*, a city in Bœotia) a city of Assyria, Gen. 10:11, of which nothing certain is known. See J. D. Michaëlis, Spicileg., tom. i. p. 240—44—(3) רְחֹבוֹת הַנָּהָר ("breadths of the river," i. e. Euphrates?) a city, apparently situated on the Euphrates, perhaps رحبة, between Cercusium and Ana, Gen. 36:37.

רְחַבְיָהוּ [and רְחַבְיָה] ("for whom Jehovah makes an ample space," i. e. whom he makes happy, and sets free), [*Rehabiah*], pr. n. m. 1 Chron. 23:17; 24:21; 26:25.

רְחַבְעָם ("who enlarges the people," compare Ex. 34:24; as if Εὐρύδημος) [*Rehoboam*], pr. n. of the son and successor of Solomon, who governed the kingdom of Judah, 975—58 B. C., 1 Ki. 11:43; 12:1, seqq.; 14:21. LXX. Ῥοβοάμ.

רָחָה an unused root, which appears to have had the signification of *rubbing, crushing* (compare Arab. رَخَّ, to tread, to trample, also the syllable רח in the cognate אָרַח to tread a way, מָרַח, רָחַץ). Arab. رحا, to construct a mill, to turn a mill, is secondary, and derived from the noun رَحًى. Hence—

רֵחַה m. *a millstone*, so called from rubbing and making small; only found in dual רֵחַיִם *handmills*, prop. two stones, Ex. 11:5; Nu. 11:8; Isa. 47:2; Arab. رَحًا, dual رحوان id.

רַחוּם m. *merciful*, only used of God, commonly joined with חַנּוּן Deut. 4:31; Psa. 86:15, etc.; from the root רָחַם.

רְחוּם ("beloved" ["merciful"]), [*Rehum*], pr. n. m.—(1) of a Persian governor in Samaria, Ezr. 4:8.—(2) Neh. 3:17.—(3) Ezr. 2:2; Neh. 10:26; for which there is, Neh. 7:7 (prob. by error of a copyist) נְחוּם.—(4) Neh. 12:3; otherwise חָרִם verse 15; 7:42.

רָחוֹק m. [f. רְחוֹקָה] adj. (from the root רָחַק) *far off, remote*.—(*a*) from a place, Gen. 37:18; Ex. 2:4; and often. Subst. *distance, space*, Josh. 3:4; and with prepp. בְּרָחוֹק at a distance, *afar*, Psalm 10:1; מֵרָחוֹק Gen. 22:4; Isa. 49:1, and לְמֵרָחוֹק Job 36:3; 39:29; *from afar*, but מֵרָחוֹק is also *far* (see מִן No. 3, *c*). עַד מֵרָחוֹק as far as distant places, Isa. 57:9; Neh. 12:43.—(*b*) of time, whence מֵרָחוֹק from a long while ago, Isa. 22:11; 25:1; לְמֵרָחוֹק id. Isa. 37:26.—(*c*) in respect to help, Ps. 10:1; 22:2. Metaph. any thing is called *remote* which we cannot easily reach, hence—(*α*) *arduous, difficult*, of a law which it is difficult to obey, Deu. 30:11; [*place* is clearly the thing here spoken of].—(*β*) *precious*, Prov. 31:10; compare Arab. قريب القدر near in price, i. e. cheap, and بعيد القدر far off in price, i. e. dear; also the Germ. etwas näher geben, i. q. to sell for a lower price.

["רָחַט an unused and uncertain root; whence"—]

רָחִיט Cant. 1:17 כתיב, i. q. רָהִיט קרי, *laqueare, carved or fretted ceiling;* either an error of a copyist, or else ה in this word was sometimes pronounced more harshly (like ח), as by the Samaritans, who in the Pentateuch for רהטים have רחטים. Ewald on Cant. loc. cit. considers that רָחִיט is put with the letters transposed, for חָרִיט, مخروط turned work; but I prefer the previous explanation.

רֵחַיִם dual, *handmills*, see רֵחַה.

רַחִיק Ch. *far off, remote*, Ezr. 6:6.

רָחַל an unused root, perhaps of the same or similar meaning to רָחַם to cherish. Secondary and denom. is the Arab. رخل, Conj. V. to possess lambs. [In Thes. this is compared with رحل, to wander, to journey, especially with camels.]

רָחֵל f.—(1) *a ewe*, Gen. 31:38; 32:15; hence any *sheep*, Isaiah 53:7; Cant. 6:6. (Arab. رِخْل, رِخِل a female lamb.)

(2) [*Rachel, Rahel*], pr. n. of the wife of Jacob Gen. 29:6; Jer. 31:15.

רָחַם fut. יִרְחַם ["prop. TO BE SOFT;" hence—] TO LOVE, Ps. 18:2. (Syr. ܪܚܶܡ, Arab. رحم and رخم id. The primary idea appears to be in cherishing, soothing, and in a gentle emotion of the mind; compare רָחַף.)

PIEL רִחַם, inf. רַחֵם, fut. יְרַחֵם *to behold with tenderest affection, to compassionate*, followed by an acc. Ex. 33:19; Deu. 13:18; 30:3; followed by עַל Psa. 103:13; used of the love of parents towards their children, Psa. loc. cit.; Isa. 49:15; and of the compassion of God towards men, Ps. 116:5.

PUAL רֻחַם *to obtain mercy*, Prov. 28:13; Hosea 14:4; compare 1:6.

Derivatives, רֶחֶם—רַחֲמָנִי, רַחוּם, and pr. n. רְחוּם, לֹא רֻחָמָה, יְרַחְמְאֵל, יְרֹחָם.

רָחָם m. Lev. 11:18, and **רָחָמָה** (Milêl), Deu. 14:17, a smaller kind of vulture, white, with black wings, feeding on dead bodies; *vultur percnopterus*, Linn.; so called from its affection towards its young, like חֲסִידָה stork; Arab. رخم, and رخمة. See Bochart, Hieroz. t. ii, p. 297—322.

רַחַם—(1) i. q. רֶחֶם *womb*, Gen. 49:25; Isaiah 46:3.

(2) poet. *a girl, a woman* (from the part being peculiar to the female sex), Jud. 5:30; comp. רַחֲמָה.

(3) [*Raham*], pr. n. m. 1 Ch. 2:44.

רֶחֶם m. (once f. Jer. 20:17), with suff. רַחְמִי pr. *the inner parts;* in sing. specially *womb* (Gr. τὰ σπλάγχνα) of persons, Job 24:20; 31:15, and of animals, Exod. 13:2, 12, 15; מֵרֶחֶם from the womb, Ps. 22:11.

רַחֲמָה i. q. רַחַם No. 2, *a girl*, dual, רַחֲמָתַיִם Jud. 5:30.

רַחֲמִים pl. (compare Lehrg. p. 576) — (1) *the bowels*, τὰ σπλάγχνα, as the seat of the emotions of the mind (see the root), Prov. 12:10; hence *very tender affection*, specially *love, natural affection* towards relatives, Genesis 43:30; Am. 1:11; 1 Ki. 3:26 (τὰ σπλάγχνα, 2 Cor. 6:12; 7:18).

(2) *pity, grace, favour*, Isa. 47:6; especially of God, Psalm 25:6; 40:12. נָתַן רַחֲמִים לְ Deu. 13:18; and שׂוּם רַחֲמִים לְ Isai. 47:6; to shew mercy to any one. נָתַן פ׳ לְרַחֲמִים לִפְנֵי to obtain any one's mercy for any one, 1 Ki. 8:50; Ps. 106:46.

רַחֲמִין Ch. *mercies*, Dan. 2:18.

רַחֲמָנִי m. adj. *merciful, compassionate*, Lam. 4:10.

רָחַן an unused root, of uncertain signification, Arab. *to bend*, whence pr. n. תִּרְחֲנָה.

רָחַף ["pr. TO BE SOFT"], TO BE MOVED, AFFECTED (cogn. to רָחַם), specially—(*a*) with the feeling of tender love, hence *to cherish*, see Piel.—(*b*) with fear, tremor, hence *to tremble* (spoken of the bones of a person terrified), Jer. 23:9.

PIEL, *to brood over* young ones, *to cherish* young (as an eagle), Deut. 32:11; figuratively used of the Spirit of God, who brooded over the shapeless mass of the earth, cherishing and vivifying. Of far more frequent use is the Syr. ܪܰܚܶܦ, which is used of birds brooding over their young, Ephr. ii. p. 552; of parents who cherish their children, Ephr. ii. p. 419; of Elisha cherishing the body of the dead child, Ephr. i. p. 529; also of a voice descending from heaven. The Arabs use in the same sense the verb رخم I. IV. to brood on eggs (as a hen); to soothe a child (as a mother), Gen. 1:2.

רָחַץ fut. יִרְחַץ inf. רָחְצָה—(1) TO WASH, the human body, Gen. 18:4; 43:31; Lev. 14:9; Deut. 21:6; meats, Exod. 29:17; Lev. 1:9; metaph. the defilement of sin adhering to men, Isa. 4:4. *To wash the hands in innocency*, i. e. to declare oneself innocent, Ps. 26:6; 73:13. It differs from כָּבַס to wash garments.

(2) *to wash oneself, to be washed*, Exod. 2:5; Ruth 3:3 (Arabic رحض to wash the body, garments).

PUAL רֻחַץ *to be washed*, Prov. 30:12.

HITHPAEL, i. q. Kal No. 2, Job 9:30.

[Derivatives, רַחַץ, רַחְצָה.]

רַחַץ m., *washing*, Ps. 60:10.

רְחַץ Ch. [ITHPAEL], *to trust* in any one, Dan. 3:28.

רַחְצָה f., *washing* (of cattle), washing-place, Cant. 4:2; 6:6.

רָחַק fut. יִרְחַק inf. רָחֳקָה—(1) TO GO AWAY FAR, to recede from any one; followed by מִן Eccl. 3:5; Job 30:10 (Chald., Syr., Æth., id. The primary sense appears to have been transitive; *to thrust away, to repel*, i. q. דָּחַק).

(2) *to be afar off, to be distant, remote*, Psalm 103:12; followed by מִן and מֵעַל Jer. 2:5; Eze. 8:6; 11:15; 44:10. Often used of God, as being far off from granting help, i. e. as refusing aid, Psa. 22:12, 20; 35:22; of men who abhor fraud, Ex. 23:7; Isa. 54:14; and on the other hand, from the law of God, Ps. 119:150; they are far off from safety, Job 5:4.

NIPHAL, *to be removed*, Eccl. 12:6 כתיב.

PIEL, רִחַק *to move far off, to remove*, Isa. 6:12; metaph. Isa. 29:13.

HIPHIL—(1) trans. i. q. Piel, Job 13:21; 19:13; Psa. 103:12, "he (God) hath removed our transgressions from us," i. e. he forgives them to us. Followed by an inf. (Ps. 55:8) and a gerund, adv. הַרְחִיק לָלֶכֶת *to go far off*, Exod. 8:24. Inf. הַרְחֵק and adv., far off, Gen. 21:16. Hence—

(2) intrans. *to go away far*, Gen. 44:4; Josh 8:4.

Derivatives, רָחוֹק, מֶרְחָק, and—

רָחֵק m. verb adj., *going far away;* Ps. 73:27 רְחֵקֶיךָ "those who go far away from thee."

רָחַשׁ TO BOIL OR BUBBLE UP as a fountain (so Syr.) and boiling water (see מַרְחֶשֶׁת). Arab. رخش V. VIII. to be moved, agitated. The primary idea appears to be in the noise made by water boiling, compare רָחַץ, רָעַשׁ. Metaph. followed by an acc. Ps. 45:2, רָחַשׁ לִבִּי דָּבָר טוֹב "my heart boils up pleasant words."

Derivative, מַרְחֶשֶׁת.

רַחַת f. *a winnowing fan*, from the root רוּחַ, of the form נַחַת [Isa. 30:24].

רָטַב fut. יִרְטַב TO BE WET with rain, Job 24:8. Arab. رطب, especially used of the moisture of fresh and green plants. Hence—

רָטֹב m. *juicy, green,* and *fresh,* Job 8:16.

רָטָה a spurious root, see יָרַט.

רָטַט an unused root, i. q. רָתַת; Ch. to tremble, to be terrified; whence—

רֶטֶט *terror,* Jer. 49:24.

רֻטֲפַשׁ quadrilit. pass. Job 33:25, TO GROW GREEN OF FRESH AGAIN; prob. compounded of רָטַב to be juicy, green, and טָפַשׁ to be thick, fat. Arab. transp. طرفش according to the Kamûs, is *to recover,* to revive after sterility.

רָטַשׁ only found in PIEL, TO BREAK IN PIECES; specially *to dash, to kill* (children) by dashing against a rock, i.q. נִפֵּץ (Ps. 137:9); 2 Ki. 8:12 (see Pual); also, *to dash down* with arrows, to prostrate, Isa. 13:18.

PUAL, pass. *to be dashed against* a rock, and so *killed*, Isa. 13:16; Hos. 10:14; 14:1; Nah. 3:10.

רִי masc. Job 37:11, i.q. Arabic رِيٌّ *irrigation, watering,* for רִוְי, from the root רָוָה, like עִי for עֲוִי, אִי for אֱוִי. As to the passage in Job, see the root טָרַח.

רִיב & **רוּב** (which see), pret. רָב, רַבְתָּ, also רִיבוֹתָ, inf. absol. רֹב Jud. 11:25; Job 40:2; fut. יָרִיב, apoc. יָרֶב (Hos. 5:13; 10:6).

(1) TO CONTEND, TO STRIVE. (Arab. رَابَ, Med. Ye, to doubt, a secondary notion, derived from that of striving and contending. Prop. it is to seize one another by the hair, like the syn. נָצָה, and this root is of the same stock as *rapio*, Goth. *raupjan*, to pull; Germ. raufen, rupfen; see more under the root רָפָא. Of a similar origin is the Germ. hadern, prop. to rend each other's garments.) It is used—(*a*) in its proper signification of those who contend with the hand and with blows. Deu. 33:7, יָדָיו רָב לוֹ "his hands contend for him;" compare derivatives יָרִיב, יָרֵב, but this is rare; it is commonly used—(*b*) of those who strive with words, Psa. 103:9; followed by עִם Gen. 26:20; Job 9:3; 40:2; אֵת (with) Isa. 45:9; Jud. 8:1; אֶל Jud. 21:22; Job 33:13; בְּ Gen. 31:36; also, an accus. of him with whom one contends, Job 10:2; Isa. 27:8 (Germ. jem. ausʒanken, compare above as to the origin). Followed by לְ of the person *for* whom one contends, Jud. 6:31; Job 13:8; עַל of the thing, *concerning* which one contends, Gen. 26:21.

(2) Specially, *to contend forensically, to plead a cause,* followed by an accus. of the person whose cause is pleaded, Isa. 1:17; 51:22; fully רִיב אֶת רִיב פ׳ 1 Sa. 24:16.—Pregn. 1 Sam. 25:39, "blessed be Jehovah אֲשֶׁר רָב אֶת־רִיב חֶרְפָּתִי מִיַּד נָבָל who hath pleaded the cause of my reproach from Nabal," i. e. who in my stead has taken vengeance on Nabal. Ps. 43:1, רִיבָה רִיבִי מִגּוֹי לֹא חָסִיד "plead my cause (and deliver me) from an unmerciful nation." Part. רָב a defender, Isa. 19:20.—To the future of this verb we should also refer מֶלֶךְ יָרֵב Hos. 5:13; 10:6, i. e. "a king (who) pleads a cause," i. e. a hostile, adverse king. It may also be taken for a subst. i. q. יָרִיב, which see.

HIPHIL, i. q. Kal, only found in part. מֵרִיב 1 Sam. 2:10; Hos. 4:4.

Derivatives, יָרִיב, מְרִיבָה, pr. n. יְרִיבַי, רִיבַי and—

רִיב rarely רִב m. pl. ־ִים and ־וֹת—(1) *strife, contention,* Gen. 13:7; Deut. 25:1. אִישׁ רִיבִי my adversary, Job 31:35; compare Isa. 41:11.

(2) *a forensic cause,* Ex. 23:2. אִישׁ רִיב one who has a (forensic) cause, Jud. 12:2; see the verb No. 2.

רִיבַי (i. q. יְרִיבַי, יְרִיבְיָה "whose cause Jehovah pleads"), [*Ribai*], pr. n. m. 2 Sam. 23:29; 1 Ch. 11:31.

רִיחַ see רוּחַ.

רֵיחַ (root רוּחַ) m. *odour, scent,* which any thing exhales or emits, Cant. 2:13; 7:14; Genesis 27:27 Figuratively, Job 14:9; compare Jud. 16:9. Most frequently in this connection, רֵיחַ נִיחֹחַ, see נִיחֹחַ.

רֵיחַ Ch. id. Dan. 3:27.

רֵים see רְאֵם *buffalo.*

רִיעַ see רוּעַ.

רֵיעַ i. q. רֵעַ (fully written in the later m *a companion, a friend,* Job 6:27.

רִיפוֹת f. pl. *crushed grains* of corn, *meal*, 2 Sa. 17:19; Proverbs 27:22. From the root רוּף in the sense of crushing, making small.

רִיפַת [*Riphath*], pr. n. of a nation and region sprung from Gomer (i. e. the Cimmerii), Gen. 10:3. With this the ***Rhiphæan*** mountains have been compared.

רִיק TO EMPTY, TO POUR OUT, see רוּק.

רִיק (from the root רוּק) m. adj. *empty, vain*, Jer. 51:34. Neutr. *emptiness, something vain*, Psal. 4:3. Adv. רִיק Psal. 73:13; לָרִיק Levit. 26:16; לְרִיק Job 39:16; בְּדֵי רִיק Jerem. 51:58, *in vain, fruitlessly*.

רֵיק, more often **רֵק** f. רֵקָה adj. *empty, vain*, used of vessels, Judges 7:16; 2 Ki. 4:3; of ears of corn (*vanas aristas*, Virg.), Gen. 41:27; of an empty, i. e. hungry soul, Isaiah 29:8. See נֶפֶשׁ No. 2; compare Isa. 32:6. Metaph.—(*a*) *empty, vain*, Deu. 32:47. —(*b*) *empty, impoverished, poor*, Neh. 5:13.— (*c*) *worthless, wicked*, Jud. 9:4; 11:3; 2 Samuel 6:20.

רֵיקָם adv. *emptily*, Jerem. 14:3—(*a*) *empty-handed*, as poor men, Ruth 3:17; hence שִׁלַּח רֵיקָם to send any one away empty, without a gift, Genesis 31:42; Deut. 15:13; Job 22:9. Deut. 16:16, לֹא יֵרָאֶה אֶת־פְּנֵי יְיָ רֵיקָם "he shall not present himself before Jehovah without (bringing) a gift."—(*b*) *in vain, to no purpose*, 2 Sam. 1:22.—(*c*) *without cause, rashly*, Ps. 25:3; 7:5.

רִיר m. (from the root רוּר), *saliva*, 1 Sa. 21:14. רִיר חַלָּמוּת see חַלָּמוּת.

רֵישׁ (from the root רוּשׁ), Prov. 13:18, and—

רִישׁ Prov. 28:19, m. *poverty*.

רִישׁוֹן i. q. רִאשׁוֹן *first*, Job 8:8 [כתיב].

רַךְ f. רַכָּה adj. (from the root רָכַךְ)—(1) *tender*, spoken of little children, Genesis 33:13; of cattle, young and tender of flesh, Gen. 18:7.

(2) *infirm*, 2 Sa. 3:39. עֵינַיִם רַכּוֹת weak, *dull eyes* [Gen. 29:17], (which was considered a defect, compare 1 Sa. 16:12). Vulg. *lippi*, Genesis 29:17. LXX. ἀσθενεῖς. Hence—

(3) *delicate*, Deu. 28:54, 56.

(4) *soft*, Prov. 15:1. רַכּוֹת soft words, Job 40:27.

(5) רַךְ לֵבָב *fearful*, Deu. 20:8; 2 Ch. 13:7.

רֹךְ *softness*, Deu. 28:56.

רָכַב fut. יִרְכַּב (Arab. رَكِبَ, Syr. ܪܟܶܒ, & ܪܰܟܶܒ), TO BE CARRIED, TO RIDE—(1) on an animal, to *ride*, followed by עַל of the animal, Gen. 24:61; Nu. 22:30; followed by בְּ Neh. 2:12; followed by an acc. 2 Ki. 9:18, 19. Part. רֹכֵב Ex. 15:1, and רֹכֵב הַסּוּס Am. 2:15, *a horseman*.

(2) in a chariot (compare Old Germ. *riton*, Engl. *to ride*, Dutch *ryden*, Swiss *reiten*, for to be carried in a chariot, whence *reita* (*rheda*, Cæs.), a chariot), Jer. 17:25; 22:4. Especially of Jehovah, who is carried upon the clouds (Isa. 19:1); upon the wings of Cherubim (Psalm 18:11); on the heavens, Deut. 33:26; Ps. 68:5.

Hiphil—(1) *to cause to ride on horseback*, Est. 6:9; 1 Ki. 1:33; Ps. 66:12.

(2) *to cause to ride in a chariot*, followed by an acc. of pers. Gen. 41:43; 2 Ch. 35:24; metaph. *to cause to ride* upon the wings of wind, Job 30:22. Hither is the phrase to be referred, הִרְכִּיב עַל־בָּמוֹתֵי אֶרֶץ, see בָּמָה No. 2. Used of inanimate things, to *place on a chariot* or *vehicle*, 2 Sam. 6:3; 2 Ki. 23:30; and simply *to place*, e. g. the hand, 2 Ki. 13:16.

(3) *to fasten* an animal *to a vehicle*, Hos. 10:11. Derivatives, רֶכֶב—רַכָּב, רִכְבָּה, רְכוּב, מֶרְכָּב, מֶרְכָּבָה.

רֶכֶב m. (f. Nah. 2:5)—(1) *riders, cavalry*, Isa. 21:7; and the beasts themselves; whence, verse 9, רֶכֶב אִישׁ horses with (horse-) men.

(2) *a chariot*, i. q. מֶרְכָּבָה Jud. 5:28; pl. Cant. 1:9; but commonly collect. Gen. 50:9. Especially *military chariots*, Ex. 14:9, 17; 15:19; 1 Ki. 1:5; 10:26; 20:21, and often. רֶכֶב בַּרְזֶל chariots with scythes, Josh. 17:18. עָרֵי הָרֶכֶב towns where war-chariots were placed, 2 Chr. 1:14; 8:6; 9:25.— Often רֶכֶב (like ἅρμα, in Hom.) refers mostly to the horses yoked to the chariots, and to the soldiers riding in the chariots, as 2 Sam. 8:4, "and David hamstrung all the chariots," i. e. the horses of them; 2 Sa. 10:18, "and David slew seven hundred chariots of the Aramæans," i. e. the horses and men of so many chariots; Eze. 39:20; 2 Ki. 7:14, שְׁנֵי רֶכֶב סוּסִים "two pairs of horses."

(3) *the upper millstone*, Germ. der Läufer, Deu. 24:6; 2 Sa. 11:21

רַכָּב m.—(1) *a horseman*, 2 Ki. 9:17.

(2) *the driver* of a war-chariot, 1 Ki. 22:34.

רֵכָב ("horseman"), [*Rechab*], pr. n., borne by—(1) the ancestor of the house of the Rechabites, who were bound by a vow ever to preserve a no-

madic life, 2 Ki. 10:15, 23; Jer. 35:2, seqq.; 1 Ch. 2:55, compare Diod. Sic. xix. 94. Patron. רֵכָבִי Jer. loc. cit.—(2) 2 Sa. 4:2.—(3) Neh. 3:14.

רִכְבָּה noun act. *vectura, riding, and driving,* Eze. 27:20.

רֵכָה ["for יַרְכָה"], [*Rechah*], pr. name of a place otherwise unknown, 1 Ch. 4:12.

רְכוּב m., *vehicle, chariot,* Psalm 104:3. Root רָכַב.

רְכוּשׁ defectively רְכֻשׁ Gen. 14:11, 16, 21; 15:14; with suff. רְכוּשׁוֹ 2 Ch. 31:3; רְכֻשׁוֹ Gen. 31:18, m.; pr. that which is acquired, earned; hence *substance, wealth,* Gen. 14:16. רְכוּשׁ הַמֶּלֶךְ the (private) property of the king, 2 Chron. 35:7. שָׂרֵי הָרְכוּשׁ the overseers of the property (of the king), 1 Ch. 27:31; 28:1. Root רָכַשׁ.

רָכִיל m., *slander, detraction;* see רָכַל No. 2; whence אַנְשֵׁי רָכִיל slanderers, Eze. 22:9. הָלַךְ רָכִיל to go about for the sake of slandering, Lev. 19:16; Pro. 11:13; 20:19.

רָכַךְ TO BE TENDER, SOFT (Arab. رَكَّ, kindred to the root רָקַק No. I); figuratively—(*a*) *to be delicate,* Deut. 28:56.—(*b*) *to be weakened, contrite* in mind, 2 Ki. 22:19; see Niph.; used of soft words, Ps. 55:22.

NIPHAL, fut. יֵרַךְ *to be weakened* (broken), of the mind or heart (לֵב) *to become timid,* Deut. 20:3; Isa. 7:4; Jer. 51:46. See רַךְ No. 5.

PUAL, *to be softened* (a wound with ointment), Isa. 1:6.

HIPHIL, with לֵב *to break* any one's *heart,* Job 23:16.

Derivatives, רַךְ, רֹךְ, מֹרֶךְ.

רָכַל i.q. רָגַל TO GO ABOUT—(1) for purposes of traffic, i.q. סָחַר; hence *to traffic.* Part. רֹכֵל *a merchant,* Eze. 27:13, 15, 17, seqq.; fem. רֹכֶלֶת a female merchant, ibid. 3, 20, 23. Hence the substantives רְכֻלָּה, מַרְכֹּלֶת.

(2) for the sake of slandering, whence רָכִיל slander.

רָכָל ("traffic"), [*Rachal*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:29.

רְכֻלָּה f. *traffic,* Eze. 28:5, 16, 18.

רָכַס TO BIND, TO BIND ON, Exod. 28:28; 39:21. Arab. رَكَسَ id., e.g. cattle in a stall. Hence—

רֶכֶס, only in pl. רְכָסִים bound up places, i.e. rough, rugged, difficult to pass. Isa. 40:4. Abulwalid in Lex. MS. at Oxford, ascribes to the root רָכַס the same signification as the syn. شَدَّ to bind, also to be hard, calamitous, and he renders רְכָסִים by المواضع الشديدة hard places, i.e. difficult of transit, and רֻכְסֵי אִישׁ (Ps. 31:21), شدائد i.e. calamities, adverse circumstances.

רֹכֶס m. *league, conspiracy,* so called from the idea of being bound together, Ps. 31:21 (like קֶשֶׁר from קָשַׁר); or it may be rendered *snares,* or plots. Plur. const. רֻכְסֵי Ps. loc. cit.

I. **רָכַשׁ** TO ACQUIRE, TO GAIN FOR ONESELF, Gen. 12:5; 31:18.

Derivative, רְכוּשׁ.

II. **רָכַשׁ** an unused root [joined with the preceding in Thes.], i.q. Arab. رَكَضَ, (שׁ and צ being interchanged), to run quickly (as a horse), galloppiren, cognate רָעַשׁ (of a horse leaping, Job 39:20, 24). Hence—

רֶכֶשׁ m. a superior breed of horses, remarkable for speed (Renner), Mic. 1:13; 1 Ki. 5:8. Syriac ܪܰܟܫܳܐ a horse, especially a stallion, which ought to be of a superior breed; see Bochart, Hieroz., t. i. page 95.

רָם—(1) part. of the root רוּם *high,* see רוּם.

(2) [*Ram*], pr. n.—(*a*) of a Buzite, Job 32:2; whom some think the same as אֲרָם Gen. 22:21.—(*b*) Ruth 4:19; 1 Chr. 2:9; for which there is Ἀράμ, Matt. 1:3; Luc. 3:33.—(*c*) 1 Ch. 2:25, 27.

רֵם *a buffalo,* see רְאֵם.

רָמָה—(1) TO CAST, TO THROW, Ex. 15:1, 21.

(2) *to shoot* (with a bow), Jer. 4:29; Ps. 78:9. (Arab. رَمَى, Æth. ረመየ: Syr. and Ch. ܪܡܳܐ id. To this answers Gr. ῥίπτω.)

PIEL רִמָּה *to beguile, to deceive* (prop. to throw down, to trip up, like the Gr. σφάλλω; whence Lat. *fallo*), Pro. 26:19; Gen. 29:25. Pregn. 1 Ch. 12:17, לְרַמּוֹתַנִי לְצָרַי "to deceive me (and betray) to my enemies."

Derivatives, רְמִיָּה, מִרְמָה, תַּרְמָה, תַּרְמִית, and pr. n. יִרְמְיָה.

רָמָה f. (with Kametz impure, from the root רוּם to be lofty)—(1) *a lofty place,* 1 Sa. 22:6; especially

one consecrated to the worship of idols, Eze. 16:24, 25, 39. Compare בָּמָה.

(2) [*Ramah*], pr. n.—(*a*) of a town in the tribe of Benjamin, Jud. 19:13; with the art. Isa. 10:29; to the north of Jerusalem, Josh. 18:25; Jud. 4:5; Jer. 31:15; Hos. 5:8; 1 Ki. 15:17.—(*b*) of a town in Mount Ephraim, the birth-place and abode of Samuel, 1 Sa. 1:19; 2:11; 7:17; 15:34; 16:13; fully רָמָתַיִם צוֹפִים 1 Sa. 1:1, Gr. Ῥαμαθέμ, 1 Macc. 11:34.—(*c*) of a town of Naphtali, Josh. 19:36.—(*d*) רָמַת הַמִּצְפֶּה ("the high place of the watch-tower"), Josh. 13:26, a town in Gilead, otherwise called רָמוֹת, רָאמוֹת, verse 9.—(*e*) רָמַת לְחִי, see לְחִי No. 3. Gentile noun רָמָתִי 1 Ch. 27:27.

רְמָה, רְמָא Ch.—(1) *to throw, to cast*, Dan. 3:21, 24; 6:17.

(2) *to put, to place*, e. g. seats, Dan. 7:9. Compare Apoc. 4:2, θρόνος ἔκειτο, and יָרָה No. 2.

(3) *to impose* (tribute), Ezr. 7:24.

Ithpeal, *to be cast, thrown*, Dan. 3:6, 15.

רִמָּה f. *a worm*, Job 25:6; commonly collect. *worms* bred by putrefaction, Ex. 16:24; Job 7:5; 21:26, from the root רָמַם No. II. Arab. رمّة putrefaction, worms thus bred.

רִמּוֹן m.—(1) *a pomegranate*, Cant. 4:3; also an artificial one, Ex. 28:33, 34; 2 Ki. 25:17; *a pomegranate tree*, Joel 1:12. (Arabic رمّان id. The origin is doubtful. Some have supposed, very improbably, that pomegranates were so called from the worms (רִמָּה) with which they are infested. I prefer explaining רִמּוֹן *marrowy*, from رمّ marrow of a bone, رمّ to be marrowy as a bone.)

From the abundance of pomegranates, several places take their names—(*a*) [*Rimmon, Remmon*], a town of the Simeonites, on the southern confines of Palestine, Josh. 15:32; 19:7; Zec. 14:10.—(*b*) a town of the Zebulonites, Josh. 19:13 (where הַמְּתֹאָר does not belong to the pr. n., see under the word תָּאַר Pual), perhaps i. q. רִמּוֹנוֹ 1 Ch. 6:62.—(*c*) of a rock near Gibeah, Jud. 20:45, 47, to which some also refer 1 Sam. 14:2 [prob. now called Rŭmmôn, رمّون Rob. ii. 113].—(*d*) רִמּוֹן פֶּרֶץ [*Rimmon-perez*], a station of the Israelites, Nu. 33:19.

(2) pr. n. of an idol of the Syrians, 2 Ki. 5:18 (compare pr. n. טַבְרִמּוֹן), perhaps *high*, from the root רָמַם No. 1. Hesych. Ῥαμάς, ὕψιστος θεός. Hence pr. n. of a man, 2 Sa. 4:2.

רָמוֹת ("heights"), [*Ramoth*], pr. n.—(1) of a town in Gilead, elsewhere called רָאמוֹת, Jos. 21:36; 1 Ki. 4:13.—(2) רָמוֹת נֶגֶב, see רָאמַת־נֶגֶב 1 Sam. 30:27.

רָמוּת f. *a heap, pile* (of dead bodies), Eze. 32:5. But I prefer, with J. D. Michaëlis, to read רִמּוֹתֶיךָ thy worms, although this pl. does not occur elsewhere.

רָמַח an unused root, perhaps i. q. רָמָה *to cast, throw* (compare under the word קֶלַח); whence—

רֹמַח m. pl. רְמָחִים, *a lance, a spear* (of heavy armed troops), Nu. 25:7; Jud. 5:8; Jer. 46:4. (Aram. and Arab. رُمْح id.)

רַמִּי pl. הָרַמִּים 2 Chr. 22:5, i. q. הָאֲרַמִּים Syrians compare 2 Ki. 8:28. As to the syncope of the letter א, see page 1, A.

רַמְיָה ("whom Jehovah set", comp. רָמָה No. 2), [*Ramiah*], pr. n. m. Ezr. 10:25.

רְמִיָּה f. (from the root רָמָה Pi.)—(1) *a letting down* or *relaxing* of the hands, *indolence*. (This notion of the root nearly approaches to the cogn. רָפָה. Arab. رمى VIII. to be slack, and remiss, spoken of any affair.) Pro. 12:24. כַּף רְמִיָּה a remiss hand, idle, Pro. 10:4. Adv. negligently, Jer. 48:10.

(2) *deception, fraud*, Job 13:7. לְשׁוֹן רְמִיָּה a fraudulent tongue, Ps. 120:2, 3. קֶשֶׁת רְמִיָּה a deceitful bow, one which shoots untruly, Hos. 7:16; poet. deceptive archers, who deceive by a false flight, Psa. 78:57.

רָמַךְ an unused root, Arab. رمك, Conj. IX. to be slender, small in the waist [not given in Thes.] Hence—

רַמָּךְ fem. [plur. רַמָּכִים] *a mare*, once found, Est. 8:10. (Arab. رمكة id.)

רָמַל an unused root, Arab. رمل to deck with gems, to stain with blood, whence—

רְמַלְיָהוּ ("whom Jehovah adorned"), [*Remaliah*], pr. n. of the father of Pekah, king of Israel, a private and ignoble person, and on this account his son is called contemptuously בֶּן־רְמַלְיָהוּ (Isa. 7:4, 5; 8:6), 2 Ki. 15:25.

I. **רָמַם** i. q. רוּם to be high, lofty. Pret. רֹמּוּ (where, however, many MSS. and printed editions

have רָמוּ) Job 22:12; and רמו (where other copies have רוֹמוּ) 24:24. Part. רוֹמֵמָה exalted, Ps. 118:16.

NIPHAL, imp. plur. הֵרֹמּוּ Nu. 17:10; and fut. יֵרֹמּוּ Ezek. 10:15, 17, 19 (in these examples a few copies omit Dagesh); *to exalt oneself, to rise up.*

II. רָמַם Arabic رَمّ to become putrid, whence רִמָּה, and according to some רִמּוֹן.

רוֹמַמְתִּי־עֶזֶר ("whose help I have exalted"), [*Romamti-ezer*], pr. n. m. 1 Ch. 25:4, 31.

[רֹמֲמוּת see רוֹמֲמוּת].

רָמַס fut. יִרְמֹס (cogn. to רָפַס)—(1) TO TREAD with the feet, as a potter does clay, followed by an acc., Isa. 41:25; followed by בְּ Nah. 3:14, *to tread* upon, *walk* over any thing, Ps. 91:13.

(2) *to tread down,* 2 Ki. 7:17, 20; Dan. 8:7, 10; Isaiah 63:3; 1:12, רְמֹס חֲצֵרָי "to tread down my courts," i. e. to profane them, compare Apoc. 11:2; 1 Macc. 3:45. Part. רֹמֵס *a treader down, an oppressor,* Isa. 16:4.

NIPHAL, pass. of No. 2, Isa. 28:3.

Derivative, מִרְמָס.

רָמַשׂ fut. יִרְמֹשׂ—(1) TO CREEP, TO CRAWL, the proper term for the motion of smaller animals which creep upon the ground, both those which have four or more feet, as mice, lizards, crabs, etc. (and this is the proper signification, comp. רָמַס), and those which have no feet, and trail their bodies on the ground, as serpents, worms, etc. Gen. 1:26, after both domestic and wild quadrupeds have been mentioned, as well as birds and fishes, כָּל־הָרֶמֶשׂ הָרֹמֵשׂ עַל הָאָרֶץ "all the creeping things which creep upon the earth;" verses 28, 30; 7:8, 14; 8:17, 19; Leviticus 11:44. *The earth* is sometimes said *to creep with creeping things,* with an acc. (comp. הָלַךְ No. 4). Gen. 9:2, בְּכֹל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה "in all the things with which earth creeps," i. e. which creep in abundance on the earth.

(2) In a wider signification it is used of aquatic (amphibious) reptiles. Gen. 1:21, הַחַיָּה הָרֹמֶשֶׂת אֲשֶׁר שָׁרְצוּ הַמַּיִם "creeping living creatures with which the waters abound;" Lev. 11:46; Ps. 69:35; used of all land animals whatever, Gen. 7:21, init. Psalm 104:20, "(by night) all the beasts of the forest creep (out of their dens)." Hence—

רֶמֶשׂ m. *a reptile,* collect. *reptiles,* Gen. 1:26; 6:7; 7:14, 23; often רֶמֶשׂ הָאֲדָמָה whatever creeps upon the ground, Gen. 1:25; 6:20; Hos. 2:20; comp. Deut. 4:18. Once used of aquatic animals, Psalm 104:25. Of all land animals whatever, Gen. 9:3.

רֶמֶת ("a high place," i. q. רָמָה), [*Remeth*], pr. n. of a town in the tribe of Issachar, Josh. 19:21.

רֹן (prop. inf. of the root רָנַן), *shouting for joy.* Pl. רָנֵּי־פַלֵּט shouts of deliverance, Ps. 32:7.

רָנָה i. q. רָנַן TO GIVE FORTH A TREMULOUS OR TINKLING SOUND, TO RATTLE, once used, Job 39:23, either of the arrows as rattling when the quiver is struck, or of the stridulous noise of an arrow when shot (Arab. رَنّ), where אַשְׁפָּה is used for arrows. See Bochart, Hieroz. i, page 134; and Alb. Schultens, on Haririi Cons. i. page 11.

רִנָּה fem. (from the root רָנַן)—(1) *shouting for joy,* Psalm 30:6; 42:5; 47:2. 1 Ki. 22:36, וַיַּעֲבֹר הָרִנָּה בַּמַּחֲנֶה...לֵאמֹר "and there went through the camp a joyful cry: Home!"

(2) *a mournful cry, wailing* (Wimmern), Psalm 17:1; 61:2, and frequently.

(3) [*Rinnah*], pr. n. m. 1 Ch. 4:20.

רָנַן fut. יָרֹן (once יָרוּן as if from the root רון Pro. 29:6), pr. TO EMIT A TREMULOUS AND STRIDULOUS SOUND. Specially used—

(1) of the tremulous sound of a mast or tall pole shaken by the wind; hence אֹרֶן, תֹּרֶן; also used of the sound of a torrent (see אַרְנוֹן).

(2) as a verb it is, *to vibrate the voice* (trillern); hence—(*a*) *to shout for joy,* to lift up joyful outcries (but not with an articulate voice), Lev. 9:24; Job 38:7; Isa. 12:6; 35:6; 54:1. It is also used of inanimate things, Isa. 44:23; 49:13.—(*b*) used of a mournful outcry, *to wail* (wimmern), Lam. 2:19.

PIEL רִנֵּן i. q. Kal No. 2, *to shout for joy,* Psalm 98:8; 132:16; followed by בְּ *concerning* anything, Ps. 33:1; 89:13; 92:5; followed by עַל (at the destruction of any one), Jer. 51:48. But followed by an acc. of person or thing, *to celebrate with shouting,* Psa. 51:16; 59:17; followed by אֶל Psa. 84:3; לְ Ps. 95:1.

PUAL, pass. Isa. 16:10.

HIPHIL הִרְנִין—(1) trans. *to cause to shout for joy,* Ps. 65:9; Job 29:13.

(2) *to shout for joy, to rejoice,* Deut. 32:43, followed by לְ Ps. 81:2.

Derivatives, see Kal No. 1; also, רֹן, רִנָּה, and—

רְנָנָה f.—(1) *shouting for joy,* Job 3:7; 20:5. Pl. ־וֹת Ps. 63:6.

(2) plur. רְנָנִים Job 39:13, seqq. *ostriches*, poet. for the common בְּנוֹת יַעֲנָה, called either from the stridulous sound of their wings (see Job loc. cit. verse 12, compare רִנָּה), or from their wailing noise (see רָנַן Lam. 2:19); compare Arab. رنار the female ostrich, so called from its song. Vulg. *struthio*. See Bochart, Hieroz. ii. page 24.

רִסָּה ("dew," "fall of dew"), [*Rissah*], pr. n. of a station of the Israelites in the desert, Num. 33: 21, 22.

רְסִיסִים m. plur.—(I) *drops of dew*, Cant. 5:2; from the root רָסַס No. I.

(II) *ruins*, Am. 6:11; from the root רָסַס No. II.

רסן an unused root; Arabic رسن *to bind*, with a cord or muzzle. Hence—

רֶסֶן m.—(1) *a curb* or *halter*, which goes over a horse's nose, Isa. 30:28; gener. *a bridle*, Psalm 32:9. Job 30:11, רֶסֶן מִפָּנַי שִׁלֵּחוּ "they cast off the bridle before me," i. e. they use unbridled license; compare the Arabic phrase طلق رسانه to loose his halter, of an unbridled person. Hence—

(2) *the inner part of the mouth*, where the bit (das Gebiß) is put, like the Greek χαλινοί, *teeth*, Job 41:5, כֶּפֶל רִסְנוֹ used of the double row of teeth (of the crocodile).

(3) [*Resen*], pr. name of a very ancient city in Assyria, Gen. 10:12.

רָסַס—(I) TO MOISTEN, TO SPRINKLE, Ezek. 46:14. Hence רְסִיסִים drops of dew, and pr. n. רִסָּה. (Chaldee רְסַס, Arabic رشّ, id. To this answers the Sanscr. *rasah*, dew; Gr. ἕρση, ἔρση, and δρόσος; Lat. *ros*.)

(II) i. q. רָצַץ *to break;* whence רְסִיסִים No. II.

רַע with a distinct. accent. רָע, pl. רָעִים (from the root רָעַע).

(A) fem. רָעָה adj. *evil*, *bad*—(*a*) physically as of an animal, *bad cattle*, Lev. 27:10; Deut. 17:1; *bad waters*, 2 Ki. 2:19, etc.—(*b*) ἠθικῶς, *wicked*, *evil*, of the manner of thinking and acting, Gen. 6:5; 8:21; 1 Sa. 25:3 לֵב רָע an evil heart, Jer. 3:17; 7:24. רַע בְּעֵינֵי פ׳ i. e. what is unpleasing to any one, Gen. 38:7; often in this connection, הָרַע בְּעֵינֵי יְהוָֹה what was displeasing to Jehovah, 1 Ki. 11:6; 14:22; more rarely followed by עַל Ecc. 2:17; followed by לִפְנֵי Neh. 2:1. Specially—(*aa*) *noxious*, *hurtful*. חַיָּה רָעָה an evil beast, Gen. 37:33. דָּבָר רָע an evil, i e. a hurtful thing, 2 Kings 4:41.—(*bb*) רַע עַיִן envious, malignant, Prov. 23:6; 28:22.

(2) *evil in appearance*, *deformed*, especially when followed by מַרְאֶה Gen. 41:3.

(3) *unhappy*, *unfortunate*, of a person, Isaiah 3:11; compare verse 10. Jer. 7:6, לְרַע לָכֶם "that it may go ill with you," for לִהְיוֹת רַע לָכֶם (compare טוֹב No. 1), Jer. 25:7.

(4) *sad*, of the heart or mind, Pro. 25:20; of the countenance, Gen. 40:7; Neh. 2:2.

(B) subst. *evil*, *badness*, especially in an ethical sense, τὸ κακόν, Gen. 2:9; Deut. 22:22; עֲצַת רָע evil counsel, Ezek. 11:2; אַנְשֵׁי רָע evil men, Prov. 28:5; also *wickedness*, *malice*, Genesis 6:5. In this sense there is more frequently used the fem. רָעָה, which see.

I. **רֵעַ** (from the root רוּעַ), *noise*, *outcry* (Lärm), Ex. 32:17; Mic. 4:9. *The noise of God* is thunder, Job 36:33, יַגִּיד עָלָיו רֵעוֹ "he declares to him (to man or to his enemy) his thunder."

II. **רֵעַ** (from the root רָעָה No. 3) for the more full רֵעֶה, with suff. רֵעִי, רֵעֲךָ, רֵעוֹ Jerem. 6:21; but much more in use is רֵעֵהוּ, plur. רֵעִים; with suff. רֵעֶיךָ; רֵעֵהוּ (for רֵעֵיהוּ Job 42:10; 1 Sa. 30:26); רֵעֵיהֶם m. *a companion*, *a friend*, with whom one has intercourse, Job 2:11; 19:21; Prov. 25:17; implying less than אֹהֵב Prov. 18:24. Followed by dat. (like the Greek ὁ ἐμοὶ φίλος), Job 30:29, רֵעַ לִבְנוֹת יַעֲנָה "a companion (i. e. like) to ostriches." Prov. 19:6. Friend or companion is also said of—(*a*) *a lover*, *one beloved* of a woman. Cant. 5:16; Jer. 3:1, 20; Hos. 3:1; compare רַעְיָה.—(*b*) *any other person*, any other of the human race, ὁ πλησίον (Rächster, Mitmensch), Ex. 20:17, seqq.; 22:25. Hence when preceded by אִישׁ, *alter*, *alter*, *one*, *another*. Judges 6:29, וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ "they said one to another." Genesis 11:3; 1 Sa. 10:11; 20:41. Also used of inanimate things, Gen. 15:10. Compare אִישׁ No. 6. More rarely when not preceded by אִישׁ Isa. 34:14, שָׂעִיר אֶל־רֵעֵהוּ יִקְרָא "satyr shall cry to satyr."

(2) *thought*, *will*, i. q. Ch. רְעוּת, רַעְיוֹן Ps. 139:2, 17. Root רְעָה Ch. *to will*, and ܪܥܐ Ethpa. *to think*.

רֹעַ m. rarely רוֹעַ (from the root רָעַע)—(1) *an evil condition*, Jerem. 24:2, 3, 8; especially in an ethical sense, *evil*, *wickedness*, Jer. 4:4; 21:12; 23:2; 26:3.

(2) *deformity*, Gen. 41:19.

(3) *sadness* of heart, of appearance, Neh. 2:2; Ecc. 7:3.

רָעֵב fut. יִרְעַב TO HUNGER (Arab. رغب. The

primary idea appears to lie in that of an ample, i. e. empty stomach; compare the kindred רָחַב and Æth. ረኀበ: to hunger). Used of individual men [or other beings], Ps. 34:11; 50:12; of a whole region, Gen. 41:55. Followed by לְ to hunger *for* any thing, Jer. 42:14.

Hiphil, *to cause to hunger*, Deu. 8:3; *to suffer to hunger*, Prov. 10:3.

Derivatives, the three following nouns.

רָעָב m. *hunger, famine*, whether of individuals, Lam. 5:10; or of entire provinces, *scarcity of grain*, Gen. 12:10; 41:30, seq.

רָעֵב f. רְעֵבָה verbal adj. *hungry*, 2 Sam. 17:29; Job 5:5; *stricken with hunger*, Job 18:12.

רַעֲבוֹן m. *famine*, Ps. 37:19; Gen. 42:19.

רָעַד to tremble, to quake (of the earth), Ps. 104:32. (Arab. رعد Conj. IV. VIII., id. As to the roots beginning with רע see under רָעַע).

Hiphil, intrans. *to tremble*, used of men, Dan. 10:11; Ezr. 10:9. Hence—

רַעַד m. Ex. 15:15, and **רְעָדָה** f. Ps 2:11; 48:7; *trembling*.

רָעָה fut. apoc. יֵרַע (Job 20:26).—(1) to feed a flock, to pasture, to tend. (Arabic رعى id., and figuratively to guard, to care for, to rule. As to the origin I suspect it to be of the same stock as the verbs רָאָה, רָעָה, רָצָה and properly to have the sense of looking upon; whence רָצָה and רָעָה No. 3, to look upon with pleasure, gern sehen, רָעָה No. 1. to pasture a flock; prop. to look after, רָאָה to behold, to see.) Const. absol. Gen. 37:13; Nu. 14:33; Cant. 1:7; followed by an acc. Gen. 30:31; followed by בְּ (prop. to look upon), Gen. 37:2; 1 Sam. 16:11; 17:34. Part. רֹעֶה subst. a shepherd, Gen. 13:7; 26:20; fem. רֹעָה Gen. 29:9. Figuratively *to pasture*, is used—(*a*) for *to govern, to rule*, of a prince (compare Hom. ποιμὴν λαῶν), 2 Sa. 5:2; 7:7; Jer. 23:2, seqq.; followed by בְּ Ps. 78:71; of God, Ps. 23:1, "Jehovah is my shepherd, I shall not want;" 28:9; 80:2; of a teacher of virtue, Pro. 10:21, שִׂפְתֵי צַדִּיק יִרְעוּ רַבִּים "the lips of the righteous feed many," i. e. lead to virtue. So part. רֹעֶה a shepherd, metaph. used of God, Ps. 23:1; of kings and princes, Jer. 2:8; 3:15; Zec. 10:2; of a teacher of virtue and wisdom, Ecc. 12:11.—(*b*) to *nourish, to feed*. Hos. 9:2, "the floor and wine-press shall not feed them."

(2) *to feed* (intrans.) as a flock, Isa. 5:17; 11:7; 65:25. Followed by an acc. of place, in which a flock feeds, Jer. 50:19; Eze. 34:14, 18, 19; Micah 7:14. Figuratively, *to depasture*, to consume. Mic. 5:5, "they shall eat up (waste) the land of Assyria with the sword." Job 20:26, יֵרַע שָׂרִיד בְּאָהֳלוֹ "(the fire) devours what is left in his tent." Jer. 22:22; 2:16, יִרְעוּךְ קָדְקֹד "they devour the crown of thy head." Job 24:21, רֹעֶה עֲקָרָה "who oppressed the barren woman" (Chald. *confringens*).

(3) *to delight in* any person or thing (compare Lat. *pasci aliqua re*, i. e. to delight in). Chald. רְעָה id.; compare Hebr. רָצָה; Arab. رضى. Constr.—(*a*) followed by an acc. of pers. to delight in any one, to be his companion, Prov. 13:20; 28:7; 29:3.—(*b*) followed by an acc. of thing, Prov. 15:14, "the mouth of fools יִרְעֶה אִוֶּלֶת delights in folly," follows after folly. Ps. 37:3, רְעֵה אֱמוּנָה "seek after truth." רָעָה רוּחַ to seek after the wind, i. e. folly, Hos. 12:2; compare Isa. 44:20. Compare רְעוּת and רַעְיוֹן רוּחַ.

Piel רֵעָה i. q. Kal No. 3 (or rather denom. from רֵעֶה), to join oneself as a companion to any one, Jud. 14:20.

Hiphil, i. q. Kal No. 1, Ps. 78:72.

Hithpael, *to hold intercourse;* followed by אֶת with any one, Prov. 22:24.

Derivatives, רֵעֶה, רֵעַ No. II. רֵעִי, רְעוּת, רֵעִי, רַעְיָה, רַעְיוֹן, מַרְעִית, מֶרְעֶה, מִרְעָה, and the pr. n. רְעוּ, רְעוּאֵל, רֵעִי. [and perhaps רוּת.]

רָעָה—(1) fem. adj. רַע *evil, bad* (see רַע).

(2) subst.—(*a*) *evil* which any one does, Job 20:12; Psa 35:12; or which happens to any one, *calamity*, Gen. 19:19; 44:4. עָשָׂה רָעָה עִם to bring evil upon any one. Gen. 26:29; 1 Kings 2:44, דָּרַשׁ רָעַת פ׳ under the word דָּרַשׁ.—(*b*) *evil, wickedness*. Hosea 10:15, רָעַת רָעַתְכֶם "your very wicked wickedness."

רֵעֶה constr. רֵעֵה, with suff. רֵעֶיךָ Proverbs 6:3 (like מִקְנֶה, מִקְנֶיךָ), m., *a companion, a friend*, i. q. רֵעַ, which is more in use, 2 Sam. 15:37; 16:16; 1 Ki. 4:5. Root רָעָה No. 3. The feminine is—

רֵעָה plur. רֵעוֹת *companions*, fem. Psa. 45:15; Jud. 11:38.

רֹעָה inf. f., from the root, רָעַע, *a breakage*, Prov. 25:19; Isa. 24:19.

רְעוּ ("friend (sc.) of God"), [*Reu*] pr. n. m., Gen. 11:18; Gr. Ῥαγαῦ, Luke 3:35.

רְעוּאֵל ("friend of God"), [*Reuel, Raguel*] pr. n. m.—(1) of a son of Esau, Gen. 36:4. 10.

(2) of the father of Jethro, Exod. 2:18; Num. 10:29.

(3) 1 Ch. 9:8. But—

(4) Num. 2:14; for this we should read דְּעוּאֵל compare Num. 1:14; 7:42; 10:20.

רְעוּת (f. of the word רְעוּ i. q. רֵעַ, רֵעָה, of the form מְתוּ = מֵת a man; from the root רָעָה No. 3).

(1) *a female companion, friend*, Esth. 1:19; Exod. 11:2; preceded by אִשָּׁה *altera, altera, one, another*, Isa. 34:15, 16; Jer. 9:19.

(2) *desire, study* of any thing. רְעוּת רוּחַ a vain pursuit, Eccl. 1:14; 2:11, 17, 26; 4:4, 6; 6:9; compare רְעֵה רוּחַ Hos. 12:2, and Chald. רְעוּת.

רְעוּת Chald. *will*, Ezr. 5:17; 7:18; from the root רְעָה No. 3.

רְעִי m., *pasture*, 1 Kings 5:3; from the root רָעָה No. I.

רֵעִי ("companionable," denom. from רֵעַ), [*Rei*], pr. n. m., 1 Ki. 1:8.

רֹעִי adj. denom. from רֹעֶה, *of* or *belonging to a shepherd*, Isa. 38:12; subst. *shepherd*, pr. pastoral sc. man, Zech. 11:17.

רַעְיָה f., *a female friend*, Jud. 11:37 (where the כתיב has רֵעְיֹתַי); *a beloved female*, Cant. 1:9, 15; 2:2, 10, 13; 4:7. Compare רֵעַ No. 1, *a*.

רַעְיוֹן m. i. q. רְעוּת No. 2, *desire, study, striving*. Eccl. 2:22, רַעְיוֹן לִבּוֹ "the striving of his heart." רַעְיוֹן רוּחַ striving after wind, vain desire, Eccl. 1:17; 4:16. Root רָעָה No. 3.

רַעְיוֹן m. Chald. *thought*, Daniel 4:16; 5:6, 10; 7:28; used of night visions, Dan. 2:29, 30. Root רְעָה to think.

רָעַל TO BE STRUCK, TO TREMBLE; kindred to the root רָעַד (Chald. and Syr. id.). Only found in—

HOPHAL, id. Nah. 2:4.

Derivatives, רַעַל, תַּרְעֵלָה, and pr. n. רְעֵלָיָה, מַרְעֲלָה.

רַעַל m.—(1) *reeling* (from drunkenness), Zec. 12:2.

(2) pl. רְעָלוֹת a woman's vails, so called from their tremulous motion, Arab. رَعَلَ. Isa. 3:19.

רְעֵלָיָה ("whom Jehovah makes to tremble," i. e. who fears Jehovah). [*Reelaiah*], pr. n. m. Ezr. 2:2; for which there is in Neh. 7:7, רַעַמְיָה [*Raamiah*].

רָעַם—(1) TO RAGE, TO ROAR—(*a*) as the sea, Ps. 96:11; 98:7; 1 Chron. 16:32.—(*b*) as thunder (Syr. ܪܥܡ to thunder), compare Hiph. and רַעַם.—(*c*) as any one with rage, *to be angry*, see Hiph (Syr. Ethp. id. Arab. رَغِمَ, III. V. to be angry.)

(2) *to tremble*, Eze. 27:35.

HIPHIL—(1) *to thunder* (of Jehovah), Ps. 29:3; Job 40:9; 1 Sa. 2:10.

(2) *to provoke to anger*, 1 Sa. 1:6. Hence—

רַעַם m.—(1) *raging, tumult, noise*, Job 39:25.

(2) *thunder*, Psalm 77:19; 81:8. Metaph. Job 26:14, רַעַם גְּבוּרֹתָו מִי יִתְבּוֹנָן "the thunder of his power, who perceives it?" i. e. the whole circuit of the divine power, all the mighty deeds which can be declared of God.

רַעְמָה f.—(1) *trembling*, poet. for the mane of a horse, which in horses of a nobler breed appears to tremble from the fatness of the neck; Job 39:19, הֲתַלְבִּישׁ צַוָּארוֹ רַעְמָה "hast thou clothed his neck with trembling?" i. e. with a trembling, quivering mane; compare Gr. φόβη mane, from φόβος. The interpretations of others are given and discussed by Bochart, Hieroz. i. p. 118, seqq. and Alb. Schult. ad h. l.

(2) Gen. 10:7; Eze. 27:22 [*Raamah*], pr. n. of a city of the Cushites, i. e. of Æthiopic origin. LXX. in Gen. renders it Ῥέγμα, i. e. a town on the Persian Gulf, mentioned by Ptolemy and Steph. Byzant See Bochart, Phaleg. iv. 5; Michaëlis Spicileg. i. 193.

רַעְמְסֵס [*Rameses*], Gen. 47:11; Exod. 12:37; Nu. 33:3, 5; and רַעַמְסֵס [*Raamses*], Exod. 1:11; pr. n. of an Egyptian city, prob. the metropolis of the land of Goshen, built or else fortified by the labour of the Israelites; this city appears to have given its name to the whole province (see Gen. loc. cit.). The name accords with that of several kings of Egypt, *Ramses, Ramesses* (i. e. "son of the sun"), one of whom apparently built this city, and called it by his own name. See Jablonskii Opusc. ed. te Water, tom. i. p. 136.

רָעַן not used in Kal. Syr. ܪܥܢܐ denotes *the mallow*.

PILEL, רַעֲנַן TO PUT FORTH LEAVES, TO BE GREEN, Job 15:32; Cant. 1:16 (although both of these examples may be referred to the adj.). Hence—

רַעֲנָן m. adj. *green*, of a leaf, Jer. 17:8; of trees growing and flourishing, Deut. 12:2; 2 Kings 16:4. *A green tree*, metaph. of happiness, Psalm 37:35; 52:10; 92:15. *Green* (i. e. fresh) *oil*, Ps. 92:11

רְעֲנַן Chald. id., metaph. of a man flourishing in favourable circumstances, Dan. 4:1.

רָעַע—(1) imp. רֹעוּ Isa. 8:9, fut יָרֹעַ TO MAKE A LOUD NOISE (lermen). (This primary signification variously modified, is found in all the roots beginning with the letters רע especially רָעַם compare *fremo*, רָעַד, רָעַשׁ; compare ῥοῖζος, ῥόθος, ῥάθαγος; Germ. rauschen, rasen, rasseln; Engl. *to rush;* also in the syllable רג, רה; see under the root רָנַן. The special sense of *breaking, crushing* is found in the roots רָעַע, רָעַץ; compare רָצַץ; the sense of *trembling*, which arises from being struck, in רָעַד, רָעַל, רָעַם). Specially *to break* (as in Aram.), Psalm 2:9; Job. 34:24; Jer. 15:12; and intrans., *to be broken*, Jer. 11:16.

(2) *to be evil* (from the idea of raging, being tumultuous, which is referred to an evil disposition; see רָשַׁע, as on the other hand, meekness, a placid and lowly mind is referred to goodness of disposition and mind; see עָנִי); only in pret. רַע, fem. רָעָה, fut. יֵרַע (the examples of which I have referred to the root יָרַע p. CCCLIX, B). רַע בְּעֵינֵי פ׳ to displease any one, Num. 11:10. Farther, *to be evil*, is, i. q. *to be noxious, hurtful;* followed by לְ 2 Sam. 19:8; of the eye, *to be envious;* followed by בְּ Deut. 15:9; of the face, *to be sad*, Eccl. 7:3.

Hiphil הֵרַע and הֵרֵעַ, inf. הָרֵעַ.—(1) *to make evil*, e. g. הֵרֵעוּ מַעַלְלֵיהֶם "they make their actions evil," Mic. 3:4; also *to do evil, to do ill*, Gen. 44:5, הֲרֵעֹתֶם אֲשֶׁר עֲשִׂיתֶם "ye have done ill that which ye have done," das habt ihr übel gemacht. Followed by לַעֲשׂוֹת *to do ill, to act wickedly, to live wickedly*, 1 Ki. 14:9; and with this omitted, id.; Isa. 1:16; 11:9; Ps. 37:8; Prov. 4:16. Part. מֵרַע Prov. 17:4; pl. מְרֵעִים, *an evil doer*, Isa. 1:4; Ps. 22:17; 37:9.

(2) *to do evil* to any one, followed by a dat. Ex. 5:23; Nu. 11:11; acc. Nu. 16:15; Ps. 74:3 (compare the same construction in the opp. הֵיטִיב); עַל 1 Ki. 17:20; עִם Gen. 31:7; בְּ 1 Ch. 16:22. Sometimes used of God as bringing calamities, followed by a dat. Jer. 25:6; Ruth 1:21; followed by an acc. Ps. 44:3.

Hithpoel הִתְרֹעֵעַ *to be broken in pieces* (as by a blow), Isa. 24:19; hence *to perish*, Pro. 18:24.

[Derivatives, רַע, רָעָה, רֹעַ.]

רְעַע Ch. *to break, to break in pieces*, fut. יֵרֹעַ (of the form יֵדִק), Dan. 2:40.

Pael, id., ibid.

רָעַף fut. יִרְעֲפוּ i. q. עָרַף No. I. TO DROP DOWN, followed by an acc. Prov. 3:20, "the clouds drop down dew;" Ps. 65:12, 13. (Arab. رعف id.)

Hiphil, *to let drop down* (said of the sky), followed by an acc. Isa. 45:8.

רָעַץ i. q. רָעַע and רָצַץ TO BREAK IN PIECES, Exod. 15:6; metaph. *to oppress* a people, Jud. 10:8.

רָעַשׁ ["TO SHAKE, TO TREMBLE"] TO BE MOVED, TO BE SHAKEN; hence *to tremble*, as the earth, Jud. 5:4; Isa. 13:13, "the earth shall be moved from its place," shall tremble (compare Job 9:6); the heaven, Joel 2:10; 4:16; the mountains, Jer. 4:24; Nah. 1:5; the sea-coast, Eze. 26:15. (Arab. رعس, and رعش, to tremble; but the origin of the Hebrew word and the primary notion lies in *noise* and *crashing*, which takes place from concussion, see the subst. רַעַשׁ, and under the root רָעַע). Used of the rustling (Rauschen) of grain moved by the wind, Ps. 72:16.

Niphal, i. q. Kal, *to be moved, shaken* (said of the earth), Jer. 50:46.

Hiphil—(1) *to move, to shake, cause to tremble*, the heaven and earth, Ps. 60:4; Hag. 2:6, 7; kingdoms, Isa. 14:16; hence *to terrify* the nations, Eze. 31:16. Specially—

(2) *to make* a horse *leap* (as verbs of trembling are applied to leaping, compare נָתַר Piel, חָרַג, חָרַל, and the kindred verb to this, רָגַשׁ No. II.), Job 39:20, הֲתַרְעִישֶׁנּוּ כָּאַרְבֶּה "dost thou make (i e. teach) him to leap like a locust?" lehrst du es hüpfen (galoppiren), wie die Heuschrecke? Hence—

רַעַשׁ m.—(1) *noise, tumult* (Rauschen, Rasseln), e. g. of chariots (Gerassel), Nah. 3:2; Jer. 47:3; of horses running, Job 39:24; of battle (Geräusch), Isa. 9:4; Jer. 10:22; but especially *crashing* in an earthquake; hence *an earthquake*, 1 Ki. 19:11; Am. 1:1; Zec. 14:5.

(2) *trembling*, Eze. 12:18; *brandishing* of spear, Job 41:21.

רָפָא—(1) prop. TO SEW TOGETHER, TO MEND. (Arab. رفا, Æth. ረፈአ: id. To this answers the Gr. ῥάπτω. These roots spring from the primary and onomatopoet. stock רף, which has the sense of seizing and plucking, *rapiendi* and *carpendi*, Germ. raffen, rupfen (kindred רוּב raufen), rauben, compare טָרַף, הָרַף, גָּרַף. This root imitates the sound of a person sewing rapidly.) See Niphal and Piel No. 1. Hence—

(2) *to heal*, pr. a wound, a wounded person (which is done by sewing up the wound), Isa. 19:22; 30:26; Job 5:18; Ecc. 3:3; compare Ps. 60:4; hence a sick person (compare Gr. ἀκεῖσθαι, i. e. *sarcire* and *sanare*, and Luther's joke, who calls the physicians, unseres Herrn Gottes Flicker, the cobblers of our Lord God); with an acc. of pers. Gen. 20:17; Psa. 60:4; with a dat. of pers. Num. 12:13; 2 Ki. 20:5. Part. רֹפֵא a doctor, Gen. 50:2; 2 Ch. 16:12. Impers. Isa. 6:10, וְרָפָא לוֹ "and (lest) there be healing done to them," lest they recover.

Metaph.—(*a*) God is said *to heal* a person, a people, a land, i.e. to restore to pristine felicity, 2 Ch. 7:14; Hosea 7:1; 11:3; Psa. 30:3; as, on the contrary, he is said *to inflict* calamities, see Deut. 32:39; Jer. 17:14; 30:17. Inasmuch as restoration to pristine felicity depends on remission of sins (see Matt. 9:2, seqq.; Mark 4:12; compare Isaiah 6:10; 53:5), to heal—(*b*) is i. q. *to pardon*, 2 Ch. 30:20; Jer. 3:22; Hos. 14:5. Compare Ps. 41:5; 103:3. Also, to heal is used—(*c*) for *to comfort*. Job 13:4, רֹפְאֵי אֱלִיל "vain comforters;" compare Ps. 147:3; Jer. 6:14; 8:11. (Also, the verb *solor*, *consolor*, has pr. the sense of healing, restoring, ganz machen, from *solus*, ὅλος; also Arab. آسا to cure, to console.)

Niphal—(1) pass. of No. 1, Jer. 19:11.

(2) *to be healed*, whether a disease, Levit. 13:37; or a sick person, Deut. 28:27. Followed by a dat. Isa. 53:5, נִרְפָּא לָנוּ "there was healing to us," i. e. God pardoned us. Water (when bitter and hurtful) is said *to be healed*, when it is rendered salubrious, 2 Ki. 2:22; Eze. 47:8, 9.

Piel—(1) *to mend*, *to repair* (a broken altar), 1 Ki. 18:30.

(2) *to heal*, as a wound, Jer. 6:14; the sick, Eze. 34:4; to render (hurtful water) *salubrious*, 2 Ki. 2:21; metaph. *to comfort*, Jer. 8:11.

(3) trans. *to cause to be healed*, to take the charge of healing, Exodus 21:19. Inf. pleon. רַפּוֹא Ex. loc. cit.

Hithpael, *to cause oneself to be healed*, 2 Ki. 8:29.

Derivatives, מַרְפֵּא, רִפְאוּת, רְפֻאָה, and pr. n. רְפָאֵל, יִרְפְּאֵל, רָפוּא, רְפָיָה.

Note. Sometimes רָפָא borrows a signification from the cogn. רָפָה *to let down*, *to relax* (and vice versâ); part. Piel מְרַפֵּא weakening, Jer. 38:4, and the derivatives, רָפָא, מַרְפֵּא No. II.

רָפָא—(1) i. q. רָפָה *flaccid, feeble, weak*, only in pl. רְפָאִים, i. e. *manes*, shades living in Hades, according to the opinions of the ancient Hebrews, void of blood and animal life (נֶפֶשׁ), therefore weak and languid like a sick person (Isa. 14:10), but not devoid of powers of mind, such as memory (Isa. 14:9 seqq.), Ps. 88:11; Pro. 2:18; 9:18; 21:16; Isaiah 26:14, 19.

(2) [*Rapha*], pr. n. borne by—(*a*) the ancestor of the Canaanitish nation of the Rephaim (רְפָאִים, which see), 1 Chr. 20:4, seq. Compare also רָפָה.—(*b*) 1 Ch. 8:2.—(*c*) 1 Ch. 4:12. [בֵּית רָפָא.]

רְפֻאָה f. only in pl. *medicines*, Jer. 30:13; 46:11; Eze. 30:21.

רִפְאוּת f. *healing*, Pro. 3:8, from the root רָפָא.

רְפָאִי, only pl. רְפָאִים [*Rephaim*], gentile noun, *Rephaites*, i. q. יְלִידֵי הָרָפָה 2 Sam. 21:16, 18, a very ancient nation of the Canaanites beyond Jordan, famous on account of their gigantic stature, Genesis 14:5; 15:20; Isaiah 17:5; compare Deuter. 3:11; the remains of which continued even to the age of David, 2 Sam. loc. cit. In a wider sense, this name appears to have comprehended the gigantic nations of Canaan (see אֵימִים, זַמְזֻמִּים, עֲנָקִים), Deut. 2:11, 20.

רְפָאֵל ("whom God healed"), [*Raphael*], pr. n. 1 Ch. 26:7, compare Ῥαφαήλ, Tob. 9:5.

רָפַד fut. יִרְפַּד TO STREW, TO SPREAD OUT, Job 41:22 (cogn. to רָבַד).

Piel—(1) *to spread out* a bed, Job 17:13.

(2) *to support*, i.e. *to refresh* a wearied person, Cant. 2:5. Compare סָעַד No. 2.

Derivatives, רְפִידָה and the geogr. names רְפִידִים, אַרְפָּד.

I. רָפָה fut. apoc. יִרֶף—(1) pr. TO CAST, TO THROW, i. q. רָמָה, ῥίπτω, whence pr. n. רָפָה (casting forth, throwing down), specially—

(2) *to cast down*, *to let fall*, especially the hand, die Hand fallen lassen, see Piel, Hiphil. In Kal intrans. *to decline* as the day, i. e. to draw to a close, Judges 19:9; used of hay in the fire, i. e. to sink down, Isai 5:24; followed by מִן *to relax*, *to desist* from any person or thing, Ex. 4:26; Jud. 8:3; Neh. 6:9.

(3) *to be let down*, especially of the hand, 2 Ch 15:7, אַל־יִרְפּוּ יְדֵיכֶם "let not your hands hang down," i.e. be not lazy in the work. *Relaxed hands* are very often ascribed to those who have lost their courage. 2 Sa. 4:1, וַיִּרְפּוּ יָדָיו "and his hands were let down," his courage was gone, Isa. 13:7 Jer. 6:24; 50:43; Eze. 7:17; 21:12; Zeph. 3:16 Used also of a person himself Jer. 49:24, רָפְתָה דַמֶּשֶׂק

"Damascus (i. e. its inhabitants) has become **faint-hearted**."

Niphal, *to be slack, remiss, idle*, Ex. 5:8, 17.

Piel, *to let down*, e. g. wings, Eze. 1:24, 25; a girdle (i. e. to loosen), Job 12:21. Specially *to let down* any one's *hands*, i. q. to destroy his courage (compare Kal No. 2), Jer. 38:4; Ezr. 4:4.

Hiphil, הִרְפָּה, imp. and fut. apoc. הֶרֶף and יֶרֶף—(1) *to let down* the hand. 2 Sam. 24:16, הֶרֶף יָדֶךָ "let down thy hand," i.e. stop from inflicting plagues. Followed by מִן for, to desert, to forsake any one, Josh. 10:6. Without יָד, to let down (the hand), i. e. *to desist*, followed by מִן from any person or thing, Jud. 11:37; Deu. 9:14.

(2) *to leave off* any thing, e. g. a work begun, Neh. 6:3; instruction, Prov. 4:13; any person, i. e. *to desert* him, i. q. עָזַב Neh. 6:3; Deuteron. 4:31; 31:6, 8; Josh. 1:5; Ps. 138:8. Absol. Ps. 46:11, "leave off (your own attempts) and know." 1 Sa. 15:16.

(3) *to let* any one *go* (opp. to, to lay hold of, to detain); followed by an acc. Cant. 3:4; Job 7:19; 27:6.

Hithpael, *to shew oneself remiss*—(*a*) to be lazy, Jos. 18:3; Prov. 18:9.—(*b*) to lose one's courage, Prov. 24:10.

Derivatives, רָפֶה, רִפְיוֹן.

II. **רָפָה** stands not unfrequently for רָפָא to heal, (compare קָרָא No. II. = קָרָה). In this sense there occurs imp. רְפָה (for רְפָא) Ps. 60:4; fut. תִּרְפֶּינָה Job 5:18.

Niphal, נִרְפָּתָה Jer. 51:9; inf. הֵרָפֵה Jer. 19:11; fut. יֵרָפוּ 2 Ki. 2:22.

Piel, יְרַפּוּ Jer. 8:11.

רָפָה ("casting down," "throwing down," i.e. a hero, a champion, a giant) [*Raphah*], pr. n.—(1) of an ancient giant, whose descendants, who were also giants, were called יְלִידֵי הָרָפָה and רְפָאִים; see that word.—(2) 1 Ch. 8:37; for which there is 1 Ch. 9:43, רְפָיָה [*Rephaiah*], ("whom Jehovah healed").

רָפֶה m.—(1) *slack, remiss;* especially with יָדַיִם added, 2 Sam. 17:2. יָדַיִם רָפוֹת slack hands, Job 4:3; Isa. 35:3; as indicating faint-heartedness.

(2) *infirm, feeble*, Num. 13:18.

רָפוּא ("healed"), [*Raphu*], pr. name, m. Num. 13:9.

רָפַח an unused root; Arabic رفح to be rich; whence—

רֶפַח [*Rephah*] pr. n. m ("riches"), 1 Ch. 7:25.

רְפִידָה f. *support, prop* of a litter. LXX. ἀνάκλιτον. Vulg. *reclinatorium*. Cant. 3:10. Root רָפַד Piel No. 2.

רְפִידִים ("props," "supports"), [*Rephidim*], pr. n. of a station of the Israelites in Arabia Deserta Ex. 17:1; 19:2.

רְפָיָה ("whom Jehovah healed"), [*Rephaiah*] pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.—(3) 1 Ch. 7:2.—(4) 1 Ch. 9:43; compare רָפָה No. 2 (5) Neh. 3:9.

רִפְיוֹן m., *slackness, remissness*, with the addition of יָדַיִם of a faint heart, Jer. 47:3. See the root רָפָה No. 2.

רָפַס and **רָפַשׂ** (which are used without distinction) fut. יִרְפֹּשׂ Eze. 34:18; 32:2, TO TREAD WITH THE FEET; especially to disturb water by treading; cogn. to רָמַס.

Niphal, Prov. 25:26, מַעְיָן נִרְפָּשׂ "a troubled fountain."

Hithpael הִתְרַפֵּס prop. to let oneself be trampled under feet, i. e. *to prostrate oneself*. Prov. 6:3; Ps. 68:31, מִתְרַפֵּס בְּרַצֵּי כָסֶף "prostrating himself with fragments of silver," i. e. submissively offering (for tribute) pieces of silver.

Derivative מִרְפָּשׂ.

רְפַס Chald., *to trample down*, Dan. 7:7.

רַפְסֹדוֹת f. plur., *rafts*, 2 Ch. 2:15; apparently a word of the later Hebrew for דֹּבְרוֹת 1 Kings 5:23; which appears to be compounded of רֶמֶשׂ (Arab. رمث, Æth. ረምስ:) a raft; and רָפַד to spread; according to others of רמש and Talmud. אַסְדָּא a raft.

רָפַף an unused root, which had, I suppose, the primary signification of *to pluck off* (see רָפָא); which connects many glosses which the Arabic lexicographers give very confusedly under the word رفّ, as to suck breasts, to eat herbs, to sew up (compare רָפָא), to take hold of any one, as a fever. Hence is derived رفّ, fold, flock of sheep; to which, without doubt, answers the Mishnic רפת ו רֶפֶת, of the form דֶּלֶת from דָּלַל, סֶלֶת from סָלַל) an ox-stall; Baba Bathra, ii. § 3; vi. § 4 (prop. *præsepe*, *manger*, out of which they *pull* down the hay; Germ. Raufe; comp. אֻרְיָה and אֵבוּס); and the Biblical word מַרְבְּקִים ox-stalls; which see. רוֹפֵף Job 26:11; see under the root רוּף.

רָפַק Hithpael, to lean oneself, to rest upon; followed by עַל Cant. 8:5 (Arab. رفق, VIII. id.).

רָפַשׂ see רָפַס.

רָפַשׂ an unused root (cogn. to רָפַשׂ and רָפַת); to trample with the feet, as if to break something to pieces, to disturb water; whence—

רֶפֶשׁ m., *mud, mire*, Isaiah 57:20 (with the Talmudists id.; compare transp. פֶּרֶשׁ excrement).

רֶפֶת only in plur. רְפָתִים Hab. 3:17, *ox-stalls*, as the Hebrew interpreters rightly give it. See as to the etymology and talmudic use, under the root רָפַף. ת in this word, although servile, is retained in the plur.; compare קֶשֶׁת, קְשָׁתוֹת. Besides the roots mentioned under the root, the following words might be compared, Arabic رف, رفة, رفت, and even رفت straw, fodder for cattle; also so called from the idea of plucking. LXX. Vulg. *præsepia*.

רַץ m. (from the root רָצַץ), *a fragment* (of silver), Ps. 68:31.

רָץ m., *a runner;* see רוּץ.

רָצָא (I) i. q. רוּץ to run. Inf. absol. רָצוֹא. Eze. 1:14.
(II) i. q. רָצָה; whence at least רְצָאתִי for רְצִיתִי Eze. 43:27.

רָצַד not used in Kal. Arab. رصد to observe; especially in order to lie in wait, to lie in wait.
Piel, *to observe* insidiously, Ps. 68:17.

רָצָה (Arab. رضا, رضي—(1) to be delighted with any person or thing (prop., I believe, to delight in the appearance; Germ. gern sehen; see under רָעָה No. 1, 3); followed by בְּ Ps. 49:14; 147:10; 149:4; Isa 42:1 (where, from the preceding context, we must supply בּוֹ); followed by an acc. of pers. and thing, Ps. 102:15; Job 14:6; Jer. 14:10. Specially *to receive graciously* anyone bringing gifts, Gen. 33:10; Mal. 1:8; God, the sacrifices and prayers of men, Ps. 51:18; Job 33:26; Eze. 20:40; compare Ps. 77:8; Am. 5:22 (where an accus. must be supplied). Followed by עִם of pers.; pregn. *to delight in the association* of any one, Ps. 50:18; Job 34:9 (comp. רָעָה No. 3). Followed by an inf., Psalm 40:14, רְצֵה לְהַצִּילֵנִי "be pleased to deliver me." Part. pass. רָצוּי pleasant, agreeable to any one, Deut. 33:24; Esth. 10:3.

(2) i q. Hiphil, *to satisfy, to pay off*, Lev. 26 34, 41; 2 Ch. 36:21.
Niphal—(1) *to be graciously accepted*, as a sacrifice (see Kal No. 1), Lev. 7:18; 19:7; 22:23, 27; also 1:4; 22:25, in which passages there is added a dative of benefit, לוֹ, לָכֶם. Of the same meaning is הָיָה לְרָצוֹן Lev. 22:20.
(2) pass. of Kal No. 2 and Hiphil, *to be paid off* Isa. 40:2.
Piel, *to make* any one *well pleased*, i. e. to ask or seek his favour, Job 20:10, "his children shall seek the favour of the poor," or, what comes much to the same thing, "shall conciliate (or reconcile themselves to) the poor," by restoring the goods taken from them, compare Arab. رضا, II. to conciliate.
Hiphil, *to pay, to pay off*, i. q. Talmud הִרְצָה (pr. to appease a creditor, compare the Germ. befriedigen, and the obsolete vergnügen, for to pay), Lev. 26:34, "then the land shall lie waste, and shall pay the sabbaths (she owes)." Compare Kal No. 2 and Niphal.
Hithpael, *to make oneself pleasing, to obtain any one's favour*, followed by אֶל 1 Sa. 29:4.
Derivatives, pr. n. תִּרְצָה [רִצְיָא], and—

רָצוֹן m.—(1) *delight, satisfaction* (Wohlgefallen), Pro. 14:35; הָיָה לְרָצוֹן Isa. 56:7; Jer. 6:20; and עַל־רָצוֹן Isa. 60:7, to be pleasing, acceptable (to God), to be approved.—Ex. 28:38, לְרָצוֹן לָהֶם לִפְנֵי יְהוָֹה "to (conciliate) favour for them before Jehovah," i. e. that they may be accepted of Jehovah, comp. Lev. 22; 20, 21; 19:5, לִרְצוֹנְכֶם "that ye may be accepted," or, that your sacrifice may be accepted; Lev. 22 19, 29; 23:11.
(2) *a delight*, that with which any one is delighted, Prov. 11:1, 20; 12:22; 15:8; 16:13; specially what is pleasing to God, Pro. 10:32; Mal. 2:13.
(3) *will, pleasure*, i. q. Ch. רְעוּת, pr. that which pleases any one, like the French *tel est mon plaisir*, Ps. 40:9; 103:21. עָשָׂה כִּרְצוֹנוֹ to do according to one's will, Est. 1:8; Dan. 8:4; 11:3, 16; followed by בְּ of pers. to treat any one as one pleases, Neh. 9:24, 37; Est. 9:5. Used of *wicked pleasure* and *wantonness*, Gen. 49:6.
(4) *goodwill, favour*, as of a king, Pro. 16:15. 19:12; especially of God, Ps. 5:13; 30:8; Isa. 49:8 בְּעֵת רָצוֹן in the time in which one may be received to favour. Meton. *benefits*, Psa. 145:16; Deut 33:23.

רָצַח—(1) to break, or dash in pieces (Arab. رضح, and رضخ.) See Piel No. 1, and the noun רֶצַח.

(2) *to kill*, with an acc. Num. 35:6, seqq.; more fully רָצַח פ׳ נֶפֶשׁ Deut. 22:26, compare הִכָּה פ׳ נֶפֶשׁ under the word הִכָּה No. 2, *c*.

Niphal, pass. of Kal No. 2, Jud. 20:4.

Piel—(1) *to dash in pieces*, Ps. 62:4.

(2) i. q. Kal No. 2, but iteratively (like קִטֵּל), *to kill many, to act the homicide*, 2 Ki. 6:32; Isa. 1:21; Hos. 6:9.

רֶצַח m.—(1) *a breaking in pieces*, Ps. 42:11, "with a breaking in my bones," i. e. with my extreme grief.

(2) *outcry*, into which any one breaks (compare פָּצַח), Eze. 21:27, where it is joined with תְּרוּעָה.

רִצְיָא ("delight"), [*Rezia*], pr. n. m. 1 Chr. 7:39.

רְצִין (Arab. رصين "firm," "stable," or i. q. רָזוֹן "a prince"), [*Rezin*], pr. n.—(1) of a king of Damascus, Isa. 7:1.—(2) Ezr. 2:48; Neh. 7:50.

רָצַע TO PIERCE THROUGH, TO TRANSFIX, Ex. 21:6. (Arab. رصع Conj. IV. id.)

Derivative, מַרְצֵעַ.

רָצַף TO ARRANGE STONES together for a pavement, TO TESSELATE, Cant. 3:10. (Arabic رصف idem).

Derivatives, מַרְצֶפֶת, רִצְפָּה, רֶצֶף.

רֶצֶף m.—(1) *a stone* on a hearth, on which meat was roasted or bread baked. 1 Ki. 19:6, עֻגַת רְצָפִים "a cake cooked upon the stones." The Rabbins understand hot coal, compare רֶשֶׁף.

(2) [*Rezeph*], pr. name of a city subdued by the Assyrians, Isa. 37:12; perhaps Ῥησάφα of Ptolemy (page 350, ed. Basil), situated in Palmyrene; Arabic رصافة.

רִצְפָּה f.—(1) i. q. רֶצֶף *a baking stone*, Isa. 6:6. Vulg. *calculus*. LXX. and Rabbins render it *hot coal*.

(2) *a tesselated pavement*, Est. 1:6; 2 Ch. 7:3; Eze. 40:17, 18.

(3) [*Rizpah*], pr. n. of a concubine of Saul, 2 Sa. 3:7; 21:8.

רָצַץ fut. יָרוּץ, תָּרֹץ (for יָרֹץ), Isaiah 42:4; Ecc. 12:6, compare אֲרוּצֵם Jer. 50:44 כתיב (Arab. رضّ) cogn. to רָעַץ and רָצַץ.

(1) TO BREAK, TO BREAK IN OF DOWN. Isaiah 42:3, קָנֶה רָצוּץ "a crushed reed," das eingeknickte Rohr (Vulg. *quassata*). Isa. 36:6; 2 Ki. 18:21. It differs from שָׁבַר to break off, see Isa. 42:3.—Intrans. *to be broken*, Ecc. loc. cit.

(2) figuratively, *to oppress, to treat violently*, often joined with עָשַׁק 1 Sam. 12:3, 4; Amos 4:1; Isaiah 58:6; Deu. 28:33.

Niphal נָרוֹץ pass. of Kal No. 1, Ecc. 12:6; Ezek 29:7.

Piel רִצֵּץ—(1) i. q. Kal No. 1, but more forcible *to break in pieces*, Ps. 74:14.

(2) i. q. Kal No. 2, Job 20:19; 2 Ch. 16:10.

Poel רוֹצֵץ i. q. Kal and Piel No. 2, Jud. 10:8. But רוֹצֵץ Nah. 2:5, belongs to the root רוּץ to run.

Hiphil, fut. conv. וַתָּרֶץ (so as to differ from יָּרֶץ to make to run), Jud. 9:53, *to break in pieces*.

Hithpolel, *to dash one another, to struggle together*, Gen. 25:22.

Derivatives, רַץ, compare מְרוּצָה No. II.

רַק (from רָקַק No. I)—(1) adj. *thin, lean* (used of cows), Gen. 41:19, 20, 27.

(2) it becomes an adv. of limitation, restriction, *only, alone*. Job 1:15, רַק אֲנִי לְבַדִּי "only I alone." Gen. 47:22, "only the land of the priests he bought not." 1 Sa. 1:13; Jud. 14:16; Am. 3:2; 2 Chron. 28:10; 33:17, and frequently. Also, of exception, *only, except, provided*, Isa. 4:1, "we will eat our own bread,...only let us bear thy name." Specially—(*a*) when a negation precedes, it is, *only, besides, save that, except*. 2 Ch. 5:10, "there was nothing in the ark רַק שְׁנֵי הַלֻּחוֹת except the two tables." 2 Ki. 17:18. Joshua 11:22, "there were not left of the nation of the Anakim רַק בְּעַזָּה except in Gaza." 1 Ki. 15:5.—(*b*) it is prefixed to adjectives, (equally with אַךְ No. 2, *a*—*c*), as רַק רַע *nothing except evil*, nur böse, eitel böse. 1 Ki. 14:8, רַק הַיָּשָׁר "only what is right," weiter nichts als was recht ist. Deut. 4:6. Hence—(*c*) it has a kind of confirming sense. Gen. 20:11, רַק אֵין יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה "surely the fear of God is not in this place," prop. it cannot be otherwise than—i. e. no doubt, surely.

Note. Sometimes this particle, when placed at the beginning of a sentence, must be referred not to the next but to some more remote word. Isaiah 28:19, רַק זְוָעָה הָבִין שְׁמוּעָה "to have heard only the rumour causes terror." Ps. 32:6, רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ "(as to) the flood of great waters, to him only (the righteous) they shall not approach." The same is the case with the particles גַּם Gen. 16:13, אַךְ Isa 34:14.

רַק see רִיק.

רֹק m. with suff. רֻקִּי (from רָקַק No. II), *spittle*, Job 7:19; 30:10; Isa. 50:6.

רָקַב fut. יִרְקַב TO ROT, TO DECAY (used of wood), Isa. 40:20. Metaph. Pro. 10:7; comp. the Rabbinic phrase, "rottenness comes up upon his name." Hence—

רָקָב masc. *decay* of bones, Prov. 12:4; 14:30 (metaph. used of fear pervading the bones, Hab. 3:16); of wood, *rotten wood*, Job 13:28; Hos. 5:12.

רִקָּבוֹן m. id., Job 41:19.

רָקַד TO LEAP, TO SKIP, Ecc. 3:4. Figuratively, the phrase is used to *skip* for fear (compare Hiph. נָתַר Piel), Ps. 114:4, 6. (Syr., Pa., id. The primary idea appears to be that of trampling the ground with one's feet, see רָקַע).

PIEL, *to spring, to dance*, 1 Ch. 15:29; Isaiah 13:21; Job 21:11; used figuratively, of a chariot driven rapidly over rough ways, Nah. 3:2; Joel 2:5.

HIPHIL, prop. *to cause to leap*, i. e. to tremble, used of the mountains, Psa. 29:6. Comp. Kal, also רָעַשׁ and נָתַר.

רַקָּה f. (from the root רָקַק No. I), properly, *something thin*. Hence—

(1) *the temple* (Schlaf), part of the head, Jud. 4:21, 22; 5:26.

(2) poet. for *cheek*, Cant. 4:3; 6:7. Compare *tempora*. Prop., ii. 24, 3.

רַקּוֹן ("thinness"), [*Rakkon*], pr. n. of a maritime town of the Danites, Josh. 19:46.

רָקַח TO SPICE, TO SEASON oil for making ointments, Ex. 30:33. (The primary idea appears to be in *making* the spices *small*, which are mixed with the oil, comp. under רָקַק, and אַבְקַת רֹכֵל Cant. 3:6.) Part. רֹקֵחַ *an ointment maker*, 30:35; Ecc. 10:1.

PUAL, pass., 2 Ch. 16:14.

HIPHIL, *to season* (flesh), Eze. 24:10.

Derivatives, מִרְקַחַת ,מֶרְקָחָה ,מִרְקָח ,רַקָּחִים—רֶקַח.

רֶקַח m. *spice*. יֵין הָרֶקַח spiced wine, i. q. מֶסֶךְ Cant. 8:2.

רֹקַח m. *ointment*, Ex. 30:25.

רַקָּח m. *an ointment maker, perfumer*, Neh. 3:8. Fem. רַקָּחָה 1 Sa. 8:13.

רִקֻּחִים m. pl. *ointments*, Isa. 57:9.

רָקִיעַ m. Gen. 1:6, 7, 8; Psalm 19:2; fully רְקִיעַ הַשָּׁמַיִם Gen. 1:14, 15, 17, 20, etc. *the firmament of heaven, spread out* like a hemisphere above the earth (from the root רָקַע), like a splendid and pellucid sapphire (Ex. 24:10, compare Dan. 12:3), to which the stars were supposed to be fixed, and over which the Hebrews believed there was a heavenly ocean (Gen. 1:7; 7:11; Ps. 104:3; 148:4; compare, however, Gen. 2:6). LXX. στερέωμα. Vulg. *firmamentum*. Luth. Veste.

רָקִיק m. (from the root רָקַק No. I.) *a thin cake, a wafer*, Ex. 29:2, 23; Lev. 8:26.

רָקַם prop. i. q. רָגַם No. 3, TO ADORN WITH COLOURS, TO VARIEGATE (Arab. to mark with points, Conj. II. to draw lines, to write). Hence רִקְמָה. Specially *to variegate* a garment, to weave it of variously coloured threads. Part. רֹקֵם the weaver of such texture, Ex. 26:36; 27:16; 28:39; 38:18 (it differs from חֹשֵׁב a worker in colours). In Spanish and Italian the verb *recamare, ricamar* (borrowed from the Arabic) is applied to the art of needlework, a signification which was formerly ascribed also to the Hebrew word; but see, on the other hand, Psa. 139:15, compare Job 10:11, and A. Theod. Hartmann, Hebräerin, vol. iii. p. 138, seqq.

PUAL, pass. *to be wrought*, used of the formation of the embryo in the womb [of the formation of the members of Christ's mystical body], Psa. 139:15. Hence—

רֶקֶם (i. q. رَقْمَة "flower garden," prop. "variegated"), [*Rekem*], pr. n.—(1) of a town of the Benjamites, Josh. 18:27.—(2) m.—(*a*) of a king of the Midianites, Nu. 31:8; Josh. 13:21.—(*b*) 1 Ch. 2:43—(*c*) 1 Ch. 7:16. And—

רִקְמָה fem.—(1) *something versicoloured, variegated* (das Bunte), of the pinions of the eagle, Ezek. 17:3; of stones of various colours, 1 Ch. 29:2. Comp. פּוּךְ. Specially—

(2) *a variegated garment*, Eze. 16:13, 18; 27:16. Plur., Ps. 45:15. Dual רִקְמָתַיִם Jud. 5:30.

רָקַע (cogn. to רָקַק)—(1) TO BEAT, TO STRIKE the earth with the feet, as in indignation, Eze. 6:11; in exultation, 25:6.

(2) to spread out by beating, (see Piel), and simply *to spread out*, e. g. God the earth, Ps. 136:6; Isa. 42:5; 44:24. (Syr. to make firm, to found.)

(3) *to tread down*, 2 Sa. 22:43.

PIEL, *to spread out* by beating, as a thin plate,

Ex. 39:3; Nu. 17:4; hence *to overlay* with a thin plate, Isa. 40:19.

PUAL, part. *spread out* (with the hammer), Jer. 10:9.

HIPHIL, i. q. Kal No. 2, *to spread out* (heaven), Job 37:18.

Derivatives, רָקִיעַ and—

רִקֻּעִים m. plur. *thin plates*, Nu. 17:3.

I. **רָקַק** prop. TO BEAT, TO POUND, specially, *to spread out by beating, to make thin.* Arabic intrans. رقّ to be thin. (Cognate roots are רָקַע, רָקַד, which have the primary sense of pounding, and רָקַב, רָקַח, which have that of making small.)

Derivatives, רַק, רַקָּה, רָקִיק, and pr.n. רַקַּת, רַקּוֹן.

II. **רָקַק** i. q. יָרַק TO SPIT, TO SPIT OUT. (An onomatopoetic root, like the cogn. רוּק, compare Lat. *screo.*) Followed by בְּ *to spit upon* any one, Lev. 15:8 (fut. יָרֹק).

Derivative, רֹק.

רַקַּת (i. q. Chald. רַקְּתָא, Arab. رَقّة "a shore"), [*Rakkath*], pr. n. of a town in the tribe of Naphtali, standing, according to the Rabbins, where afterwards Tiberias was built, Josh. 19:35.

רָשׁ poor, see רוּשׁ.

רָשָׁה an unused root, Chald. רְשָׁא to have leave, to be permitted ["to be able"], רְשׁוּת leave, power, whence—

רִשְׁיוֹן m. *permission, power* of doing any thing, Ezr. 3:7.

רֵשִׁית see רֵאשִׁית beginning.

רָשַׁם TO WRITE, TO COMMIT TO WRITING, Dan. 10:21. Arab. رشم id.

רְשַׁם Chaldee id. Fut. יִרְשֻׁם Dan. 6:9.

PEIL, רְשִׁים pass. 5:24, 25.

רָשַׁע fut. יִרְשַׁע—(1) prop. TO MAKE A NOISE, or TUMULT, see adj. רָשָׁע Job 3:17; Isaiah 57:20; and Hiphil, Job 34:29. (Syr. ܪܫܥ Aph. to agitate; ܪܘܫܥܐ commotion, disturbance; also ܐܬܪܫܥ to be disturbed; kindred roots are רָעַשׁ, רָעַע and others, which have been treated of under רָעַע.) Hence—

(2) *to be unrighteous, wicked* (compare the same transition of meaning in the root רָעַע), 1 Ki. 8:47; Dan. 9:15; Eccl. 7:17; opp to צָדַק. Pregn. followed by מִן *wickedly to depart from* (God), Psa. 18:22.

(3) *to have an unrighteous cause, to be guilty* (opp. to צָדַק), Job 9:29; 10:7, 15.

HIPHIL—(1) *to declare guilty*, or *unrighteous*, i. e. *to condemn* any one, used of a judge (opp. to הִצְדִּיק), Ex. 22:8; Deu. 25:1; Job 32:3; Isa. 50:9; used of the person who gains his cause, Isa. 54:17. Hence simply, *to overcome.* 1 Sa. 14:47, of Saul, "and whithersoever he turned himself יַרְשִׁיעַ his cause overcame," i. e. he was the victor: this arises from victory being regarded as the reward of a righteous cause, defeat, the punishment of wickedness, compare צֶדֶק, צְדָקָה No. 4, זָכָה to be innocent, Syr. ܙܟܐ to conquer. LXX. ἐσώζετο. Vulg. *superabat.* But it may also be taken in the primary signification, and rendered *to cause perturbation, terror.*

(2) intrans. to act unrighteously, wickedly, 2 Ch. 20:35 (with לַעֲשׂוֹת), 22:3; Job 34:12; Dan. 12:10. Pregn. 11:32, מַרְשִׁיעֵי בְרִית "those who wickedly desert the covenant."

Derivatives, רֶשַׁע, רָשָׁע, רִשְׁעָה, מִרְשַׁעַת.

רָשָׁע adj.—(1) *wicked, unrighteous*, Genesis 18:23; Job 9:24; 15:20; 20:29; Ps. 1:1, 4, 5, 6; 3:8; 7:10; 9:18; 11:6; and very frequently. Opposed to צַדִּיק. Sometimes (but however, rarely) used of the Gentiles (גּוֹיִם) as oppressing the Israelites (עֲנָוִים), Isa. 14:5; Ps. 9:6; compare רָשָׁע Psalm 84:11; 125:3; and Greek ἄνομοι of the Gentiles, 1 Macc. 2:44; 3:5; Act. 2:23.

(2) *having an unrighteous cause* (in a forensic sense), Ex. 23:7; Deu. 25:1.

(3) *guilty*, liable to punishment, Gen. 18:23, 25. רָשָׁע לָמוּת guilty of death, Nu. 35:31.

רֶשַׁע with suffix רִשְׁעִי masc. *wickedness, unrighteousness*, Psalm 5:5; 45:8; and frequently. Opp. to צֶדֶק. אֹצְרוֹת רֶשַׁע wealth wickedly acquired, Mic. 6:10. מֹאזְנֵי רֶשַׁע wicked, i. e. deceitful, fraudulent balances, Mic. 6:11. Specially, used for *fraud, falsehood*, Prov. 8:7 (opp. to אֱמֶת). Plur. רְשָׁעִים things done wickedly, Job 34:26.

רִשְׁעָה f.—(1) *wickedness, unrighteousness*, Isaiah 9:17; Mal. 3:15; specially, fraud, falsehood (compare צֶדֶק No. 2). Pro. 13:6

(2) *something done wickedly*, Deu. 25:2.

רִשְׁעָתַיִם see כּוּשַׁן.

רָשַׁף an unused root, *to inflame, to burn, to kindle*, cognate to שָׂרַף, שָׁרַב. Sam. id.

רֶשֶׁף m.—(1) *a flame*, Cant. 8:6; comp. Chald., Ps. 78:48. Targum.

(2) *lightning*, Psa. 78:48. Hence poet., 76:4, רִשְׁפֵי קָשֶׁת "lightnings of the bow," i. e. arrows, and Job 5:7, בְּנֵי רֶשֶׁף "sons of lightning," i. e. ravenous birds flying with the rapidity of lightning.

(3) *a burning fever, a plague*, by which the body *is inflamed* (compare חֵמָה heat and poison). Deu. 32:24: לְחֻמֵי רֶשֶׁף "consumed with pestilence," Hab. 3:5 (where there is in the other hemistich דֶּבֶר plague).

(4) [*Resheph*], pr. n. 1 Ch. 7:25.

רָשַׁשׁ (cogn. to רָצַץ) TO BREAK, TO BREAK IN PIECES, not used in Kal.

POEL, id. Jer. 5:17.

PUAL, pass. Mal. 1:4.

Derivative, pr. n. תַּרְשִׁישׁ.

רֶשֶׁת with suff. רִשְׁתִּי pr. inf. of the verb יָרַשׁ in the sense of taking, and seizing, f. *a net*, Ps. 57:7; 9:16; 31:5; Lam. 1:13. פָּרַשׂ רֶשֶׁת עַל to spread, or cast a net upon something. Eze. 12:13; 17:20; 32:3. מַעֲשֵׂה רֶשֶׁת "net-work," Ex. 27:4.

רַתּוֹק m. *a chain*, Ez. 7:23. Plur. רַתּוֹקוֹת 1 Ki. 6:21; from the root רָתַק.

רָתַח TO BOIL, TO BUBBLE UP, not used in Kal. (Syr. and Ch. id.)

PIEL, *to make to boil*, Eze. 24:5.

PUAL, *to be hot*, of the bowels, metaph. of an emotion of the mind, Job 30:27.

HIPHIL, i. q. PIEL, Job 41:23. Hence—

רֶתַח m. *boiling*, only pl. Eze. 24:5.

רָתַם TO BIND horses TO a chariot, Mic. 1:13. (Compare אָסַר No. 4.) Arab. رتم IV. to bind a thread round the finger. Hence—

רֹתֶם m. (1 Ki. 19:4 כתיב, f.) pl. רְתָמִים 1 Kings 19:4, 5; Job 30:4; Psalm 120:4; according to the Hebrews, and Jerome, *juniper;* more correctly, i. q. Arab. رتمة, *genista, broom* (spartium junceum, Linn.), a shrub growing in the deserts of Arabia, with yellowish flowers, and a bitter root, which the poor were accustomed to eat (Job loc. cit.). It is so called from binding, like *juncus a jungendo*, Binsen from the verb binden. See Cels. Hierobot. tom. i. p. 246. Oedmann, Vermischte Sammlungen aus der Naturkunde, fasc. 2, chap. 8.

רִתְמָה ("genista"), [*Rithmah*], pr. n. of a station of the Israelites in the desert, Nu. 33:18, 19.

רָתַק not used in Kal, TO TIE, TO BIND. Arab. رتق to close, to sew together.

NIPHAL, Ecc. 12:6 קרי (in a contrary signification), *to be unbound, loosed.* כתיב has יֵרָחֵק to be removed.

PUAL, *to be bound*, Nah. 3:10; whence רַתּוֹק and—

רְתֻקוֹת f. pl. *chains*, Isa. 40:19.

רָתַת an unused root, i. q. רָטַט and Aram. רְתַת, لتّ to be terrified; whence—

רְתֵת m. *terror*, Hos. 13:1. Aram. רְתִיתָא id.

ש

The letter ש was used anciently without distinction, before the invention of diacritic marks, to designate both the simple sound of *s* and the thicker sound, which in German is expressed by sch, in English by *sh*. The same is still the case with *s* in the Irish language, as *solâ*, solace; and *se* (pron. *she*), he; *si* (pron. *she*), she. After these grammatical distinctions were introduced, the lighter sound was marked by a point on the left horn, the thicker by one on the right.

For the Hebrew שׂ the Chaldeans often, and the Syrians always (as not having the letter Sin), substituted ס, as שָׂבַר, סְבַר, ܣܒܰܪ; but the Arabs, by a peculiar property of their language, in almost all these roots have ش, as שָׂנֵא, شنا; שָׂכַר, شكر; שָׂכַל, شكل, etc. (just as the people of Wirtemberg pronounce the German s with a stronger sibilant, ist as if ischt); the Arabs rarely retain س, as שָׂלָה, سلى. In the Hebrew language itself kindred letters are—(*a*) the other sibilants, as שׁ, ס, צ, ז, see page DLXXV, A; also, צָפַן, שָׂפַן, סָפַן; צָחַק, שָׂחַק; שָׂקַק, זָקַק to strain; שְׂאֹר and שְׁאֹר to ferment.—(*b*) sometimes the aspirates, just like Greek ὗς, *sus;* ὕλη, *silva;* compare שָׂדָה i. q. הָדָה to spread out; סָלַךְ, سلك i. q. הָלַךְ to go; אָרַג = שָׂרַג to intertwine, to weave,

very often also in the formation of roots a sibilant is prefixed to a biliteral stock, as שָׂגַב i. e. גָּבַב to be high; שָׂוְא i. q. נָאָה, etc.; compare γράφω, *scribo;* γλύφω, *sculpo;* τρίζω, *strideo;* *tego,* στέγω; *fallo,* σφάλλω, and many others.

["שָׂאָה an unused root. Derivative, שָׂה."]

שְׂאֹר an unused root, cognate to the verbs סִיר (which see), שָׁאַר *to boil, to boil up, to ferment,* compare ثار to boil up, to break forth (an ulcer). (In the western languages of the same stock is German ſuar, in Ottfr.; Anglo-Sax. *sur;* Germ. ſauer.) Hence—

שְׂאֹר m. *fermentation, leaven,* Ex. 12:15, 19. (Ch. סְאוֹר id.).

שְׂאֵת pr. inf. fem. of the verb נָשָׂא (for שְׂאֵת), with suff. שְׂאֵתִי, once contr. שְׂתוֹ Job 41:17 (where other copies have שאתו).

(1) *raising up,* Job 41:17; *lifting up,* sc. of countenance, Genesis 4:7. See the root נָשָׂא No. 1, letter *c.*

(2) *eminence, a place rising up* in the skin; hence any *spot,* Levit. 13:2, 10, 19; and even one where the skin is deeper. Compare verse 2 and 3, 4.

(3) *excellency, majesty,* Genesis 49:3; Job 13:11.

(4) *a sentence, decree* of a judge (compare מַשָּׂא No. 4, and נָשָׂא No. 1, letter *f*), Hab. 1:7. Others take it here to be pride.

שָׂבַךְ TO INTERTWINE, i. q. סָבַךְ; whence—

שְׂבָךְ m. pl. שְׂבָכִים *lattice work,* 1 Ki. 7:17.

שְׂבָכָה f.—(1) *a net,* Job 18:8.

(2) *lattice work,* with which the capitals of columns were surrounded, 2 Ki. 1:2; 1 Ki. 7:18, 20, 41.

שַׂבְּכָא *sambuca;* see סַבְּכָה.

שָׂבַם an unused root and of doubtful meaning. Arab. شبم to be cold. Jo. Simonis ascribes to it the sense of the verb בָּשַׂם to be sweet-scented. Hence—

שְׂבָם ("coolness," or "sweet smell"), [*Shebam*], Num. 32:3; and **שִׂבְמָה** [*Shibmah, Sibmah*], ibid., verse 38; Josh. 13:19; Isaiah 16:8, 9; pr. n. of a town of the Reubenites, which abounded in vines.

שָׂבַע and **שָׂבֵעַ**—(:) TO BE OR BECOME SATISFIED OR SATIATED (Arab. شبع id. I place the primary idea in abundance of drink; compare סָבָא; although in the common use of the language this verb is more employed as to food than as to drink). Frequently used of one satisfied with food, Deut. 31:20; Ruth 2:14; Isa. 44:16, etc.; more rarely of one who is so with drink, i. q. רָוָה Am. 4:8; hence used of a well-watered land, Pro. 30:16; Ps. 104:16. It is ascribed to the soul (see נֶפֶשׁ No. 2), Eccl. 6:3; and metaph. to the eye which is satisfied with seeing, Eccl. 1:8; compare Isa. 53:11; Ps. 17:15. Constr. absol. Hos. 4:10; Ps. 37:19; followed by an acc. of the thing, as שָׂבַע לֶחֶם to be satisfied with bread, Ex. 16:12; Job 27:14; Eccl. 5:9; followed by מִן Pro. 14:14; 18:20; Job 31:31; followed by בְּ Ps. 65:5; 88:4; followed by לְ before an inf., Eccl. 1:8. Metaph. it is said, to be satisfied with money, Eccl. 5:9; with shame, Lam. 3:30; Hab. 2:16; with contempt, Psa. 123:4; with calamity, Ps. 88:4.

(2) Sometimes the notion of *weariness* and *loathing* is added, Isa. 1:11; Job 7:4; Pro. 25:17. שְׂבַע יָמִים to be full of days, 1 Chron. 23:1; 2 Chron. 24:15.

PIEL, *to satisfy,* Eze. 7:19; followed by two acc. of pers. and thing, Ps. 90:14.

HIPHIL, *to satisfy;* followed by an acc. of pers. Ps. 107:9; followed by two acc. of pers. and thing, Ps. 132:15; followed by מִן of the thing, Eze. 32:4; Ps. 81:17; followed by בְּ of thing, Ps. 103:5. Once followed by לְ of pers. and acc. of thing, Ps. 145:16. Metaph. Ps. 91:16.

Derivatives, the five following nouns—

שָׂבָע m. *plenty, abundance* of food, Gen. 41:29, seqq.; Prov. 3:10.

שָׂבֵעַ m. adj. *satisfied, satiated,* Prov. 27:7; 1 Sam. 2:5. Metaph.—(*a*) in a good sense, abounding in any thing, e. g. שְׂבַע רָצוֹן abounding in (divine) favour, Deut. 33:23.—(*b*) in a bad sense, *satiated with troubles,* i. e. abounding in them, Job 14:1; 10:15. Hence, with the additional idea of weariness, שְׂבַע יָמִים satisfied with life, Gen. 35:29; Job 42:17; and simply שָׂבֵעַ Gen. 25:8.

שֹׂבַע m.—(1) *satiety, fulness.* לָשֹׂבַע to the full, Ex. 16:3.

(2) *abundance,* Ps. 16:11.

שִׂבְעָה f. Eze. 16:49, and—

שָׂבְעָה f. *satiety, fulness.* לְשָׂבְעָה to the full, Isa. 23:18; Eze. 39:19.

שָׂבַר TO LOOK AT, TO VIEW. followed by בְּ Neh.

2:13, 15. (Ch. סְבַר, which see. Arab. سبر to examine, e. g. a wound.) The primary idea appears to be that of digging out and exploring, which is proper to the stock בר, פר, compare בָּאַר, בּוּר, פָּאַר; also חָפַר and חָבַר.

Piel—(1) *to expect, wait for* (prop. to look for, compare צָפָה Piel No. 2), Ruth 1:13.

(2) *to hope*, Est. 9:1; followed by אֶל and לְ of pers. Ps. 104:27; 119:166; Isa. 38:18 (where others, by comparison with the Syr. ܣܒܰܪ, render, to celebrate; Aram. *Peal* and *Pael* id.; comp. Lat. *spero*). Hence—

שֵׂבֶר always with suff. שִׂבְרִי *hope*, Ps. 119:116; 146:5.

שָׂגָא not used in Kal, i. q. Aram. סְנָא TO BE OR BECOME GREAT, TO INCREASE. (Cognate is נָאָה, with a prefixed sibilant, see under שׂ p. DCCLXXXIII, A.) Only found in—

Hiphil—(1) *to make great*, followed by לְ Job 12:23.

(2) *to magnify, to extol with praise*, Job 36:24.

Derivative, שַׂגִּיא.

שְׂגָא Ch. id.; fut. Dan. 3:31, שְׁלָמְכוֹן יִשְׂגֵּא "your peace be multiplied," a form of salutation; Dan. 6:26; Ezr. 4:22.

שָׂגַב i. q. רוּם, but (except Deut. 2:36) only found in poetry.—(1) TO LIFT ONESELF UP (cogn. to the root גָּבַב, compare שָׂגָא i. q. נָאָה), Job 5:11.

(2) *to be lofty*, of an inaccessible city, Deu. 2:36.

Niphal, *to be high*, Prov. 18:11. Figuratively—(*a*) *to be most high*, of God, Ps. 148:13; Isa. 2:11.—(*b*) to be set in a high place; hence *to be safely protected*, Prov. 18:10, compare מִשְׂגָּב.—(*c*) *to be hard to be* understood, Ps. 139:6.

Piel, *to set on high, to exalt* any one; always metaph.—(*a*) to make powerful, Isa. 9:10.—(*b*) *to protect safely*, Ps. 20:2; 69:30; 91:14; followed by מִן *from* an enemy (compare מִן No. 3, *a*), Ps. 59:2; 107:41.

Pual, pass. of Piel, letter *b*, Pro. 29:25.

Hiphil, *to exalt oneself, to shew oneself exalted*, Job 36:22.

Derivatives, מִשְׂגָּב, and pr. n. שְׂגוּב.

שָׂגַג a root of uncertain authority, see שׂוּג No. II. ["a spurious root"].

שָׂגָה i. q. שָׂגָא TO BECOME GREAT, TO INCREASE, Job 8:7, 11; Ps. 92:13.

Hiphil, *to cause to increase, to increase*, Psa. 73:12.

שְׂגוּב ("elevated"), [*Segub*], pr. n. m.—(1) 1 Ch. 2:21, 22.—(2) 1 Ki. 16:34 כתיב, for which there is שְׂגִיב קרי.

שַׂגִּיא m. *great*, Job 36:26; 37:23, from the root שָׂגָא.

שַׂגִּיא Ch.—(1) *great*, Dan. 2:31.

(2) *much, many*, Dan. 2:48; 4:9.

(3) adv. *very, greatly*, Dan. 2:12; 5:9, from the root שְׂגָא.

שַׂד or **שָׂדָה** see שָׂדִים.

שָׂדַד not used in Kal, prob. TO BE STRAIGHT, LEVEL; compare the kindred שָׂדָה. Arab. سدّ Conj. I. IV. to tend straight to the mark; II. to lead straight. Conj. X. to be straight; سديد one who goes straight to the mark.

Piel, *to harrow*, i. e. *to level* [smooth down the furrows of] a field, Isa. 28:24; Job 39:10; Hosea 10:11.

Derivative, pr. n. שִׂדִּים.

שָׂדָה an unused root, prob. i. q. שָׂדַד TO LEVEL intrans. to be level. Arab. سدا to spread out (compare הָדָה). Hence—

שָׂדֶה const. שְׂדֵה with suff. שָׂדֵיהוּ, plur. absol. שָׂדוֹת Ex. 8:9, const. שְׂדֵי Isa. 32:12, and שְׂדוֹת Neh. 12:29; with suff. שְׂדוֹתָם, שְׂדוֹתֵיהֶם m.—(1) *a plain* (pr. level, tract); hence שְׂדֵה אֲרָם the plain, or plain country of Syria, i. e. Mesopotamia, i. q. פַּדַּן אֲרָם Hos. 12:13. Also used of the main land as opposed to the sea, Eze. 26:6, 8.

(2) *a field*—(*a*) *a meadow*, which is ploughed and sown (Stück Saatfeld), Gen. 23:17; 47:20, 24; opp. to vineyards and gardens, Ex. 9:25; 22:4; Nu. 20:17; Ruth 2:2.—(*b*) collect. *fields, country* (Feld, Land), opp. to the city, villages, or camps, hence אִישׁ שָׂדֶה a man of the field (living in the fields, not in tents), said of Esau a hunter, Gen. 25:27, חַיַּת הַשָּׂדֶה beasts of the field, wild beasts, Gen. 2:20; 3:14; בֶּהֱמַת הַשָּׂדֶה 1 Sa. 17:44, id.—(*c*) *field of a city*, Neh. 12:29; also the *borders* of a people; שְׂדֵה הָעֲמָלֵקִי the field or borders of the Amalekites, Genesis 14:7; 32:4; שְׂדֵה מוֹאָב the borders of the Moabites, Gen. 36:35. Once used of the *countries empire* of a king, and meton. of his subjects. Ecc 5:8, "a king לְשָׂדֶה נֶעְבָּד who is served (honoured by his people."

שָׁדַי i. q. שָׂדֶה *plain, field,* but only poet. Psalm 8:8; 50:11; 80:14; Deut. 32:13, etc. ־ַי is the proper and primitive Arabian form, in common use in Arabic for ־ֶה, as I have shewn in Heb. Gramm. p. 56, 147, 181; Lehrg. p. 158; Jo. Simonis took שָׂדַי incorrectly for pl. i. q. שָׂדִים, but see Ps. 96:12.

שָׂדִים plur (from the sing. שָׂדֶה, שַׂד a plain, a field, from the root שָׂדַד); hence [*Siddim*], pr. n. עֵמֶק הַשִּׂדִּים (valley of the plains) the plain of the cities of Sodom and Gomorrha, from the sinking of which, the Dead Sea has come into existence, Gen. 14:3, 8, 10.

שָׂדַר i. q. סָדַר to set in a row, to arrange. Hence—

שְׂדֵרָה f. *order, rank* of soldiers, 2 Ki. 11:8, 15; of planks, 1 Ki. 6:9.

שֶׂה (for שְׂיֶה or שֶׂהֶה [" for שְׂאֶה"]) const. שֵׂה, with suff. שֵׂיוֹ Deu. 22:1, and שֵׂיהוּ 1 Sa. 14:34 (both from שָׂיָה). Arab. شاة and شاهٌ comm. *a sheep* or *goat,* a noun of unity, to which answers the collect. צֹאן (which see) a flock of sheep or goats, Gen. 22:7, 8; 30. 32; Ex. 12:3, seq. Where the particular species are to be distinguished more accurately, it is said, Deut. 14:4, שֵׂה כְשָׂבִים וְשֵׂה עִזִּים "one of the flock of sheep and one of the flock of goats," i. e. a sheep, a goat. Compare שׁוֹר and בָּקָר.

שָׂהַד an unused root, i. q. Aram. ܣܗܕ, סְהַד, Arab. شهد to bear witness, to be an eye-witness, compare شهد to be present. Conj. III. to behold something before one. Hence—

שָׂהֵד (with Kametz impure, like participles Peal in the Aramæan dialects) m. *a witness,* once found, Job 16:19. Whence—

שָׂהֲדוּתָא f. a Chald. (and Syr.) word (used by Laban, an Aramæan), in its emphat. state, *witness, testimony,* Gen. 31:47.

שָׂהַר an unused root, i. q. סְהַר, ܣܗܪ *to be round* (of the same family as דָּהַר, דּוּר), whence ܣܗܪܐ the moon. The derivative of this noun is—

שַׂהֲרֹנִים m. plur., *little moons,* ornaments worn on the necks of men, women, and camels, Jud. 8:21, 26; Isa. 3:18. LXX. μηνίσκοι. Vulg. *lunulæ.*

שׂוּב to be grey headed; see שִׂיב.

שׂוֹבֶךְ i. q. סְבַךְ *entangled branches,* 2 Sam. 18:9: see סְבַךְ.

I. **שׂוּג** i. q. סוּג No. I., TO GO BACK, 2 Sam. 1:22; where, however, several MSS. and printed editions read ס.

II. **שׂוּג** i. q. סוּג No. II., TO HEDGE ABOUT, TO FENCE. In Kal not used.

PILPEL, שִׂגְשֵׂג *to hedge about* (a vineyard). Isa. 17:11, בְּיוֹם נִטְעֵךְ תְּשַׂגְשֵׂגִי "in the day that thou plantedst (it) thou didst hedge (it) about." Kimchi and Aben Ezra render תְּגַדְּלִי thou didst make it great, *cause* it *to grow;* as if from שָׂגַג the same as שָׂגָא, שָׂגָה; but the previous explanation is preferable.

שׂוּד see שִׂיד to plaster with lime.

שׂוּחַ once found Gen. 24:63, "Isaac had gone out לָשׂוּחַ בַּשָּׂדֶה;" Vulg. *ad meditandum in agro;* so that שׂוּחַ would be the same as שִׂיחַ No. 4. But LXX. Aqu Symm., express, *ad colloquendum,* sc. with his friends, or with his servants tending herds in the field; compare שִׂיחַ No. 1; and this appears to be preferable. Aben Ezra and Syr., *ad deambulandum, to take a walk;* compare Arabic ساح Med. Ye, to wander; especially on account of religion; but this signification appears to be secondary, derived from that of chaunting and pious meditation.

שׂוּט i. q. שָׂטָה TO GO or TURN ASIDE to any thing, Ps. 40:5.

Derivatives, שֵׂטִים, סֵטִים.

שׂוּךְ TO FENCE ABOUT, TO HEDGE IN (Arab شاكَ Med. Waw, to fence with thorns; شَوْكٌ, شَوْكَةٌ a thorn. See the kindred verbs שׂוּג, סוּג No. 2; סָכַךְ and שָׂכַךְ; also שָׂבַךְ and סָבַךְ, which appear to be from שׂוּךְ, סוּךְ with the middle radical hardened. To this also answer Sanscr. *sâkhâ;* Persian شاخ foliage, branch). Metaph. Job 1:10, שַׂכְתָּ בַעֲדוֹ "thou fencest round him," i. e. thou guardest him. But the same phrase is also used in a bad sense, for, *to stop up the way before* any one, Hos. 2:8 (compare Job 3:23).

PILPEL שׂוֹכֵךְ *to intertwine, to weave.* Job 10:11, בַּעֲצָמוֹת וְגִידִים תְּשֹׂכְכֵנִי "thou hast interwoven me with bones and sinews;" compare Ps. 139:13.

Derivatives מְסוּכָה and מְשׂוּכָה; also—

שׂוֹךְ m., Jud. 9:49; and **שׂוֹכָה** f., ver. 48, *a branch* (Chald. סוֹךְ and שׂוֹךְ; Syr. ܣܘܟܐ id.).

שׂוֹכֹה ("a hedge" ה=ו, ן) [*Socoh, Shochoh, Sochoh*], pr. n. of a town in the plain country of Judah, Josh. 15:35. [Prob. there were two towns of this name; the one in the mountains, Josh. 15:48; the other in the plain, Josh. 15:35. Both of these appear now to bear the same name, Shuweikeh شويكة, Rob. 195, 343.]

שׂוּכָתִי [*Suchathites*], Gent. n. of an unknown town שׂוּכָה 1 Ch. 2:55.

שׂוּם and **שִׂים** fut. יָשִׂים apoc. יָשֵׂם, וַיָּשֶׂם; once יָשׂוּם Ex. 4:11; imp. שִׂים; inf. absol. שׂוֹם constr. שׂוּם; more rarely שִׂים Job 20:4; gener. TO PUT, TO SET. TO PLACE; τιθέναι (Syr. ܣܳܡ; Æth. ሠየመ: ሠመ: id.; less frequent is سام Med. Ye, to set, to constitute, e. g. a price.) Specially —

(1) *to put*, i. q. *to set*, *to place* (setzen, stellen), when referring to persons and things which stand upright, or are rather regarded as standing than as lying prostrate. Gen. 2:8, וַיָּשֶׂם שָׁם אֶת־הָאָדָם "and there (in the garden) he placed man." שׂוּם פּ׳ בֵּית כֶּלֶא to put any one in prison, 2 Ch. 18:26. Hence—(*a*) to place a plant, for, *to plant*; like the Lat. *ponere arborem*; Arab. نصب Isa. 28:25.—(*b*) שׂוּם בָּנִים to set, i. e. *to beget* children (Germ. Kinder in die Welt setzen), Ezr. 10:44; compare θέσθαι παῖδα ὑπὸ ζώνῃ, Hymn. Ven. 256, 283.—(*c*) שׂוּם קֵן to construct a nest or habitation (in a rock), Num. 24:21.—(*d*) *to dispose* an army, *to set in array* (מַחֲנֶה), Josh. 8:2, 13; bands of soldiers (רָאשִׁים), Job 1:17; and without an accus. id., 1 Ki. 20:12; Eze. 23:24 (compare Hiphil 21:21). In like manner intrans., 1 Sa. 15:2, שָׂם לוֹ בַּדֶּרֶךְ "he set himself in the way." There is the same ellipsis in the verbs עָרַךְ No 1, *a*, and שִׁית. —(*e*) *to constitute* (τιθέναι, Acts 20:28); e. g. *a king*, Deu. 17:15; a prince, Hos. 2:2; judges, 1 Sa. 8:1; followed by two acc., 1 Sam. loc. cit.; followed by an acc. and לְ Gen. 45:9; Ex. 2:14; followed by an acc. and עַל to be set over, put in charge of any thing, Ex. 1:11; 5:14; 1 Sam. 18:5.—(*f*) *to found* (as if to place a foundation), as the world, Job 34:13; a people, Isa. 44:7; divine right, Isa. 42:4. To this belongs the phrase in which God is said שׂוּם שְׁמוֹ *to place his name* (anywhere), i. e. to set his seat anywhere (to occupy the temple or holy place), Deut. 12:5, 21; 14:24; 1 Ki. 9:3; 11:36; 2 Ki. 21:4; i. q. שַׁכֵּן שְׁמוֹ Deu. 12:11; 26:2.—(*g*) *to set* (to constitute) a statute, Gen. 47:26; a place (to determine it), Exod. 21:13.

(2) *to put, to place, to lay*, inanimate things, so that they lie down; Germ. legen, followed by בְּ in any place (hineinlegen), Gen. 31:34; 44:1; Deut. 10:2 Job 13:27, תָּשֵׂם בַּסַּד רַגְלַי "thou hast put my feet in the stocks;" followed by עַל upon any place, *to set on* (darauf legen), Gen. 9:23; 22:6; שׂוּם יָד עַל פֶּה to put the hand on the mouth, as done by a person imposing silence on himself, Job 21:5; 29:9; followed by אֶל id. 1 Sa. 19:13. שִׂים אֵשׁ to set fire to, to set on fire, 1 Ki. 18:23, 25. Specially—(*a*) שׂוּם שְׂמָלוֹת עָלָיו to put garments on oneself (die Kleider anlegen), Ruth 3:3; compare עַל No. 1, *a*.—(*b*) absol. *to put, lay down*, sc. a pledge (ein Pfand einlegen, setzen), Job 17:3. Compare Arab. وضع, Conj. III, i. q. وضع, رهان; Gr. τίθεσθαι, Passow, letter A, 8.—(*c*) *to put, to impose* on some one anything to be done, followed by עַל of pers. Ex. 5:8, 14; 22:24; or to be suffered, followed by בְּ Deu. 7:15; also, *to attribute* to any one (guilt, eine Schuld zur Last legen), followed by עַל Jud. 9:24; לְ Deu. 22:14, 17; בְּ 1 Sa. 22:15; Job 4:18. —(*d*) שׂוּם שֵׁם לְ *to put* or *impose* a name on any one (ὄνομα θεῖναί τινι, Od. xix. 403; ὄνομα θέσθαι, xix. 406), Dan. 1:7; and with a somewhat different construction, Jud. 8:31, וַיָּשֶׂם אֶת־שְׁמוֹ אֲבִימֶלֶךְ "and he set his name Abimelech." Neh. 9:7, and Chald. Dan. 5:12.—(*e*) שׂוּם לְנֶגְדּוֹ to put before one's own eyes, used of things which we regard highly, Psalm 54:5; 86:14.—(*f*) followed by אֶל *to propound, to explain* anything to any one, Job 5:8; in like manner, followed by בְּאָזְנֵי פ׳ to declare, to signify, Exod. 17:14.—(*g*) *to lay up* as in a treasury. Job 36:13, "the wicked יָשִׂימוּ אַף lay up (in their heart) wrath;" i. e. they keep it with them, they retain wrath, they indulge in anger and envy, they do not piously turn to God. So rightly Umbreit. Commonly, "they heap up (as it were) the (divine) wrath," θησαυρίζουσι ἑαυτοῖς θυμόν (Romans 2:5). Similar to this is the phrase—(*h*) שׂוּם עַל לֵב *to lay up on the heart;* Germ. etwas zu Herzen nehmen [Engl. to lay to heart], to let anything remain in the heart and mind, Isa. 57:1, 11 (Gr. θέσθαι ἐνὶ φρεσί); also, שׂוּם אֶל לֵב 2 Sam. 13:33; שׂ׳ בְּלֵב 1 Sa. 21:13, to be moved, to be anxious. Followed by a gerund, Mal. 2:2, and אֲשֶׁר לֹא (lest, that not) Dan. 1:8, to take care lest anything be done. Ellipt. Ps. 50:23, שָׂם דֶּרֶךְ "who takes care of the way," i. e. his manner of life.

(3) *to put, to place, to set*, i. e. *to direct, to turn* in any direction, as—(*a*) שׂוּם עַיִן עַל to set the eye on, see עַיִן No. 1, *e*.—(*b*) שׂוּם פָּנִים to set the face on or towards, in various senses, see פָּנִים No. 1, letter *c*—*e* —(*c*) שׂוּם לֵב to set the heart upon, to attend. Isaiah

41:22; Hag. 2:15, 18 and without לֵב Isa. 41:20; Job 34:23; 37:15; Jud. 19:30. Compare הֵכִין לֵב and הֵכִין id. Followed by עַל of the thing (*to* or *towards* anything), Job 1:8; אֶל Exod. 9:21; לְ Deut. 32:46; Eze. 40:4; followed by בְּ (without לֵב), Job 23:6; but 1 Sam. 9:20, שׂוּם לֵב לְ is to set the heart and mind on, i.q. שׂוּם עַל לֵב.—From the signification of *constituting* (see above, No. 1, letter *c*) arises—

(4) *to make* or *render* any one so or so, τιθέναι i.q. ποιεῖσθαι (see Passow, h. v. letter B), Ex. 4:11, מִי יָשׂוּם אִלֵּם "who **maketh** the dumb?" Followed by two acc. Ps. 39:9, "**make** me not the reproach (object of reproach) of the wicked;" Ps. 40:5; 91:9; 105:21; Job 31:24; followed by an acc. and לְ Gen. 21:13, 18; Job 24:25; Isa. 5:20; 23:13; followed by an acc. and כְּ (to make any one like such a one), Gen. 32:13, "I will **make** thy seed as the sand of the sea;" 1 Ki. 19:2; Isa. 14:17. There seems to be a blending of two constructions in Isa. 25:2, שַׂמְתָּ מֵעִיר לַגָּל "thou hast **made** of a city ruins," for עִיר לְגָל or מֵעִיר גַּל, unless it be deemed better to supply שַׂמְתָּ (עִיר) מֵעִיר לַגָּל.—More rarely absol. *to make, to do* i.q. עָשָׂה (compare examples, No. 1, letter *f*), Gen. 6:16, "and thou shalt **make** the door of the ark in the side of it." שׂוּם אֹתוֹת to do signs, i.e. miracles, Ex. 10:2; Ps. 78:43. Hence—

(5) followed by a dat. *to make, to prepare* for any one, is often i.q. *to give*, as שׂוּם שָׁלוֹם לְ to give peace to any one, Num. 6:26; שׂוּם כָּבוֹד לְ to give honour to any one, Josh. 7:19; Isa. 42:12, compare Ps. 66:2; שׂ׳ רַחֲמִים לְ to give compassion to any one, Isa. 47:6. Compare Gr. θεῖναί τινι ἄλγεα, πένθος, φόως, see examples, Passow, B, No. 2.

Hiphil i.q. Kal. Imp. הָשִׂימִי, either *attend*, see Kal No. 3, *c*, or *range*, sc. the battle, see Kal No. 1, *d*, Eze. 21:21; and part. מֵשִׂים (attending) Job 4:20.

Hophal, once, Gen. 24:33 קרי. (See יוּשַׂם.)

Derivatives, אָשָׂם, תְּשׂוּמֶת [not so placed in Thes.], and pr. n. יְשִׂימִאֵל.

שׂוּם Ch. *to put, to place, to set*, specially—(*a*) *to constitute* any one, to prefer (to an office), Ezr. 5:14.—(*b*) *to put*, i.e. to give, to promulgate an edict, Dan. 3:10, 29; 4:3; Ezr. 4:19, seq. Compare Gr. νομοθέτης, Lat. *ponere legem*, Syr. ܣܡ ܢܡܘܣܐ.—(*c*) שׂוּם שֵׁם דִּי פ׳ to impose a name on any one, to give a name, Dan. 3:12.—(*d*) שׂוּם בָּל לְ to endeavour towards something (prop. to direct the heart or mind unto), Dan. 6:15.—(*e*) שׂוּם טְעֵם עַל to regard (set the mind to) any thing, Dan. 5:12.

I. **שׂוּר** fut. וַיָּשַׂר i.q. שָׂרָה, שָׂרַר (which see).

(1) to contend, Hos. 12:5.

(2) *to hold dominion*, Jud. 9:22.

Hiphil הֵשִׂיר *to constitute princes*, Hos. 8:4.

II. **שׂוּר** an onomatop. root, i.q. נָשַׂר to saw, fut. וַיָּשַׂר 1 Ch. 20:3.

III. **שׂוּר** i.q. סוּר to go back, Hos. 9:12.

שׂוֹרָה f. *series, row, order*, from the root שָׂרָה No. 1. Arab. سورة series, row of stones. Isa. 28:25, וְשָׂם חִטָּה שׂוֹרָה "and he places (plants) the wheat in **rows**," שׂוֹרָה in acc. put adverbially, reihenweise Jerome, *per ordinem*.

שׂוֹרֵק see שֹׂרֵק.

שׂוּשׂ and **שִׂישׂ** fut. יָשִׂישׂ, once יְשׂוּשׂ Isa. 35:1, imp. שִׂישׂ, inf. absol. שׂוֹשׂ, constr. שׂוּשׂ to rejoice, to be glad (prop. to leap, to spring, see סוּס), Job 3:22, followed by עַל Deut. 28:63; 30:9; followed by בְּ in any thing, Isa. 65:19; Ps. 119:14; specially שׂוּשׂ בַּיהוָה Ps. 40:17; 70:5; followed by suff. Isa. 35:1, יְשֻׂשׂוּם "they shall **rejoice** for these things" (which are spoken of in the preceding chapter).

Derivatives, מָשׂוֹשׂ, שָׂשׂוֹן.

שֵׂחַ m. *a thought*, Amos 4:13. Root שִׂיחַ to meditate.

שָׂחָה to swim, Isa. 25:11.

Hiphil, *to inundate*, Ps. 6:7. Hence—

שָׂחוּ f. (Milel, Segolate form, for שַׂחְוּ) *a swimming*, Eze. 47:5.

שְׂחוֹק see שְׂחֹק.

שָׂחַט to squeeze out grapes, Genesis 40:11 (Chald. סְחַט id.)

שָׂחַק i.q. צָחַק (which see. [Compare Æthiop. ሠሐቀ: ሠሐቀ: and Zab. ܣܚܩ]), but more used in the later Hebrew—(1) to laugh, Ecc. 3:4. Followed by אֶל *to smile upon*, Job 29:24; followed by עַל *to deride, to laugh at* any thing, Ps. 52:8; Job 30:1; followed by לְ id., but specially in contempt, *to laugh at in contempt*, especially, a person threatening to do much, but able to do nothing, Job 5:22; 39:7, 18, 22; 41:21; Pro. 31:25.

(2) i.q. Pi. No. 3, Jud. 16:27.

Piel שִׂחֵק, fut. יְשַׂחֵק—(1) *to joke, to jest* (prop. to laugh repeatedly), Jer. 15:17.

(2) *to play, to sport*, e.g. as children, Zec. 8:5; as marine animals, Psa. 104:26; compare Job 40:20, 29; also used of the play of arms and skirmishes, (Scharmüßel), 2 Sa. 2:14.

(3) *to dance* to music vocal and instrumental (just as we speak of *playing* on an instrument), Jud. 16:25; 1 Sam. 18:7; 2 Sam. 6:5, 21; 1 Chr. 13:8; 15:29; Jerem. 30:19, קוֹל מְשַׂחֲקִים "the voice of dancers" (and singers) Jer. 31:4, בִּמְחוֹל מְשַׂחֲקִים "in the chorus of dancers," Pro. 8:30, 31.

Hiphil, *to laugh at in scorn, to deride*, followed by עַל 2 Chr. 30:10.

Derivatives מִשְׂחָק, pr. n. יִשְׂחָק i. q. יִצְחָק, and—

שְׂחֹק & שְׂחוֹק m.—(1) *laughter*, Ecc. 2:2; 7:3, 6; Job 8:21.

(2) *derision, scorn*, meton. of its object, Job 12:4; Jer. 20:7.

(3) *jest*, Pro. 10:23.

שֵׂט, plur. שֵׂטִים *deviations* from what is right, sins, Hosea 5:2, i. q. סֵטִים Ps. 101:3; from the root שָׂטָה [in Thes. from שׂוּט].

שָׂטָה fut. apoc. יֵשְׂטְ TO DECLINE, TO TURN ASIDE. (Aram. סְטָא, ܣܛܐ id.) Followed by מֵעַל דֶּרֶךְ from the way, Prov. 4:15; אֶל דְּרָכֶי׳ פ׳ 7:25. Specially used of adulterous wives, Nu. 5:12; with the addition of תַּחַת הָאִישׁ 5:19, 20, 29. Compare זָנָה No. 1.

שָׂטַם fut. יִשְׂטֹם (cogn. to שָׂטַן) TO LAY SNARES for any one, TO FOLLOW hostilely, Genesis 27:41; 50:15; Job 16:9; 30:21. Specially, to lay a noose or trap, whence the derivative מַשְׂטֵמָה.

שָׂטַן i. q. שָׂטַם, Syr. ܣܛܢ, Arab. شطن id., Psa. 38:21; 109:4. Part. שֹׂטֵן *lier in wait, adversary*, 71:13; 109:20, 29. Hence—

שָׂטָן—(1) *adversary* (Arabic شَيْطَان), as in war, *an enemy*, 1 Ki. 5:18; 11:14, 23, 25; 1 Sam. 29:4; in a court of justice, Psa. 109:6 (compare Zec. 3:1, 2); and also whoever opposes himself to another, 2 Sam. 19:23; Nu. 22:22, "the angel of Jehovah stood in the way לְשָׂטָן לוֹ to resist him;" verse 32.

(2) With the art. הַשָּׂטָן (*adversary*, κατ' ἐξοχὴν) it assumes the nature of a pr. n. (see Hebr. Gramm., § 107, 2), and is *Satan, the devil*, the evil genius in the later theology of the Jews [rather, in the true revelation of God from the beginning], who seduces men (1 Chron. 21:1; in which place only it is without the article, compare 2 Samuel 24:1), and then accuses and calumniates them before God, Zech. 3:1, 2; Job 1:7; 2:2, seq., compare Apoc. 12:10, ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. But it is a groundless opinion of Alb. Schultens, Herder, and Eichhorn, that Satan, in the book of Job, is different from the Satan of the other books, and is a good angel employed to examine into the manners of men; and on this account, whenever in the early part of this book he is mentioned, they would read, הַשָּׁטָן i.e. περιοδεύτης (from the root שׁוּט); this notion has now been rejected by all interpreters. And—

שִׂטְנָה f.—(1) *accusation, letter of accusation*, Ezr. 4:6.

(2) [*Sitnah*], pr. n. of a well, so called on account of the *contention* which Isaac had with the Philistines, Gen. 26:21.

שִׂיא m. (for נְשִׂיא) *elevation, height*, Job 20:6; i. q. שְׂאֵת, from the root נָשָׂא.

שִׂיאֹן (for נְשִׂיאוֹן "lifted up"), [*Sion*], pr. n. of a mountain which more commonly bears the name of Hermon, Deu. 4:48.

שִׂיב TO BE HOARY (hoary-haired), 1 Samuel 12:2. (Syr. ܣܳܒ and Arab. شاب Med. Ye, id.) Part. שָׂב *hoary, old*, Job 15:10. Hence—

שֵׂיב m. 1 Ki. 14:4; and **שֵׂיבָה** f.—(1) *hoary hair* (of an old man), Genesis 42:38; 44:29, 31. אִישׁ שֵׂיבָה a hoary-headed man, Deu. 32:25.

(2) *old age*, Gen. 15:15; 25:8. Meton. *an old person*, Ruth 4:15.

שִׂיג m. *withdrawing, going away*, 1 Ki. 18:27; from the roots שׂוּג, סוּג to go away.

שִׂיד TO COVER WITH LIME (Arab. شاد id.) Deu. 27:2, 4. Hence—

שִׂיד m. *lime*, Deu. 27:2, 4; Isa. 33:12; Am. 2:1 (as to this passage, compare Isa. 33:12).

שֶׂיה i. q. שֶׂה (which see), a sheep or goat.

שִׂיחַ—(1) pr. TO PRODUCE, TO BRING FORTH, TO PUT FORTH (comp. Syr. ܫܳܚ to germinate, to flourish; Aphel ܐܰܫܺܝܚ to put forth shoots, buds, and Med. quiesc. ܐܰܫܺܝܚ to dare, pr. to lift oneself up, ܫܺܝܚܳܐ bushes, and Heb. שִׂיחַ No. 1). In Hebrew—

(2) *to speak*, pr. to utter with the mouth, comp. אָמַר No. 1. Followed by לְ to speak to any one, Job 12:8; with suff. Prov. 6:22, תְּשִׂיחֶךָ "he shall

speak with thee." Followed by בְּ to speak *of* any one, Ps. 69:13.

(3) *to sing*, Jud. 5:10; Ps. 145:5. Followed by בְּ *to celebrate* anything *in song*, Ps. 105:2, and in a bad sense, *to lament, to complain*, Psa. 55:18; Job 7:11.

(4) *to talk with oneself*, i. e. *to meditate*, especially on divine things, Ps. 77:4, 7; followed by בְּ of the thing, Ps. 119:15, 23, 27, 48, 78, 148; 77:13. Compare syn. הָגָה.

Pilel שׂוֹחֵחַ *to meditate*, Psalm 143:5; *to think upon anything*, Isa. 53:8.

Hence שִׂחַ, שִׂיחָה, and—

שִׂיחַ m.—(1) *a shrub, bush*, see the root No. 1 [in Thes. this first signification is taken as a distinct root], Gen. 2:5. Pl. Gen. 21:15; Job 30:4, 7.

(2) *speech, discourse*, 2 Ki. 9:11.

(3) *quarrel*, Job 7:13; 9:27; 21:4; 23:2; Psa. 142:3; 1 Sa. 1:16.

(4) *meditation*, 1 Ki. 18:27; in mockery of Baal, as not answering the supplications of his priests, it is said שִׂיחַ לוֹ "he has a meditation," i. e. he is so entirely taken up with meditating that he cannot hear; or, from signif. No. 2, "he has a discourse" (conversation) with some. LXX. ἀδολεσχία αὐτῷ ἐστί, the Greek word denoting both meditation and conversation.

שִׂיחָה f. *meditation*, especially pious, relating to divine things, Ps. 119:97, 99. Job 15:4, שִׂיחָה לִפְנֵי אֵל "meditation before God." Germ. Anbacht.

שִׂים *to put*, see שׂוּם.

שֹׂךְ pl. שִׂכִּים m. (from the root שָׂכַךְ No. 1), *thorns*, Nu. 33:55. (Arabic شَوْكٌ a thorn.) From the same root is—

שֹׂךְ (read *soch*), m. *a hedge*, Lam. 2:6. [In Thes. from סָכַךְ.]

שֻׂכָּה f. *a sharp weapon*, pr. a goad, a thorn, so called from the resemblance, Job 40:31. (Arab. شَوْكَةٌ goad, sharp weapon.)

I. **שָׂכָה** an unused root, i. q. Ch. סְכָא to look at, to contemplate; Syr. and Sam. ܣܟܐ, סכה to expect, to long for; Sam. סכוי an eye. Nearly related to this among the Hebrew roots are, שָׁעָה, שָׁנָה, שָׁאָה No. II, and transp. חָזָה; also, in the Indo-Germanic languages, Gr. θεάω, Lat. *scio*, Ital. *sagio* (*præsagio*), *sagus, sagax*, Goth. *saighan*, Germ. schauen, sehen).

Derivatives, מַשְׂכִּית, שְׂכִיָּה—שֶׂכְוִי.

II. **שָׂכָה** also appears to have had the sense of *cutting*; whence שַׂכִּין a knife, which see.

שֶׂכוּ ("hill," "watchtower," like the Samarit. סכיתה), [*Sechu*], pr. name of a region near Ramah, 1 Sa. 19:22.

שֶׂכְוִי m. i. q. מַשְׂכִּית *intellect, understanding*, and its seat, *the heart, the mind*, Job 38:36. Compare as to this passage טֻחוֹת, page CCCXXI, A. Others take it to be *phenomenon, meteor*, but this does not accord with the context.

שְׂכִיָּה f. *image, form, appearance*. Isa. 2:16, כָּל־שְׂכִיּוֹת הַחֶמְדָּה, well rendered in the Vulg. *omne quod visu pulchrum est*; in which phrase all the things which, verse 13—16, had been separately enumerated, are again summed up. ["*flag* of a ship, *standard*; compare Samarit. [Samaritan]."]

שַׂכִּין m. *a knife*, Pro. 23:2; verbal of Piel from the root שָׂכָה. (Ch. סַכִּין, and Arab. سِكِّين id. Of the same family apparently are ζάγκλη, ζάγκλον, σάγκλον, sickle, Sichel).

שָׂכִיר m. *a hireling*, Exod. 22:14; Lev. 19:13. Isa. 16:14, "in three years כִּשְׁנֵי שָׂכִיר according to the years of a hireling;" i. e. this shall come to pass at this very time, the event shall no longer be deferred, just as a hireling does not protract his daily work beyond the agreed hour. Root שָׂכַר.

שְׂכִירָה f. *a hiring*. Isa. 7:20, תַּעַר הַשְּׂכִירָה "a razor of hiring," i. e. hired.

שָׂכַךְ i. q. סָכַךְ—(1) TO WEAVE, TO FENCE.

(2) *to cover*, Exod. 33:22.—Hence שֹׂךְ, שֹׂךְ, שֻׂכָּה, and מְשׂוּכָה.

שָׂכַל—(1) prop. TO LOOK AT, TO BEHOLD, i. q. Chald. סְכַל Peal and Ithpael; compare Arab. شَكْل figure, likeness; see Hiphil No. 1. More often figuratively—

(2) *to be prudent*, to act prudently, 1 Sa. 18:30; compare Germ. klug; formerly glau; from the verb lugen; Engl. *to look*; pr. provident, circumspect.

Piel, causat. of Kal No. 2. Genesis 48:14, שִׂכֵּל אֶת־יָדָיו "he (so) placed his hands prudently," i. e. of set purpose. But all the ancient versions render, *he put his hands across*. LXX. ἐναλλὰξ τὰς χεῖρας. Vulg. *commutans manus*, which is defensible; comp. Arab. شَكَلَ to bind; Conj. II., to plait the hair; شَكِلَ and شَكَّلَ to be intertwined.

HIPHIL—(1) *to look at.* Gen. 3:6, וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל "and the tree was desirable to look at." Vulg. *aspectu delectabile.*

(2) *to attend, to turn the mind to;* followed by an acc., Deut. 32:29; Psalm 64:10; followed by עַל Prov. 16:20; אֶל Neh. 8:13; Ps. 41:2, מַשְׂכִּיל אֶל דָּל "who attends to (cares for) the poor;" followed by בְּ Dan. 9:13.

(3) *to be* or *become understanding, prudent,* Ps. 2:10; 94:8; followed by בְּ Dan. 1:4; comp. verse 17; *to act prudently,* Jer. 20:11; 23:5. Part. מַשְׂכִּיל prudent, intelligent, Job 22:2; Prov. 10:5; also *upright, pious,* Psalm 14:2; Dan. 11:33, 35; 12:3, 10 (comp. חָכְמָה, חָכָם). Inf. הַשְׂכִּיל Jer. 3:15; and הַשְׂכֵּל Prov. 1:3; 21:16; subst. *intelligence, prudence.*

(4) i. q. הִצְלִיחַ *to be successful* (in carrying anything on), *to act prosperously,* Josh. 1:7, 8; 2 Ki. 18:7; Isa. 52:13; Jer. 10:21; Pro. 17:8. Also causat.—

(5) *to make prudent, to teach,* Psalm 32:8; followed by two acc., Dan. 9:22; followed by לְ of pers. Prov. 21:11.

(6) *to give success,* 1 Ki. 2:3.

Part. מַשְׂכִּיל subst., *a song, poem,* Psa. 47:8; and in the titles of Psalms, 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. The origin of this signification is doubtful. The easiest explanation appears to be that of those who render מַשְׂכִּיל prop. *a didactic poem,* but so that this special word became applied to other kinds of poems; since the authors of Psalms which are not didactic, sometimes also take the place of teachers (see Psalm 45:11); and Arabic شِعْر *doctrine,* is used of poetry of every kind. Others take it to be, *oratio ligata;* from شكل; See Piel.

Derivatives, שֶׂכֶל, שֵׂכֶל.

שְׂכַל Chald. ITHPAEL, followed by בְּ *to attend* to any thing, Dan. 7:8.

שֶׂכֶל and **שֵׂכֶל**; with suff. שִׂכְלוֹ m.—(1) *understanding, intelligence, prudence,* 1 Ch. 22:12; 26:14. שֵׂכֶל טוֹב good understanding, Prov. 13:15; Ps. 111:10; 2 Ch. 30:22. שׂוּם שֶׂכֶל to give understanding (of any thing); das Verständniß geben (eröffnen), Neh. 8:8.

(2) in a bad sense, *cunning,* Dan. 8:25.

(3) *happiness,* Prov. 3:4.

שִׂכְלוּת f., Eccl. 1:17; i. q. סִכְלוּת (which is found in many MSS. and editions) *folly.*

שָׂכְלְתָנוּ Ch. f., *understanding,* Dan. 5:11, 12.

שָׂכַר fut. יִשְׂכֹּר (Arab. شكر) *to HIRE,* Gen. 30:16 e. g. soldiers, 2 Sa. 10:6; 2 Ki. 7:6. Especially, *to bribe,* Neh. 6:12, 13; 13:2.

NIPHAL, *to be hired,* 1 Sa. 2:5.

HITHPAEL, id. Hag. 1:6.

Derivatives, מַשְׂכֹּרֶת, שְׂכִירָה, שָׂכִיר, שֶׂכֶר, שָׂכָר, pr. n. יִשָּׂשכָר, and—

שָׂכָר m—(1) *wages* (of a hireling), Gen. 30:28, 32; Deu. 15:18; price, for which anything is hired, Ex. 22:14, gener. any kind of *reward,* Gen 15:1.

(2) [*Sacar*], pr. n. m.—(*a*) 1 Chron. 26:4.—(*b*) 1 Ch. 11:35; for which in the similar place 2 Sam. 23:33 there is שָׁרָר.

שֶׂכֶר m. id. Prov. 11:18; Isaiah 19:10, עֹשֵׂי שֶׂכֶר "those who make wages," comp. עָשָׂה No. 2, *d.*

שָׂלָה an unused root, pr. *to be quiet,* i. q. שָׁלָה, סָלָה, hence *to be fat,* i. q. Arab. سلى, whence—

שְׂלָו in pause שְׂלָו (in קרי שְׂלָיו), *a quail,* so called from its fatness (compare Arab. سمانى), always collect. *quails,* Exod. 16:13 (and there with a fem. in the manner of collectives), Nu. 11:32; Ps. 105:40. Plur. שַׂלְוִים Nu. 11:32, from the sing. שְׂלָוָה, comp. Arab. سَلْوَى, and Sam. שלו, which is also in the Hebræo-Sam. copy. LXX. ὀρτυγομήτρα. Vulg. *coturnix.* See Bochart, Hieroz. ii. p. 92. J. E. Faber on Harmer's Observations, vol. ii. p. 441. Niebuhr's Beschr. von Arabien, p. 176.

שְׂלָיו see שְׂלָו.

שַׂלְמָה with the letters transposed for שִׂמְלָה f.—(1) *a garment,* Ex. 22:8; Mic. 2:8.

(2) [*Salmah, Salmon*], pr. n. m. borne by—(*a*) the father of Boaz, Ruth 4:20; 1 Ch. 2:11; for which there is שַׂלְמוֹן Ruth 4:21.—(*b*) 1 Chron. 2:51, 54 [שַׂלְמָא].

שַׂלְמוֹן ("clothed"), [*Salmon*], pr. n. m. see the preceding, 2, *a.*

שַׂלְמַי [*Shalmai*], pr. n. m. Neh. 7:48; for which there is in Ezr. 2:46, שַׁלְמַי.

שָׂמְאַל not used in Kal.

HIPHIL, הִשְׂמְאִיל, הַשְׂמְאִיל (1 Ch. 12:2), and הַשְׂמִיל 2 Sa. 14:19, denom. from שְׂמֹאל.

(1) *to turn oneself to the left,* Gen. 13:9; Isa. 30:21.

(2) *to use the left hand,* 1 Ch. 12:2.

שְׂמֹאל & **שְׂמאוֹל** quadrilit. —(1) *the left side.* (Arab. شِمَال, شَمَال the north, compare No. 3. Jo. Simonis supposes the left hand and side to have been so called from *being covered;* because of its being wrapped up in the outer garment thrown over the left shoulder; and that the right hand on the contrary was called יָמִין from יָמַן i. q. אָמַן because it was given as the pledge of faithfulness in promises; if this etymology were adopted, the signif. No. 2, would be primary.) מִשְּׂמֹאל on the left, 1 Ki. 7:49; followed by a gen. or dat. to any one's left, Genesis 48:13; 2 Sa. 16:6; 1 Ki. 22:19; 2 Ch. 4:8. שְׂמֹאל (accus.) Gen. 13:9; Num. 20:17, and עַל שְׂמֹאל Gen. 24:49; 2 Sam. 2:19, to the left.—יַד־שְׂמֹאל the left hand, pr. the hand of the left side, Jud. 3:21; Eze. 39:3.

(2) without יָד, *the left hand,* Gen. 48:14; Cant. 2:6; 8:3.

(3) *the north, the north quarter,* Job 23:9. Genesis 14:15, מִשְּׂמֹאל לְדַמָּשֶׂק "to the north of Damascus." As to the Arab. شَمَال see above.

שְׂמָאלִי & **שְׂמָלִי** fem. ־ִית adj. *left, what is on the left side,* 1 Ki. 7:21; 2 Ki. 11:11.

שָׂמַח and **שָׂמֵחַ** fut. יִשְׂמַח TO REJOICE, TO BE GLAD. (The primary idea appears to be that of a *joyful* and *cheerful* countenance, Prov. 13:9, compare Arab. سمح to be clement, liberal, mild, see Schult. on Har. Cons. ii. p. 100; iii. p. 146; but its use is more widely extended, and it is even used for louder expressions of joy, as of those who make merry with wine, 1 Ki. 4:20; Ecc. 8:15; and who utter merry cries, see שִׂמְחָה No. 2, 3. The primary idea is similar of the verb נָהַר No. II. Other verbs of rejoicing prop. designate *merry voices,* as עָלַץ, עָלַז, עָלַס, ἀλαλάζω, or have the force of *leaping for joy,* as גִּיל. And this latter is stronger than שָׂמַח, see Job 3:22.) Ecc. 3:12. It is often applied to the heart, Ps. 16:9; 33:21; Prov. 23:15; once to a light (see above, as to the primary idea), Pro. 13:9, "the light of the righteous" יִשְׂמָח i. e. shall shine, as it were, with joyful brightness. Constr. followed by בְּ 1 Sam. 2:1; Ps. 122:1; עַל Isa. 9:16; 39:2; Jon. 4:6; מִן Prov. 5:18 (where several MSS. have בְּ), with any thing; followed by כִּי Neh. 12:43; but followed by לְ specially to rejoice at another's misfortune, or destruction, Psa. 35:19, 24; 38:17; Isa. 14:8; Mic. 7:8. There is often said, שָׂמַח בַּיהוָה to rejoice concerning Jehovah, because of aid to be expected from him, and because of his protection, Ps. 9:3; 32:11, 97:12; 104:34; שָׂמַח לִפְנֵי יְהוָה to rejoice before Jehovah, said of those who held sacred feasts in the courts of the sanctuary, Lev. 23:40; Deut. 12:7, 12, 18; 14:26 (compare Isa. 9:2).

Piel, שִׂמַּח *to gladden, to make joyful,* Deut. 24:5; Prov. 27:11; used of joy felt at the ills of others, followed by לְ Ps. 30:2; followed by עַל Lam. 2:17; מִן 2 Chr. 20:27.

Hiphil, i. q. Piel, Ps. 89:43.

[Derivatives, the two following words.]

שָׂמֵחַ fem. שְׂמֵחָה verbal adj. *rejoicing, joyful,* Deut. 16:15; followed by מִן concerning any thing, Ecc. 2:10; followed by a gerund. Pro. 2:14, שְׂמֵחִים לַעֲשׂוֹת רָע "those who rejoice to do evil." Pl. constr. once שְׂמֵחֵי Ps. 35:26; elsewhere שִׂמְחֵי Isa. 24:7, etc.

שִׂמְחָה fem. *joy, gladness,* Ps. 4:8; 45:16, etc. שָׂמַח שִׂמְחָה גְדוֹלָה to be very joyful, 1 Ki. 1:40; Jon. 4:6. Specially—(*a*) joyful voices, joyful cries, Gen. 31:27; Nehem. 12:43; 2 Chron. 23:18; 29:30.—(*b*) *joyful banquets, pleasures* (Vergnügungen Lustbarkeiten). Pro. 21:17, אֹהֵב שִׂמְחָה *loving pleasures.* עָשָׂה שִׂמְחָה Neh. 8:12; 12:27; 2 Chron. 30:23.

שְׂמִיכָה fem. *a quilt, coverlet,* Jud. 4:18 (where some copies have סְמִיכָה); from the root סָמַךְ, comp. ܡܣܡܟܐ bed, couch.

שָׂמַל an unused root, Arabic شمل to gird, to surround. Conj. IV. to wrap oneself in a garment whence شَمْلَة a garment.

Hiphil הִשְׂמִיל see שְׂמֹאל.

[Derivatives, the two following words.]

שִׂמְלָה f. *a garment,* whether of men or women (Deu. 22:5); especially a large *outer* garment, Gen. 9:23; Deu. 10:18; 1 Sa. 21:10; Isa. 3:6, 7; with which, at night, persons wrapped themselves, Deuter. 22:17. From this primitive form, by transposition, comes שַׂלְמָה which see.

שַׂמְלָה ("garment"), [*Samlah*], pr. n. of a king of Edom, Gen. 36:36; 1 Ch. 1:47.

שְׂמָלִי see שְׂמָאלִי.

שָׂמַם an unused root, Arab. سَمَّ to poison, سموم *Samûm,* i. e. a poisonous wind. Hence—

שְׂמָמִית (several MSS. ["incorrectly"] read שְׂמָמִית) a species of poisonous lizard, Prov. 30:28. LXX. καλαβώτης. Vulgate *stellio.* Arab. سام is a

poisonous lizard, with spots like leprosy. See Bochart, Hieroz. t. ii. p. 1084.

שָׂנֵא fut. יִשְׂנָא inf. abs. שָׂנֹא, constr. שְׂנֹא and שְׂנֹאת (Syr. ܣܢܐ, Arab. شنأ) TO HATE, whether persons, Ps. 5:6; 31:7; Deu. 22:13; 2 Sa. 13:15, 22; or things, Isa. 1:14; Ps. 11:5; Prov. 1:22 Part. שׂוֹנֵא subst. *a hater, an enemy*, Ps. 35:19; 38:20; with suff. שֹׂנְאוֹ one who hates him, Deu. 7:10; also שֹׂנֵא לוֹ Deut. 4:42; 19:4, 6, 11; Josh. 20:5. Fem. plur. שֹׂנְאוֹת female enemies, Eze. 16:27.

NIPHAL, pass. Pro. 14:17.

PIEL, part. מְשַׂנֵּא *hater, enemy*, Psalm 18:41; 55:13; 68:2, etc.

Derivatives, שָׂנִיא, שִׂנְאָה.

שְׂנֵא Chald. i. q. Hebr. Part. שָׂנֵא *enemy*, Dan. 4:16.

שִׂנְאָה fem.—(1) prop. inf. of the root שָׂנֵא Deu. 1:27.

(2) *hatred*. שָׂנֵא שִׂנְאָה גְדוֹלָה to have in great hatred, 2 Sa. 13:15; compare Ps. 25:19; 139:22.

שָׂנִיא f. שְׂנִיאָה, verbal adj. *hated*, Deu. 21:15.

שְׂנִיר ("coat of mail," i. q. שִׁרְיוֹן the name by which the same mountain was known by the Sidonians, see the root שָׂנַר; unless it be better to render שְׂנִיר "cataract," i. q. צִנּוֹר from the noise of water), [*Senir*], pr. n. of Mount Hermon, so called among the Ammonites, Deu. 3:9; in a narrower sense, part of Hermon, Cant. 4:8; 1 Chr. 5:23, compare Ezek. 27:5. Arabic سنير, according to Abulfeda (see Syria, ed. Köhler, p. 164), a ridge of mountains situated to the north of Damascus.

שָׂנַר an unused root, prob. i. q. צָנַר *to clatter, to make a noise* (used of the din of arms); whence سنور armour, coat of mail, see pr. n. שְׂנִיר.

שָׂעִיר m.—(1) *hairy, rough*, Gen. 27:11, 23.

(2) *a he-goat, hircus* (which Latin word is the same as *hirtus, hirsutus*), Levit. 4:24; 16:9; more fully שְׂעִיר עִזִּים (Ziegenbock), Gen. 37:31; Lev. 4:24; 16:5 (since the name of goat seems to have belonged, in a wider sense, to other animals also). As to the [idolatrous] worship of the he-goat among the Hebrews (following the example of the Egyptians), see Lev. 17:7; 2 Ch. 11:15. Fem. שְׂעִירָה a she-goat, which see.

(3) pl. *wood demons, satyrs*, resembling he-goats, inhabiting deserts, Isa. 13:21; 34:14; see as to these superstitions [?] Bochart, Hieroz. ii 844, and my Comment. on Isa. locc. citt. LXX. δαιμόνια.

(4) pl. *shower* (Regenschauer), Deu. 32:2, compare שָׂעַר to shudder.

שֵׂעִיר ("hairy," "rough"), [*Seir*], pr. n.—(1) of a leader of the Horites, Gen. 36:20, 30.—(2) of a mountainous region of the Edomites, extending from the Dead Sea to the Elanitic gulf, the northern part of which is now called *Jebâl* (see גְּבָל), the southern *el-Shera* (الشراة), see Burckhardt's Travels in Syria, ed. Weimar, p. 674, 688, 1067. Originally the Horites (חוֹרִים) dwelt in this region, Gen. 14:6; Deut. 2:12; afterwards Esau, Gen. 32:4; 33:14, 16, and his descendants, Deut. 2:4, seqq.; 2 Chron. 20:10. This mountain may have taken its name from that Horite (No. 1); but I prefer rendering שֵׂעִיר as an appellative, *the rough mountain*, i. e. clothed, and, as it were, bristled with trees and thick woods; compare Gr. λάσιος.—(3) of a mountain in the tribe of Judah, Josh. 15:10.

שְׂעִירָה f.—(1) *a female goat* (prop. rough, hairy), Lev. 4:28; 5:6.

(2) [*Seirath*], pr. n. of a region in Mount Ephraim, Jud. 3:26.

שְׂעִפִּים plur. i. q. סְעִפִּים *thoughts*, which divide and distract the mind, and, as it were, agitate it, Job 20:2; 4:13, "in the thoughts of night visions," i. e. in the nocturnal dreams themselves, compare Dan. 2:29, 30.

שָׂעַר i. q. סָעַר, שָׂעַר—(1) TO SHUDDER, TO QUIVER, Gr. φρίσσω, φρίττω, Germ. schauern, schaudern (Engl. *to shudder, to shiver*), prop. used of the motion and creeping of the skin of a person terror-stricken, Eze. 27:35; Jer. 2:12; followed by עַל of the cause, Eze. 32:10; followed by an acc. like Gr. φρίσσω τινά, *to shudder at*, i. e. to feel a sacred awe, Deut. 32:17. Also used of the hair standing on end (see שֵׂעָר, שְׂעָרָה, שָׂעִיר, שְׂעָרָה).

(2) used of the commotion of a storm or tempest, see Piel. Followed by an acc. *to sweep away in a storm* (wegstürmen), Ps. 58:10.

NIPHAL, impers. *to be fierce as a tempest* (es stürmt), Ps. 50:3.

PIEL, *to sweep away in a storm*, Job 27:21.

HITHPAEL, *to rush like a tempest*, Dan. 11:40 compare סָעַר Hab. 3:14.

Derivatives, see in Kal No. 1.

שַׂעַר m.—(1) *horror*, Job 18:20; Eze 27:35.

(2) i. q. סַעַר *a storm*, Isa. 28:2.—Once it is constr. of the subst. שַׂעַר, which see.

שֵׂעָר const. שְׂעַר, once שַׂעַר Isaiah 7:20; with suff. שְׂעָרוֹ m. *a hair*, collect. *hair, hairs;* Arab. شعر Lev. 13:3, seqq.; so called from bristling up. (See the root No. 1, the various significations of which are also found in the Indo-Germanic languages. Compare χήρ, *her, heres*, i. e. a hedgehog; *hirtus, hirsutus, horreo, hordeum* (שְׂעֹרָה); Germ. Haar.) אִישׁ בַּעַל שֵׂעָר a rough hairy man, i. e. wearing a hairy mantle, 2 Ki. 1:8. See שַׂעֲרָה.

שְׂעַר Ch. id. Dan. 3:27; 7:9.

שְׂעָרָה f. i. q. סְעָרָה *a storm*, Job 9:17; Nah. 1:3.

שַׂעֲרָה f. i. q. שֵׂעָר *a hair* (Arab. شعرة one hair). Jud. 20:16, אֶל־הַשַּׂעֲרָה "at a hair," proverb. q. d. *ad unguem*, used of slingers not missing the mark by a hair's breadth, 1 Sa. 14:45. Collect. Job 4:15. Pl. *hairs*, Ps. 40:13; 69:5.

שְׂעֹרָה fem. *barley*, so called from its hairy ears, like the Lat. *hordeum a horrendo*, and on the contrary כֻּסֶּמֶת spelt (which see), from its shorn ears. In sing. it is used of barley growing, Job 31:40; Joel 1:11; but pl. שְׂעֹרִים of the grain (see חִטָּה). חֹמֶר שְׂעֹרִים a homer of barley, Lev. 27:16, אֵיפַת שְׂעֹרִים an ephah of barley, Ru. 2:17; also קְצִיר שְׂעֹרִים barley harvest, Ru. 1:22, since the harvest is on account of the grain.

שְׂעֹרִים ("barley"), [*Seorim*], pr. n. m. 1 Chr. 24:8.

שָׂפָה an unused root, which appears to have had the sense of devouring, licking up, sucking up, like the cogn. סָבָא, which see; which idea is expressed in other families of languages with *r* or *l* inserted by the root *slab, srad;* compare שָׂרַף, شرب to drink; Lat. *sorbere*, Vulgar Germ. schlappen. The *l* being cast away forms *sapio*, to taste; on the other hand, the sibilant being omitted, gives the Persic لب, Lat. *labium*.

שָׂפָה dual שְׂפָתַיִם, const. שִׂפְתֵי; with suff. שְׂפָתָיו, pl. const. שִׂפְתוֹת (from שֶׂפֶת), f.

(1) *a lip* (Arab. شفة, as to the origin, see the verb), Ps. 22:8; 1 Sam. 1:13. *To open the lips*, i. e. to begin to talk, Job 11:5; 32:20; *to open* any one's *lips*, Psa. 51:17, to enable to speak: *to restrain the lips*, Pro. 10:19. אִישׁ שְׂפָתַיִם a man of lips, used in a bad sense of a loquacious, garrulous person, Job 11:2. דְּבַר שְׂפָתַיִם futile, foolish words, 2 Ki. 18:20; Pro. 14:23; compare Pro. 10:8; Levit. 5:4; Psalm 106:33. Meton.—(*a*) *speech*, words, as שִׂפְתֵי־שֶׁקֶר fraudulent lips, and even used of a fraudulent man, Pro. 10:18; Ps. 120:2. שְׂפָתַיִם דֹּלְקִים burning lips, i. e. words feigning most ardent love, Prov. 26:23; Ps. 81:6, שְׂפַת לֹא־יָדַעְתִּי אֶשְׁמָע "I heard words of an unknown (nation)." Eze. 36:3.—(*b*) *tongue, dialect*, Gen. 11:1, seqq.; Isa. 19:18; 33:19, עִמְקֵי שָׂפָה "men of deep language," i. e. difficult to be understood, barbarous.

(2) *the lip, edge, border*, as of a vessel, 1 Ki. 7:26; of a garment, Ex. 28:32; of a river or the sea, Gen. 22:17; 41:3; Ex. 14:30; 1 Ki. 5:9; of the land, i. q. *boundary*, Jud. 7:22.

שָׂפַח prop. i. q. סָפַח No. II, TO POUR.

PIEL שִׂפַּח *to make fall off*, used of the hair, by disease, or scab; hence *to make bald*, Isaiah 3:17. Compare סַפַּחַת.

שָׂפַם an unused root, perhaps i. q. שָׂפַן, סָפַן to cover [not given in Thes.].

שָׂפָם m. *the beard* (perhaps so called because it covers, and, as it were, clothes the chin; others derive it from שָׂפָה lip, and ־ָם i. q. ־ָן). 2 Sa. 19:25, לֹא־עָשָׂה שְׂפָמוֹ "he had not put his beard in order." עָטָה עַל־הַשָּׂפָם, אֶת־הַשָּׂפָם to cover over the beard, as done by mourners, Levit. 13:45; Ezek. 24:17, 22; Mic. 3:7.

[שִׂפְמוֹת *Siphmoth*, pr. n. 1 Sa. 30:28.]

שָׂפַן TO COVER, TO HIDE, i. q. סָפַן and צָפַן. Deu. 33:19, שְׂפֻנֵי טְמוּנֵי well given by the Vulg. *thesauri absconditi, hidden treasures.*

I. **שָׂפַק** i. q. סָפַק No. I, TO STRIKE (see שֶׂפֶק), specially, *to clap the hands*, Job 27:23; according to several MSS. (others ספק).

HIPHIL, *to strike* a covenant, *to make an agreement*, either because it was customary to strike the hands together and join them in making a covenant or from the primary signification of striking (comp. פָּגַע No. 2). Isa. 2:6, בְּיַלְדֵי נָכְרִים יַשְׂפִּיקוּ "they make leagues with the children of strangers."

Derivative, שֶׂפֶק.

II. **שָׂפַק** i. q. סָפַק No. II (which see), TO BE REDUNDANT, TO ABOUND. Syr. ܣܦܩ, 1 Ki. 20:10; see סָפֶק.

שֶׂפֶק masc. *smiting, chastening* (of God), Job 36:18; see the root No. I. Compare סֶפֶק 34:26.

שַׂק m. with suff.—שַׂקּוֹ, plur. שַׂקִּים—(1) *sack-cloth*, thick cloth, especially made of hair, like strainers (see the root שָׂקַק), used also for corn sacks and mourning garments. (Compare Æthiop. ሠቅ: sack-cloth, hence the clothing of monks and holy pilgrims, ሠቅሠቅ: lattice, Gr. σάκος, σάκκος, sack-cloth, Lat. *saccus*, which Jerome also used for the garment of a pilgrim; also, σάγος, *sagum*, i. e. a thick cloak used by soldiers.) Isaiah 3:24, מַחֲגֹרֶת שָׂק a girdle of sackcloth. Hence—

(2) a corn *sack*, Gen. 42:25, 27, 35; Lev. 11:32.

(3) *the dress of mourners*, Gen. 37:34; 2 Sa. 3:31; Est. 4:1; Joel 1:8; Jon. 3:6; of devotees and prophets, Isa. 20:2.

שָׂקַד, once found, Lam. 1:14; in Niphal. According to the Hebrew interpreters, TO BE BOUND, TIED TO (used of a yoke). The verbs אָכַר, עָקַד, appear to be cognates, the aspirates being related to the sibilants, see שׂ p. DCCLXXXII. The Targ. has *made heavy*. Several MSS. have נשקד, which is expressed by the LXX., Vulg., Syr., but it is contrary to the sense.

שָׂקַק an unused root, prob. i. q. זָקַק which see σακκίζω, TO STRAIN. Hence שַׂק.

שָׂקַר not used in Kal, i. q. Chald. סְקַר to look.

Piel, prop *to make* (the eyes) *look around*, as done by wanton and impudent women, Isaiah 3:16. LXX. ἐν νεύμασιν ὀφθαλμῶν. Others render it *with painted eyes*, comp. סָקַר to paint, which does not suit the context.

שַׂר pl. שָׂרִים (from the root שָׂרַר) m.—(1) *leader, commander*, especially of soldiers, Gen. 21:22; Job 39:25; of a royal body-guard, Gen. 37:36; of cup-bearers, 40:9; of a city, 1 Ki. 22:26; of a prison, Gen. 39:21, 22; but שָׂרֵי מִקְנֶה rulers over cattle, Gen. 47:6.

(2) *prince*, Ex. 2:14; Isaiah 23:8; plur. nobles, courtiers, Gen. 12:15. Poet. שָׂרֵי קֹדֶשׁ used of the priests, Isa. 43:28; שַׂר שָׂרִים of God [Christ], Dan. 8:25. In the book of Daniel (10:13, 20), *the princes of angels*, i. e. the archangels interceding with God [?] for particular nations, οἱ ἑπτὰ ἄγγελοι, οἳ ἐνώπιον τοῦ θεοῦ ἑστήκασι [?], Apoc. 8:2. Fem. is שָׂרָה, which see.

שָׂרַג TO BRAID (flechten), TO INTERWEAVE (Ch. and Syr. סְרַג, ܣܪܓ id.). Kindred roots are שָׂרַךְ, שָׂרַק, and as I judge, אָרַג to weave; comp. under letter שׂ. Also with the middle radical softened into a vowel, שׂוּג, סוּג.

Pual, *to be woven together*, Job 40:17.

Hithpael, *to interweave oneself*, Lam. 1:14.

Derivatives, שְׂרִיגִים and pr. שְׂרוּג.

I. **שָׂרַד** an unused root—(1) prop. as I judge *to make an incision, a fissure*, ritzen (cogn. roots, פָּרַד, שָׂרַט), whence سِرَاد an awl, Hebr. שֶׂרֶד *stylus*.

(2) i. q. Arab. سرد *to sew together*, especially hard things, as leather with wire and an awl, hence to *interweave*, like a coat of mail; whence سَرْد a coat of mail woven of iron threads, see שְׂרָד.

II. **שָׂרַד** TO FLEE, TO ESCAPE, Josh. 10:20 (Arab. شرد; Syr. ܣܪܕ id.)

Derivative, שָׂרִיד.

שְׂרָד m., *a coat of mail;* and thence *a kind of cloth* or *stuff*, like a coat of mail, made of threads by means of needles (Germ. Filet). Of this the curtains of the tabernacle were made (compare שָׁבַץ): whence בִּגְדֵי שְׂרָד Exod. 31:10; 35:19; 39:1, 41. Compare Chald. סְרָדִין *curtains;* so called from the kind of cloth of which they were made; סְרָדָא sieve; Sam. שרדה according to Castell, i. q. وشي, a variegated garment. Incorrectly rendered by LXX. στολαὶ λειτουργικαί, as if it had been בגדי שרת; but garments are not intended, but curtains, hangings.

שֶׂרֶד m., Isaiah 44:13; according to Kimchi, *red chalk;* but more correctly, i. q. Arab. سِرَاد *an awl*, or rather *stylus;* with which the artist sketches out the figure to be sculptured.

שָׂרָה—(1) TO PLACE IN A ROW, TO SET IN ORDER; Arab. سار Med. Waw, reihen, ordnen. Hence שׁוּרָה series, order, row; which see.

(2) *to be leader, commander*, prince, i. q. שַׂר No. I. 2, and שָׂרַר; from setting in order, arranging soldiers. Arab. سَرُوَ to be noble, liberal; سَرِيّ a prince, a noble.

(3) *to fight* (prop. to wage war) with any one, followed by עִם Genesis 32:29; followed by אֶת Hos. 12:4 (Arab. شرا Conj. III. id.). Fut. is taken from שׂוּר No. I.

Derivatives, שׂוֹרָה, מִשְׂרָה and pr. names שָׂרַי, שְׂרָיָה, יִשְׂרָאֵל.

שָׂרָה f. of the noun שַׂר—(1) *a princess a noble lady*, Jud. 5:29; Esth. 1:18; Isa. 49:23; specially

of the wives of a king of noble birth, 1 Kings 11:3; who differed from the concubines; comp. Cant. 6:8. Metaph. Lam. 1:1, שָׂרָתִי בַּמְּדִינוֹת "princess of the provinces."

(2) pr. n. *Sarah;* see שָׂרַי.

שְׂרוּג ("shoot"), [*Serug*], pr. n. m., Gen. 11:20.

שְׂרוֹךְ m., *latchet* of a shoe; so called from its binding and fastening together, Isa. 5:27. Proverb. of anything of little value, Gen. 14:23; from the root שָׂרַךְ.

שְׂרוּקִים m., pl. *tendrils* (of the vine), Isa. 16:8. See שָׂרֵק.

שֶׂרַח ("abundance," i. q. סֶרַח), [*Serah, Sarah*], pr. n. m., Gen. 46:17; 1 Ch. 7:30.

שָׂרַט i. q. سرط and شرط TO CUT the body, TO MAKE CUTS in the body, which mourners used to do, Lev. 21:5.

NIPHAL, *to be lacerated,* i. e. *hurt* by lifting too heavy a burden, Zech. 12:3. Hence—

שֶׂרֶט m., Lev. 19:28; and—

שָׂרֶטֶת f., Lev. 21:5, *a cutting, incision.*

שָׂרַי ("my princes?" "nobility," i. q. שָׂרָה?), [*Sarai*], pr. n. of the wife of Abraham, for which, however, afterwards (Gen. 17:15), another name שָׂרָה (princess) was substituted. The LXX. write the former name Σάρα (in the manner of the Arabs, pronouncing ־ַי *a;* comp. סִינַי Σινᾶ); the latter Σάῤῥα; because, in fact, שָׂרָה is for שָׂרָּה. But see what has been said about this two-fold name (of which the former is obscure), by Conr. Iken, in Dissertt. Philol. Theol., p. 17, seqq.; J. D. Michaëlis, Orient. Bibl. IX. p. 188; Stange, Theol. Symmikta, I. p. 48, seqq.

שָׂרִיגִים m., plur. (with Kametz impure) *shoots, tendrils* of a vine, Gen. 40:10, 12; Joel 1:7; from the root שָׂרַג to intertwine.

שָׂרִיד m. [pl. שְׂרִידִים], *a survivor,* one *escaped* from a great slaughter, i. q. פָּלִיט Nu. 21:35; 24:19; Deut. 3:3; Josh. 8:22. Collect., Jud. 5:13. Used of things, Job 20:21. Root שָׂרַד.

[*Sarid,* pr. n., Josh. 19:10, 12.]

שְׂרָיָה and **שְׂרָיָהוּ** ("soldier of Jehovah"), [*Seraiah*], pr. n.—(1) of the secretary of David, 2 Sam. 8:17, a name, the reading of which is corrupted [contracted] in other places into שְׁיָא, 2 Sam. 20:25; שִׁישָׁא 1 Ki. 4:2; שַׁוְשָׁא 1 Ch. 18:16.—(2) of the father of Ezra the priest, Ezr. 7:1.—(3) of other men, see 2 Ki. 25:18, 23; Jer. 36:26; 40:8; 51:59, 61; 1 Chr. 4:13, 14, 35; 5:40; Ezra 2:2; Neh. 10:3; 11:11; 12:1, 12.

[**שִׂרְיֹן** pr. n. Deu. 3:9, see שִׂרְיֹן.]

שָׂרַךְ i. q. שָׂרַג not used in Kal, TO INTERWEAVE, TO ENTANGLE.

PIEL, Jer. 2:23, "a camel מְשָׂרֶכֶת דְּרָכֶיהָ entangling her ways," i. e. running about hither and thither in her heat.

Derivative, שְׂרוֹךְ.

שַׂרְסְכִים [*Sarsechim*], pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39:3.

שָׂרַע TO EXTEND, TO STRETCH OUT, Arabic شرع. Part. pass. שָׂרוּעַ *stretched out,* i. e. one who has a member (especially the ear) too long, compare Syr. ܣܪܝܥ ܐܕܢܐ large-eared, Lev. 21:18; 22:23.

HITHPAEL, *to stretch oneself out,* Isa. 28:20.

שַׂרְעַפִּים m. pl. *thoughts,* Ps. 94:19; 139:23, i. q. שְׂעִפִּים, with the letter ר inserted, see p. DCCXLVIII, A.

I. **שָׂרַף** fut. יִשְׂרֹף.—(1) prop. TO SUCK IN, TO ABSORB, TO DRINK IN (schlürfen), TO SWALLOW DOWN, i. q. Ch. שְׂרַף, and Syr. ܣܪܦ, see Middeldorpf, Curæ Hexapl. in Job., p. 15; compare under the root שָׂפָה. Hence—

(2) to absorb with fire, i. e. *to burn, to consume,* as towns, houses, altars, Lev. 4:21; 8:17; 9:11; often with the addition of בָּאֵשׁ Josh. 11:9, 11; Jud. 18:27; 2 Ki. 23:11; 25:9. Used of the burning of a corpse at the funeral, Jer. 34:5; also *to burn,* and *to bake* (bricks) *by burning,* Gen. 11:3.

NIPHAL, Lev. 4:12, and—

PUAL, pass. of No. 2, Lev. 10:16.

Derivatives, שְׂרֵפָה, מִשְׂרָפָה, and perhaps שָׂרָף.

II. **שָׂרַף** i. q. Arab. سرف and سرو to be noble, to be born of a noble race; whence شريف a noble, a prince. Hence שָׂרָף No. II.

שָׂרָף m.—(I.) a species of venomous serpents, Nu. 21:6. שָׂרָף מְעוֹפֵף a flying dragon, Isa. 14:29; 30:6. It is supposed to be the Gr. πρηστὴρ καύσων, so called from its inflamed bite. If the derivation is to be sought in the Phœnicio-Shemitic languages, I should prefer regarding it as so called from *swallowing down,* see שָׂרַף No. 1; but it corresponds to the Sanscr. *sarpa,* serpent; *sarpin,* reptile, from the root

σῦρω, *ἕρπειν*, *serpere*. Compare Bochart, Hieroz. t. iii. p. 221, ed. Lips.

(II.) pl. שְׂרָפִים Isa. 6:2, 6, an order of angels attending upon God, and appearing with him, having six wings. The Hebrews, as Abulwalid and Kimchi, render the word *bright*, or *shining angels* (compare Eze. 1:13; 2 Ki. 2:11; 6:17; Matt. 28:3); but the verb שָׂרַף has the sense of burning, not of shining, and it is better, comparing شريف, to understand *princes*, *nobles* of heaven, who elsewhere are also called שָׂרִים, see שַׂר No. 2. If any one wishes to follow the Hebrew usage of language (in which שָׂרָף is a serpent), he may render it *winged serpents*, since the serpent, amongst the ancient Hebrews (Nu. 21:8; 2 Ki. 18:4), and amongst the Egyptians (Herod. ii. 74; Ælian. Var. Hist. xi. 17, 22), was the symbol both of wisdom and of healing power (see more in my Comment. on Isa. loc. cit.); but I prefer the previous explanation, since the Hebr. שָׂרָף is elsewhere used of a *poisonous* serpent. [The idea of winged serpents surrounding the throne of God is in itself wildly incongruous, and it is not to be borne that such a notion should be supported by a connection with Jewish superstition, supposed or real; so Gesenius in Thes.]

(III.) [*Saraph*], pr. n. m. 1 Ch. 4:22.

שְׂרֵפָה f. (with Tzere impure) *a burning* with fire, Gen. 11:3; *burning*, *conflagration*, *setting on fire*, Lev. 10:6; Am. 4:11; especially the solemn burning of dead bodies, 2 Chronicles 16:14; 21:19. הַר שְׂרֵפָה a mountain burned up, Jerem. 51:25. הָיָה לִשְׂרֵפָה to be delivered to burning, i. e. to be burned, Isa. 9:4; 64:10.

I. **שָׂרַק**—(1) i. q. שָׂרַג, שָׂרַךְ TO INTERTWINE, TO PLAIT, whence שֹׂרֵק, שֹׂרֵקָה, שְׂרוּקִים, shoots, tendrils, pr. n. מַשְׂרֵקָה.

(2) i. q. Syr. ܣܪܩ, סָרַק *to comb*, *to clean out* flax *by combing*, Isa. 19:9. This signification may be so connected with the former, that it may pr. be *to disentangle* any thing tangled or entwined; comp. as to the power of some verbs, Gramm. § 51, 2.

Derivatives, שֹׂרֵק, שְׂרוּקִים and pr. n. מַשְׂרֵקָה.

II. **שָׂרֹק** *to be reddish*, *tawny*, whence—

שָׂרֹק m. pl. שְׂרֻקִּים *reddish*, *tawny*, used of horses, *bay*, Zec. 1:8. (Arab. with the letters transposed اشقر a bay horse, also one with the tail and mane bay, Germ. Fuchs.)

שֹׂרֵק m. Isa. 5:2; Jer. 2:21. **שֹׂרֵקָה** f. Genesis 49:11—(1) *a shoot*, *a tendril* (from the root שָׂרַק No. I; compare שְׂרוּקִים); specially *a nobler* kind of *vine*, according to Abulwalid, growing in Syria, Arab. سريق and سوريق, now called in Morocco *Serki*, Pers. كشمش Kishmish, with small berries, roundish, and of a dark colour; with soft and hardly perceptible stones. See Niebuhr's Reisebeschr. vol. ii. p. 169; of his Descr. of Arabia, p. 147; and more in Oedmann, Verm. Sammlungen aus der Naturkunde, vi. p. 98, seqq.

(2) [*Sorek*], pr. n. of a valley, between Ashkelon and Gaza, probably so called from this kind of vine, Jud. 16:4.

שָׂרַר i. q. שָׂרָה No. 2, and שׂוּר No. I, TO BE PRINCE, TO HOLD DOMINION. Part. שֹׂרֵר Esth. 1:22. Fut. יָשֹׂרוּ Isa. 32:1; Prov. 8:16.

HITHPAEL, *to make oneself a prince*, followed by עַל Nu. 16:13.

Derivatives, שַׂר, שָׂרָה.

[**שָׂשָׂה**, an unused root, i. q. שׂוּשׂ, from which the following word would be *regularly* formed.]

שָׂשׂוֹן m. const. שְׂשׂוֹן (Kametz being unusually rejected, for the root is שׂוּשׂ), *joy*, *gladness*, often coupled with שִׂמְחָה Isaiah 22:13; 35:10; 51:3, 11. שֶׁמֶן שָׂשׂוֹן oil of gladness, used of the ointments which they used at banquets, Ps. 45:8; Isa. 61:3.

שֵׂת see שְׂאֵת.

[" **שָׂרַת** an unused and doubtful root, whence some derive מַשְׂרֵת."]

שָׂתַם i. q. סָתַם TO STOP, TO OBSTRUCT. Lam. 3:8, שָׂתַם תְּפִלָּתִי "he obstructeth my prayers," that they do not come to God. Comp. Lam. 3:44.

שָׂתַר TO CLEAVE, Arab. شتر.

NIPHAL, *to burst forth*, *to break out* (used of hæmorrhoids), 1 Sa. 5:9; compare סָתַר.

שׁ

Shin, together with Sin, the twenty-first letter of the Hebrew alphabet; when used as a numeral it is i. q. *three hundred*. The name of this letter שִׁין i. q. שֵׁן denotes *a tooth*, and refers to its figure, which is almost the same in all the Phœnicio-Shemitic alphabets. This letter is pronounced like the

Germ. sch, Engl. *sh*, a sound which the Greeks were without (unless indeed the Doric Σάν, Herodotus, i. 139, was similarly pronounced); whence it is that the LXX., that they might give something allied to its sound, have written for רֵישׁ, שִׁין Ῥῆχς, Χσίν; see Lam. chaps. 2, 3, 4.

In Arabic, three letters answer to שׁ (which is much more used than שׂ)—(1) in far the greater number of cases س, as שָׁלֵם سلم, שָׁאַל سَأَلَ etc.—

(2) rather less frequently ش, as שֶׁמֶשׁ شمس the sun, רָשַׁם رشم, to write down; and in the roots of both kinds the Aramæans retain ܫ. In those words in which—

(3) the Arabs substitute ث for the Hebrew שׁ, the Aramæans have *Tau*, as שְׁמֹנֶה ثمان, ܬܡܢܐ eight, שֶׁלֶג ثلج, ܬܠܓܐ snow. More rarely in such words the Arabs have ت, as שָׁבַר تبر to break, שׁוּב تاب to return, to turn oneself, or ת for שׁ appears in the Hebrew itself, as חָרַשׁ, חָרַת χαράσσω, χαράττω, בְּרוֹשׁ and בְּרוֹת cypress. Sometimes also—

(4) the Arabic admits many ways of writing the same word, and thus it divides one Hebrew root into two Arabic, as רָעַשׁ رعس and رعش, קָשָׁה قسا and قشا, שָׁקַל شقل and ثقل, גֶּשֶׁם جسم, جسمان and جثمان body. But שׁ is also interchanged with other sibilants, as ז, ץ: שׁוּל ذيل train, רֶכֶשׁ ركض charger, חֹמֶשׁ Rabbin. חוּמְצָא the groin, etc.

In the Phœnicio-Shemitic roots introduced into western languages, especially the Greek, שׁ is sometimes expressed by a simple σ, *s*, as שֵׁרָה σειρά, σκηνή, from שָׁכַן, שָׁלַל, συλάω, sometimes σκ and σχ, as שָׁלַל, also σκυλάω, שְׁתִיל σκυτάλη, שֵׁבֶט σκήπτον, שָׁסַע σχίζω, σχολή, from שָׁלָה.

·שֶׁ, more rarely ·שַׁ, Jud. 5:7; Cant. 1:7; Job 19: 29, and שְׁ Eccl. 2:22; 3:18. Shin prefixed, i. q. אֲשֶׁר, א being rejected by aphæresis, ר either inserted in the following letter, or (in the form שְׁ) also rejected, like הַל, הַ, but except the book of Judges (5:7; 6:17; 7:12; 8:26), only found in the later [?] Hebr.

(A) relat. pron. *who, which, that*, Eccl. 1:11; Cant. 1:7; 3:1, 2, 3. Often—(*a*) it is a mere mark of relation, as שֶׁ—שָׁם *whither*, Ecc. 1:7; Ps. 122:4; also, Psa. 146:5; Cant. 8:8.—(*b*) followed by לְ, שֶׁלְּ (much used by the Rabbins), equally with אֲשֶׁר לְ it marks the genitive. Cant. 3:7, מִטָּתוֹ שֶׁלִּשְׁלֹמֹה "his litter, Solomon's," pr. which was Solomon's; but Cant 1:6, there is said with emphasis, כַּרְמִי שֶׁלִּי "my vineyard, mine, I say." As to the suffix pleonastically used, see Gram. § 119, 2 note.

(B) Conj. relat.—(1) *that*, i. q. אֲשֶׁר B, 1, after verbs of seeing, Ecc. 2:13; 3:18; knowing, Ecc. 3: 18; Job 19:29; compare Jud. 6:17; Ecc. 2:24.

(2) *so that*. Ecc. 3:14, עָשָׂה שֶׁ to cause that.

(3) *because that, because*, Cant. 1:6; 5:2; *for*, whence שַׁלָּמָה for why? Cant. 1:7.

(4) עַד שֶׁ till that, until (followed by a pret.), Jud. 5:7. כִּמְעַט שֶׁ scarcely that (kaum daß), Cant. 3:4.

With prefixes—(1) ·בְּשֶׁ i. q. בַּאֲשֶׁר No. 2, *because that*, Ecc. 2:16.

(2) ·כְּשֶׁ i. q. כַּאֲשֶׁר No. 1, according to what, i.e. *as*, Ecc. 5:14; 12:7, i. q. כַּאֲשֶׁר No. 3, *as, when*, Ecc. 9:12; 10:3.

שָׁאַב fut. אֶשְׁאַב TO DRAW water. (Ch. id. Arab. سيب to slake one's thirst, which is done by drawing water. The primary idea seems to be that of *taking off the surface*, see the cognate verb under חָסַף. To this answers Goth. *skephan*, Germ. schöpfen.) Const. either followed by an acc. מַיִם Gen. 24:13; 1 Sa. 7:6; 9:11; or absol. Gen. 24:11, 19, 20.

Derivative, מַשְׁאַבִּים.

שָׁאַג fut. יִשְׁאַג TO ROAR, pr. used of a lion, Jud. 14:5; Ps. 104:21; of thunder, Job 37:4; compare Amos 1:2; Joel 4:16; of fierce soldiers, Psa. 74:4; also used of men, from whom the violence of grief wrings forth cries, Ps. 38:9. Hence—

שְׁאָגָה const. שַׁאֲגַת f. *roaring* of a lion, Isa. 5: 29; also, *cry* of a wretched person, wrung forth by grief, Job 3:24; Ps. 22:2; 32:3.

I. **שָׁאָה** i. q. שׁוֹא—(1) TO MAKE A NOISE, used of the waves, the tumult of people, see שָׁאוֹן, שֵׁת.

(2) *to make a crash*, as a house falling down; hence *to be laid waste*, Isa. 6:11, init.

NIPHAL.—(1) *to make a noise*, used of the waves and troops of soldiers, Isa. 17:12, 13.

(2) *to be laid waste*, of a land, Isa. 6:11.

HIPHIL, *to lay waste*, inf. לְהַשְׁאוֹת Isa. 37:26; whence without א לְהַשׁוֹת 2 Ki. 19:25.

Derivatives, שְׁאָוֹן, שְׁאִיָּה, שָׁאוֹן, שֵׁאת.

II. **שָׁאָה** i. q. שָׁעָה TO LOOK AT, TO BEHOLD, not used in Kal.

HITHPAEL, הִשְׁתָּאָה id. Gen. 24:21; followed by לְ LXX. καταμανθάνω. Vulg. *contemplor*.

שְׁאָה see שׁוֹאָה.

שְׁאָוָה Pro. 1:27; כתיב i. q. שׁוֹאָה a wasting tempest.

שְׁאוֹל, שְׁאֹל, com. (m. Job 26:6; f. Isa. 5:14; 14:9); *orcus*, *hades*, a subterranean place, full of thick darkness (Job 10:21, 22), in which the shades of the dead are gathered together (רְפָאִים which see), and to which are attributed both valleys [rather depths] (Pro. 9:18) and gates (Isa. 38:10); Gen. 37:35; Num. 16:30, seqq., Psa. 6:6; Isa. 14:9, seqq., 38:18; Eze. 31:16, seqq., 32:21, seqq. (Syr. ܫܝܘܠ f. and Æth. ሲኦል: hell, purgatory, *limbus Patrum*. I think that I have lighted on the true etymology of the word. For I have no doubt that שְׁאוֹל is for שְׁעוֹל *a hollow, a hollow and subterranean place*, just as the Germ. Hölle is of the same origin as Höhle, and Lat. *cœlum* is from the Gr. κοῖλος, hohl, hollow. It is commonly derived from the idea of asking, from its asking for, demanding all, without distinction; hence *orcus rapax*, Catull. ii. 28, 29.)

שָׁאוּל ("asked for," compare 1 Sam. 8:4, seq.) *Saul*, [*Shaul*], pr. n.—(1) of the first Israelite king, of the tribe of Benjamin, 1 Sa. 9:2, seq.—(2) of a king of the Edomites, Gen. 36:37.—(3) of a son of Simeon, 46:10.—(4) 1 Ch. 6:9. From 3 is patron. שָׁאוּלִי [*Shaulites*], Nu. 26:13.

שָׁאוֹן m. (from the root שָׁאָה—(1) *noise*, *tumult*, as of waters, Ps. 65:8; of a great crowd of men, Isa. 5:14; 13:4; 24:8; of war, Am. 2:2; Hos. 10:14; of clamour, Ps. 74:23; Jer. 25:31. Jer. 48:45, בְּנֵי שָׁאוֹן "the sons of noise," i. e. tumultuous soldiers.

(2) *devastation*, *destruction*. Psalm 40:3, בּוֹר שָׁאוֹן "the pit of destruction;" Jer. 46:17.

["שָׁאַט an unused root, i. q. שׁוּט No. II, *to loathe*, Hence—"]

שְׁאָט m. (with Kametz impure) with suff. שְׁאָטֵךְ Ezek. 25:6, *contempt*, hence *pride*, *arrogance*, 36:5; compare 25:15. Root שׁוּט [שָׁאַט in Thes.].

שְׁאִיָּה f. *ruins*, Isa. 24:12; from the root שָׁאָה.

I. שָׁאַל & שָׁאֵל fut. יִשְׁאַל (Syr. ܫܐܠ, Arab. سَالَ).

(1) TO ASK, TO DEMAND, followed by an acc. of the thing, 1 Sa. 12:13; and מִן Ps. 2:8; מֵאֵת 1 Sa. 8:10, of the person from whom any thing is asked, also followed by two acc. (αἰτεῖν τινά τι, to ask any one any thing), Psa. 137:3; Deu. 14:26; Isaiah 45:11. Job 31:30, לִשְׁאֹל בְּאָלָה נַפְשׁוֹ "by asking with a curse his (an enemy's) life," i. e. for his death, comp. Jon. 4:8, וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת "and he desired death for himself;" 1 Ki. 19:4.

(2) *to ask*, *to request* any thing from any one, Isaiah 7:11 (see עָמַק Hiphil), שָׁאַל שְׁאֵלָה see שְׁאֵלָה. Followed by an acc. of thing, Jud. 5:25; 1 Kings 3:10; מִן of the person from whom it is asked, Psa. 21:5; also מֵאֵת 1 Ki. 2:20; מֵעִם Deu. 18:16; שָׁאַל דָּבָר לְ to ask any thing for any one, 1 Ki. 2:22.

Specially—(*a*) *to ask a loan*, *to borrow* from any one, Ex. 3:22; 11:2; 12:35. Part. שָׁאוּל lent, 1 Sa. 1:28; 2 Ki. 6:5. Followed by לְ prob. *to lend*, i. q. Hiphil, 1 Sa. 2:20.—(*b*) *to ask alms*, *to beg*, i. q. Piel No. 1, Prov. 20:4. (Arab. Conj. V. id., سَائِل a beggar.)

(3) *to inquire of*, *to interrogate*, Jud. 4:20, seq.; followed by an acc. of pers., Gen. 24:47; Job 40:7; Josh. 9:14, "but they inquired not at the mouth of Jehovah" (which they ought to have done); compare Isa. 30:2; Gen. 24:57; followed by לְ of pers., Job 8:8. The person or thing asked *about*, has לְ before it, Jud. 13:18; Gen. 32:30; עַל Neh. 1:2; acc., Hag. 2:11; Isa. 45:11. Specially it is—(*a*) *to consult*; followed by בְּ (sich befragen bey), as שָׁאַל בַּיהוָה, to consult the oracle of Jehovah, Jud. 1:1; 18:5; 20:18; שָׁאַל בַּתְּרָפִים to consult Teraphim, Eze. 21:26; Followed by לְ for any one, for his benefit, 1 Sam. 22:10, 13, 15; Num. 27:21.—(*b*) שָׁאַל לְךָ לְשָׁלוֹם to ask of any one's health; hence *to salute*, Gen. 43:27; 1 Sam. 10:4; 17:22; 30:21; Ex. 18:7.

NIPHAL, *to ask for oneself*, *to ask leave* (like the Gr. αἰτοῦμαί σε τοῦτο; Germ. sich etwas ausbitten; followed by מִן of pers. and a gerund of the thing, to do which one asks for leave, 1 Sa. 20:6, 28 (where the verb is omitted); followed by a finite verb, Neh. 13:6. Comp. Gram. § 50, 2. Others take it, to obtain by prayers, leave or liberty from a master; Germ. sich frey-losbitten.

PIEL שִׁאֵל—(1) *to beg*, *to be a beggar*, i. q. Kal No. 2, *b*; Ps. 109:10.

(2) *to question*, 2 Sam. 20:18.

HIPHIL, *to lend*, Ex. 12:36; 1 Sam. 1:28; compare Kal No. 2, *a*.

Derivatives, מִשְׁאָלָה, שְׁאֵלָה; and the pr. n. שְׁאָל, שָׁאוּל, שְׁאַלְתִּיאֵל, שֵׁלָה, אֶשְׁתָּאוֹל.

II. שָׁאַל i. q. שָׁעַל *to be hollow*; hence שְׁאוֹל hades, as if a subterranean cave. [In Thes. I. and II. are joined; *to dig*, *to excavate*, is taken as the primary meaning.]

שְׁאָל ("prayer"), [*Sheal*], pr. n. m. Ezr 10:29.

שְׁאֵל Ch.—(1) *to ask*, *to demand*, Dan. 2:10, 11; followed by two acc. Ezr. 7:21.

(2) *to ask, to interrogate*, followed by לְ of pers. Ezr. 5:9, and acc. of the thing about which one is asked, verse 10.

שְׁאֵלָא Ch. emphat. state שְׁאֵלְתָא prop. *question, petition;* hence *anything inquired for, matter, affair*, compare חֵפֶץ No. 4, Arab. مسألة question, matter, affair, see A. Schult., Animadverss. Philol., on this place. Dan. 4:14, מֵאמַר קַדִּישִׁין שְׁאֵלְתָא "and this thing is by the command of the holy ones."

שְׁאֵלָה f. with suff. שְׁאֵלָתִי, שְׁאֶלְתְּכֶם Ps. 106:15; and contr. שֵׁלָתֵךְ 1 Sa. 1:17.

(1) *request, petition, prayer.* There is said, שָׁאַל שְׁאֵלָה *to ask a petition*, i. e. ask something from any one, and to pour out prayer, Jud. 8:24; 1 Ki. 2:16; נָתַן שׁ׳ *to grant a petition*, Est. 5:6, 8; בָּאָה שְׁאֵלָה the petition is granted, Job 6:8.

(2) *loan, thing lent*, 1 Sa. 2:20. Compare the root No. 2, *a*.

שְׁאַלְתִּיאֵל ("whom I asked for from God"), [*Shealtiel, Salathiel*], pr. n. m. 1 Ch. 3:17; Ezr. 3:2; Neh. 12:1; called שַׁלְתִּיאֵל Hag. 1:12, 14; 2:2.

שָׁאַן TO BE QUIET, not used in Kal, cognate to the verb שָׁעַן to lean upon any thing, to take rest. Only found in—

PILEL שַׁאֲנַן *to be tranquil, to live in tranquillity*, Jer. 30:10; Job 3:18. Hence—

שַׁאֲנָן pl. שַׁאֲנַנִּים adj.—(1) *tranquil*, said of a habitation, Isaiah 33:20; *living tranquilly, securely*, Job 12:5 (compare שַׁלְאֲנָן 21:23).

(2) in a bad sense, *living at ease, careless, proud*, (*secundis rebus*, *ferox*, Sallust, Jug. 94), Psa. 123:4; Am. 6:1; Isa. 32:9, 11, 18. Compare בָּטַח No. 2, *b*, שָׁלֵו, שַׁלְוָה, and Schultens, Animadvv. on Job 26:5. Subst. *pride, arrogance*, Isa. 37:29; 2 Ki. 19:28.

שְׁאָס see שָׁסַס.

שָׁאַף—(1) TO BREATHE HARD, TO PANT (schnauben), spoken of an enraged person, Isa. 42:14; of one in haste; hence *to hasten*, Ecc. 1:5. Compare הֵפִיחַ No. 4. Roots of the same stock are נָשַׁף, שׁוּף, נָשַׁב, שָׁבַב No. I.; and kindred to these is the syllable אַו, הַב, which has the sense both of blowing and desiring. In the Indo-Germanic languages it is found with a sibilant, schnauben, schnappen, *to snap*, with an aspirate, happen (jappen), etc.

(2) *to pant after* (schnappen), *to catch at with open mouth*, as the air, Jer. 2:24; 14:6; a shadow, Job 7:2; the night (i. e. death), Job 36:20. Poet. it is ascribed to a noose or trap lying in wait for any one, Job 5:5 (see צַמִּים). Followed by עַל Am. 2:7, "who pant after the dust of the earth on the head of the poor," they are urgent that dust may be on the head of the poor, as a mark of oppression or mourning. Elsewhere *to pant after any one* is i. q. to thirst for his blood, a metaphor taken from wild beasts, Psa. 56:2, 3; 57:4; Am. 8:4; Ezek. 36:3.

I. **שָׁאַר** TO BE LEFT, TO REMAIN, 1 Sa. 16:11. Arab. سَأَرَ. [In Thes. one meaning given is, *to be turgid, to swell up.*]

NIPHAL, pass. of Hiphil—(1) *to be let remain, to be left over*, Gen. 7:23; 42:38; 47:18; followed by a dat. to be left over to any one, Zec. 9:7. Part. *a survivor*, Eze. 6:12.

(2) *to remain* any where, Exo. 8:5, 7; Num. 11:26; *to remain*, Job 21:34, תְּשׁוּבֹתֵיכֶם נִשְׁאַר מָעַל "your answers remain perfidy," i. e. perfidious.

HIPHIL—(1) *to leave, to let remain*, Ex. 10:12; *to leave behind*, Joel 2:14; followed by a dat. to any one, Deu. 28:51.

(2) *to have left, to retain*, Nu. 21:35; Deu. 3:3. Derivatives, שְׁאָר, שְׁאֵרִית.

II. **שָׁאַר** i. q. שָׂאַר to ferment, whence מִשְׁאֶרֶת kneading trough (which see).

שְׁאָר (with Kametz impure) m. *rest, residue, remnant*, Isa. 10:20, 21, 22; 11:11; Zeph. 1:4.

שְׁאָר m. Chald. id. Dan. 7:7, 19; const. שְׁאָר Ezra 4:7, 9, 10, 17; and שְׁאָר Ezr. 7:18.

שְׁאָר יָשׁוּב ("a remnant shall return," i. e. be converted), [*Shear-jashub*], pr. n. of a son of Isaiah, Isa. 7:3; compare Isa. 10:21.

שְׁאֵר m.—(1) *flesh*, i. q. בָּשָׂר, but mostly poet. (As to its origin I say nothing [in Thes. from the idea of *turgidity*]), Ps. 73:26; 78:20, 27. Jer. 51:35, חֲמָסִי וּשְׁאֵרִי עַל־בָּבֶל "my outrage and my flesh (sc. devoured by the Chaldeans, as if my blood shed by the Chaldeans) come upon Babylon" (compare אָכַל No. 1, letter *g*). Meton.—

(2) *a relation by blood, relations by blood*, i. q. בָּשָׂר No. 3, Lev. 18:6, 12, 13; fully שְׁאֵר בְּשָׂרוֹ Lev. 25:49.

(3) *any food*, or *aliment*, Ex. 21:10.

שַׁאֲרָה f. *consanguinity*, concr. female relations by blood, Lev. 18:17

שְׁאֶרָה ("consanguinity," i. e. female relation by blood), [*Sherah*], pr. n. f. 1 Ch. 7:24.

שְׁאֵרִית f. once contr. שֵׁרִית 1 Ch. 12:38, *remaining part, survivors*, especially after a slaughter, Jer. 11:23; 44:14; Mic. 7:18; Zeph. 2:7. Comp. פְּלֵיטָה, שָׂרִיד. Ps. 76:11, שְׁאֵרִית חֵמֹות the remainder of wrath, i. e. extreme wrath, retained in extremity.

שֵׁאת f. (for שְׁאֵת, from the root שָׁאָה) *destruction*, Lam. 3:47. Hence contr. שֵׁת No. II.

שְׁבָא (compare Æth. ሰብእ: man), [*Sheba*],—(1) *Sabæans, Sabæa*, a nation and region of Arabia Felix, rich in frankincense, spices, gold and gems, 1 Ki. 10:1, seq.; Isai. 60:6; Jer. 6:20; Ezek. 27:22; Ps. 72:15; carrying on a celebrated traffic, Eze. loc. cit.; Ps. 72:10; Joel 4:8; Job 6:19; but Job 1:15, carrying on depredations in the neighbourhood of Ausitis. The genealogies in Genesis mention three men of this name—(*a*) the grandson of Cush, and son of Raamah, Gen. 10:7;—(*b*) a son of Joktan, Genesis 10:28 (which accords with the Arabic traditions);—(*c*) a grandson of Ketura, Gen. 25:3; and in two of the places (*a, c*), *Shebah* is coupled with Dedan his brother; this I would thus account for, by supposing that there were two Arabian tribes of this name, the one descended from Joktan in southern Arabia (letter *b*), the other dwelling by the northern desert of Arabia, near the Persian gulf and the mouth of the Euphrates (letters *a, c*, and Job loc. cit. [But *a* and *c* were of different ancestry]).

שָׁבַב an unused root—(1) i. q. شَبَّ *to kindle* (pr. I judge, to blow upon, to excite a flame by blowing, compare שָׁאַף, נָשַׁף, נָשַׁב), whence שְׁבִיב a flame.

(2) i. q. Ch. שְׁבַב to break, whence שְׁבָא fragment. Hence—

שְׁבָבִים m. pl. *fragments*, Hos. 8:6.

שָׁבָה fut. apoc. יִשְׁבְּ TO TAKE, or LEAD AWAY CAPTIVE (Arab. سبى, Syr. ܫܒܐ id.), whether persons, Gen. 34:29; 1 Ki. 8:48; Ps. 137:3; or flocks, 1 Ch. 5:21; or else wealth, 2 Ch. 21:17.—Genesis 31:26, שְׁבֻיוֹת חָרֶב "captives of the sword" (in Greek, αἰχμάλωται, δορυάλωται), i. e. taken in war; compare 2 Ki. 6:22.

NIPHAL, pass. of Kal, Gen. 14:14; Ex. 22:9.

Derivatives, שְׁבוּת, שְׁבִי, שִׁבְיָה, שְׁבִית, and pr. n. תִּשְׁבָּה, שֹׁבִי, שֹׁבַי, שְׁבוּאֵל.

שְׁבוֹ m. a kind of precious stone, LXX. Vulg. ἀχάτης, *agate*. Ex. 28:19; 39:12.

שְׁבוּאֵל ("captive of God"), [*Shebuel*], pr. n. m.—(1) 1 Ch. 23:16; 26:24; called 1 Ch. 24:20 שׁוּבָאֵל.—(2) 1 Ch. 25:4; called 1 Ch. 25:20, שְׁבָאֵל.

שְׁבוּל Jer. 18:15 כתיב for שְׁבִיל, which see.

שָׁבוּעַ m. (Dan. 9:27, שְׁבֻעַ זֹאת Gen. 29:27, should be rendered *the week of this* woman), const. שְׁבוּעַ Gen. 29:27, 28; dual שְׁבֻעַיִם Levit. 12:5; pl. שָׁבֻעִים m. (Dan. 9:25; 10:2, 3), and שָׁבֻעוֹת, const. שְׁבֻעוֹת, with suff. שָׁבֻעֹתֵיכֶם Nu. 28:26, *a hebdomad*, ἑβδομάς, *septenary number* (denom. from שֶׁבַע seven compare עָשׂוֹר a decad).

(1) of days, *a week*, Gen. 29:27, 28. Dan. 10:2, שְׁלֹשָׁה שָׁבֻעִים יָמִים "through three weeks" (where יָמִים is not a genit., see יָמִים No. 2, *b*, page CCCXLII, A). חַג שָׁבֻעוֹת *the feast of* (seven) *weeks, pentecost*, so called from the seven weeks which were counted from the passover to this festival, Deu. 16:9. Fully, Tob. 2:1, ἁγία ἑπτὰ ἑβδομάδων. But, Eze. 45:21, חַג שְׁבֻעוֹת יָמִים the feast of hebdomads of days is the passover, which was celebrated through the whole of seven days.

(2) *a hebdomad of years*, Dan. 9:24, seqq. Compare Hebdomas annorum, Gell. N. A. iii. 10.

שְׁבוּעָה & **שְׁבֻעָה** fem. (from the verb שָׁבַע), *an oath*, Gen. 26:3; 24:8. שְׁבֻעַת יְהוָה an oath by Jehovah, Exod. 22:10; Ecc. 8:2; also, followed by a genit. of the swearer, Psa. 105:9; and of the person sworn to, שְׁבֻעָתִי the oath sworn to me, Gen. 24:8. נִשְׁבַּע שְׁבֻעָה to swear an oath, Gen. 26:3; Josh. 9:20. Specially—(*a*) of an oath sworn in making a covenant, a covenant confirmed by an oath, 2 Sa. 21:7. בַּעֲלֵי שְׁבוּעָה לְ joined in league with any one. LXX. ἔνορκοι, Neh. 6:18.—(*b*) an oath of execration, *execration, imprecation;* fully שְׁבֻעַת הָאָלָה Num. 5:21; Dan. 9:11; Isa. 65:15.

שְׁבוּת & **שְׁבִית** f. (the first form very often in קרי, the last in כתיב, and vice versâ), f. *captivity* (from the root שָׁבָה), Nu. 21:29, and *captives*. שׁוּב שְׁבוּת to bring back the captives (of the people), Deu. 30:3; Jer. 29:14; 30:3; Eze. 29:14; 39:25; Am. 9:14; Zeph. 3:20; Psalm 14:7; 53:7; 126:4; and trop. *to restore* any one *to his former welfare and happiness*. Job 42:10, וַיהוָה שָׁב אֶת־שְׁבוּת אִיּוֹב "and Jehovah restored Job to his prosperity." Eze. 16:53; compare verse 55; Hos. 6:11.

שָׁבַח not used in Kal; prop. TO SOOTHE, TO STROKE; Arabic سبح to swim, which is done by stroking the water; hence—

Piel—(1) *to still* the waves, Ps. 89:10 (*mulcere fluctus*, Virg. Æn. i. 70); anger, Prov. 29:11. Compare חָלָה.

(2) *to praise*, pr. to soothe with praises (Arabic سبح, Æth. ሰበሐ: id.), Ecc. 8:15; especially God, Ps. 63:4; 117:1; 147:12.

(3) *to pronounce happy*, Ecc. 4:2 (where שַׁבֵּחַ stands for מְשַׁבֵּחַ). Compare Chald.

Hiphil, i. q. Piel No. 1, *to still* (waves), Ps. 65:8.

Hithpael, followed by בְּ *to boast* in anything, Ps. 106:47; 1 Ch. 16:35.

שְׁבַח Chald. Pael שַׁבַּח *to praise*, Dan. 2:23; 4:31, 34.

שָׁבַט an unused root, which had, I suppose, the sense of *to prop, to support*, like the Gr. σκήπτω; whence—

שֵׁבֶט & **שֵׁבֶט** with suff. שִׁבְטִי, pl. שְׁבָטִים, constr. שִׁבְטֵי m. (once f. Eze. 21:15), *a staff, stick, rod*, so called from supporting: (to this answer, σκήπτων, σκῆπτρον, σκηπίων, *scipio*, *scapus*, Germ. Schaft); specially—(1) used for beating or striking, Isa. 10:15; 14:5; and chastening (*virga*), Prov. 10:13; 13:24; 22:8; hence שֵׁבֶט אֱלוֹהַּ the rod with which God corrects (used of calamities sent by God), Job 9:34; 21:9; 37:13; Isa. 10:5.—Isa. 11:4, שֵׁבֶט פִּיו "the rod of his mouth," i. e. severe sentences. [But see 2 Thess. 2:8.]

(2) a shepherd's rod, *a crook*, Levit. 27:32; Psa. 23:4.

(3) *the sceptre* of a king, Gen. 49:10 [this belongs to No. 4], Num. 24:17; Ps. 45:7; Isa. 14:5; Am. 1:5, 8; and of a leader, Jud. 5:14; whence—

(4) *a tribe* of the Israelites (so called from the sceptre of the leader or prince of the tribe, see מַטֶּה No. 3), Ex. 28:21; Jud. 20:2; sometimes also i. q. מִשְׁפָּחָה *family*, Num. 4:18; Jud. 20:12; 1 Sa. 9:21.

(5) *a measuring rod*, and meton. *a portion measured off*, Ps. 74:2; Jer. 10:16; 51:19.

(6) *a spear* (which consists of a staff or rod, with a spear-head put at the top), 2 Sa. 18:14. Compare מַטֶּה No. 2.

שְׁבַט Chald. *a tribe*, Ezr. 6:17.

שְׁבָט [*Shebat*] the eleventh month of the Hebrew year, from the new moon of February to that of March, Zec. 1:7. Syr. ܫܒܛ, Arab. سُبَاط and شُبَاط id.

שְׁבִי, in pause שֶׁבִי, with suff. שִׁבְיוֹ, שֶׁבְיְךָ, שִׁבְיְכֶם (from the root שָׁבָה) m. *captivity*, Deu. 21:13; הָלַךְ בַּשְּׁבִי to go, to be led into captivity, Jer. 22:22; 30:16; Lam. 1:5; used of beasts, Am. 4:10. Concr—(1) *captives*, שָׁבָה שְׁבִי to lead away captives, Num. 21:1; Ps. 68:19.

(2) sing. *a captive* (compare פְּתִי) Exod. 12:29. Fem. שִׁבְיָה Isa. 52:2.

שֹׁבָי (= שֹׁבֶה who leads away captive) [*Shobai*] pr. n. Ezr. 2:42; Neh. 7:45.

שֹׁבִי (id.) [*Shobi*] pr. n. m. 2 Sam. 17:27.

שָׁבִיב m. *flame*, Job 18:5; from the root שָׁבַב No. 1.

שְׁבִיב Chald. id. Dan. 3:22; Pl. Dan. 7:9.

שִׁבְיָה (from שָׁבָה) *captivity*, Neh. 3:36; meton. *captives*, Deu. 21:11; 32:42.

שְׁבִיל m. *a way*, Psalm 77:20; Jer. 18:15; but the כתיב in each place has שבול. Arabic سَبِيل way. Root שָׁבַל No. 1.

שְׁבִיסִים m. *net works*, *reticula* (Varro, De Ling. Lat. iv. 19), used of the head ornament of Hebrew women, Isa. 3:18. LXX. τὰ ἐμπλόκια. Root שָׁבַס which see. N. Guil. Schrœder (De Vest. Mul. Hebr. cap. 2), compares the Arabic شميسة (diminut. from شمس sun, by interchange of the letters م and ب) and understands *little suns*, or studs resembling suns worn on the neck, and this would seem to be supported by there following immediately שַׂהֲרֹנִים little moons; but I prefer the former interpretation.

שְׁבִיעִי m. ־ִית f. adj. ordin. (from שֶׁבַע) *seventh*, Gen. 2:2; Ex. 21:2.

שְׁבִית f. i. q. שְׁבוּת (which see) *captivity*.

שָׁבַךְ an unused root, Arab. سبك to pour, i. q. Hebr. שָׁפַךְ. Hence pr. n. שׁוֹבַךְ.

שָׁבַל Arab. سبل almost i. q. Hebr. יָבַל, a root not used as a verb.—(1) to go, whence שְׁבִיל way.

(2) *to go up, to grow* (Arab. Conj. IV. and quadril. سنبل to produce ears of corn). See שִׁבֹּלֶת, שִׁבֹּלֶת No. 2.

(3) *to flow*, especially plentifully. Arabic Conj IV. Hence سَبَل showers. Compare שֹׁבֶל, שִׁבֹּלֶת. There is a similar connection of significations in the verbs עָלָה, יָרַד, הָלַךְ.

Derivatives, see No. 1, 2, 3.

שֹׁבֶל m. *train* of a robe, Isa. 47:2 (Arabic سَبَلٌ id.), from the root שָׁבַל No. 3.

שַׁבְּלוּל *a snail*, especially one without a shell, so called from its moisture and sliminess (like the Gr. λείμαξ from λείβω), from the conj. Shaph. of the verb בָּלַל No. 1, Ps. 58:9, it is said of the wicked, "let them melt away... כְּמוֹ שַׁבְּלוּל תֶּמֶס יַהֲלֹךְ as a snail, which melts as it goes," i. e. which emits slime, moistening its way; so that the longer it goes the more is it dissolved, and at length wastes away and dies.

שִׁבֹּלֶת f. *a branch*, from the root No. 2 (comp. עָלֶה a leaf, from the root עָלָה). Plur. constr., Zec. 4:12, שְׁתֵּי שִׁבֲּלֵי הַזֵּיתִים "two olive branches." Some write it שִׁבְּלֵי, but this contradicts the Masorah.

שִׁבֹּלֶת plur. שִׁבֳּלִים f.—(1) *an ear of corn* (from the root שָׁבַל No. 2), Job 24:24; Gen. 41:5, seq.; Isa. 17:5. (Arab. سُنْبُلَة Dagesh resolved into Nun).

(2) *a stream* (see the root No. 3), Psa. 69:3, 16; Isa. 27:12.

שָׁבַן an unused root. Arab. شَبَنَ to be tender delicate (as a youth).

שֶׁבְנָא & **שֶׁבְנָה** ("tender youth" ["perhaps, youth"]), [*Shebna*], pr. n. of the prefect of the palace, Isa. 22:15, seq.; afterwards (this office being given to Eliakim), the royal secretary of Hezekiah, 36:3; 2 Ki. 18:18, 26, 37; 19:2.

שְׁבַנְיָה [and ־יָהוּ] ("whom Jehovah made tender?" ["whom Jehovah caused to grow up"]), [*Shebaniah*], pr. n. masc.—(1) 1 Ch. 15:24.—(2) Neh. 9:4, 5.—(3) 10:11, 13.—(4) Neh. 10:5; 12:14; for which there is 12:3, שְׁכַנְיָה; and 1 Chron. 24:11 שְׁכַנְיָהוּ; who appears to be the same.

שָׁבַס an unused verb, i. q. שָׁבַשׁ and שָׁבַץ to mingle, to interweave. Hence שְׁבִיסִים.

שָׁבַע *to swear* (denom. from שֶׁבַע seven; inasmuch as the septenary number was sacred, and oaths were confirmed either by seven sacrifices, Gen. 21:28, seqq.; or by seven witnesses and pledges. See Herodot., iii. 8; Il. xix. 243. In the Æthiopic language, ሰብዐያን: are *enchanters*, Hen. MS., c. 8; as this number was also reckoned sacred in magical rites). In Kal only found in part. pass. Eze. 21:28, שְׁבֻעֵי שְׁבֻעוֹת "those who have sworn oaths."

Niphal נִשְׁבַּע *to swear*, constr.—(*a*) absol., Gen. 21:24; Ps. 24:4.—(*b*) followed by בְּ of the person *by* whom one swears, Genesis 21:23; 22:16. *To swear, by God, by idols*, is sometimes the same as to worship God, or idols, Deut. 6:13; 10:20; Isaiah 19:18; Am. 8:14; but he *who swears by one in misfortune*, says this, "May I bear the like if I break my faith." Ps. 102:9; compare Isai. 65:16.—(*c*) followed by לְ of person, *to swear to any one*, Gen. 24:7; 21:23; and also with an acc. of the thing, *to promise* any thing *by an oath* to any one (einem etwas zuschwören), Gen. 50:24; Exodus 13:5; 33:1. הִשָּׁבַע לֵאלֹהִים is, *to swear allegiance to God*, 2 Ch. 15:14; compare Isa. 19:18; Zeph. 1:5 (where once it is constr. followed by בְּ).

Hiphil—(1) *to cause to swear, to bind by an oath*, Nu. 5:19; Gen. 50:5.

(2) *to adjure, to charge solemnly*, Cant. 2:7; 3:5; 5:9; 1 Ki. 22:16.

Derivative, שְׁבוּעָה.

שֶׁבַע f. & **שִׁבְעָה** m. constr. שְׁבַע f. שִׁבְעַת m. cardinal numeral, seven. (Syriac ܫܒܥ, Arabic, سَبْعٌ, also, Sanscrit, *sapta*, Zend. *hapta*, Pers. هفت, Egypt. ϣⲁϣϥ, Gr., Lat., ἑπτά, *septem*, in all of which, the letter *t* appears, which does not appear in this word in the Phœnicio-Shemitic languages, or in the Germanic; see the Gothic, *sibum*, Engl. *seven*, Germ. sieben). The absolute form commonly precedes a noun, as שֶׁבַע שָׁנִים Genesis 5:7; שֶׁבַע פָּרוֹת 41:18; שִׁבְעָה פָרִים Num. 23:1, 29; more rarely it follows it, especially in the later Hebrew, מַעֲלוֹת שֶׁבַע Eze. 40:22; אֵילִים שִׁבְעָה 2 Ch. 13:9; 29:21. (Num. 29:32.) If a noun precedes in the construct state, it expresses the Ordinal, as שְׁנַת שֶׁבַע seventh year, 2 Ki. 12:1. The construct form always precedes the noun, but it is only found in certain phrases, as שִׁבְעַת יָמִים (ein Tagsiebend), Gen. 8:10, 12; 31:23, and very often; and שְׁבַע מֵאוֹת seven hundred, Gen. 5:26. שִׁבְעָה שִׁבְעָה by sevens, 7:2. With suffix שִׁבְעָתָם those seven. 2 Sa. 21:9. *Seventeen* is שִׁבְעָה עָשָׂר masc., and שְׁבַע עֶשְׂרֵה f. Gen. 37:2; 1 Ch. 7:11. Farther, a septenary number was used amongst the Hebrews—

(1) as a smaller round number (as in modern languages *ten* [Eng. *a dozen*]), Gen. 29:18; 41:2, seqq., 1 Sam. 2:5; Isaiah 4:1; Ruth 4:15; Prov. 26:25; Job 1:2, 3; 2:13. [This appears, in most of these instances, to be the exact number.]

(2) as a holy number, as amongst the Egyptians, Arabians, Persians; see Gen. 21:28; Exod. 37:23; Lev. 4:6, 17, etc. Compare the observations on this subject by Fr. Gedicke, Verm. Schriften, p. 32—60; v. Hammer, Encyclopädische Uebersicht d. Wissenschaften des Orients, p. 322.

The form שֶׁבַע is also — (*a*) adv. *seven times*, Ps. 119:164; Prov. 24:16; Lev. 26:18, 21.
(*b*) pr. n. of a town of the Simeonites, Josh. 19:2.
(*c*) [*Sheba*] pr. n. masc.—(*α*) 2 Sam. 20:1.—(*β*) 1 Ch. 5:13. On the other hand שִׁבְעָה [*Shebah*] is pr. n. of a well, Gen. 26:33.

Dual שִׁבְעָתַיִם *seven-fold*, Gen. 4:15, 24; Psalm 12:7; 2 Sam. 21:9 כתיב.

Plur שִׁבְעִים *seventy* (commonly for a round number), Gen. 50:3; Isa. 23:15; Jer. 25:11; compare Kor. 9:81. שִׁבְעִים וְשִׁבְעָה seventy and seven-fold, Gen. 4:24.

Derivatives, שָׁבַע (שְׁבוּעָה), שָׁבוּעַ, שְׁבִיעִי; compare pr. n. בַּת־שֶׁבַע, אֱלִישֶׁבַע.

["שִׁבְעָה Ch., *seven*, m., Dan. 4:13, 20, 22, 29; constr. שִׁבְעַת Ezr. 7:14."]

שִׁבְעָנָה m. i. q. שִׁבְעָה *seven*; ἅπ. λεγόμ. Job 42:13. As to the termination ־ָנָה see Lehrg. p. 612.

שָׁבַץ not used in Kal; Syr. TO MINGLE, TO INTERWEAVE; Arab. شبص Conj. V., to be intertwined (as a tree). Cogn. to שָׁבַם, שָׁבַשׁ.

PIEL, *to weave together*, Ex. 28:39; specially *to make chequer-work, net-work*; see as to this texture, Braun, De Vest. Sacerd., p. 294 (and Maimonides there cited); Salmas. ad Scriptt. Hist. Aug., p. 507, 513.

PUAL, *to be inclosed, set* (as if inwoven), as a gem in gold, Ex. 28:20.

Derivatives, מִשְׁבְּצוֹת, תַּשְׁבֵּץ.

שָׁבָץ m., one found, 2 Sam. 1:9 (with the art.); *vertigo, giddiness*; der Schwindel (prop. confusion of the senses).

שְׁבַק Chald., TO LEAVE, Daniel 4:12, 20, 23. (Syr. id.)

ITHPEAL, *to be left*, Dan. 2:44.

Hence pr. n. Hebr. יִשְׁבָּק, שׁוֹבֵק.

שָׁבַר fut. יִשְׁבֹּר.—(1) TO BREAK, TO BREAK TO PIECES (Aram. and Arab. תְּבַר, تبر id.; comp. פָּרַר), Gen. 19:9; Jer. 2:20; 19:10; Isa. 42:3; Am. 1:5; used of ships broken by the wind, Eze. 27:26. Part. שָׁבוּר broken, i. e. having a member broken, Levit. 22:22. See several phrases under the words זְרוֹעַ, מַטֶּה, קֶשֶׁת. Pregn., Hos. 2:20, וְקֶשֶׁת וְחֶרֶב וּמִלְחָמָה אֶשְׁבּוֹר מִן־הָאָרֶץ "and the bow, and sword, and weapons of war I will break (and cast) out of the land." Metaph. —(*a*) to break (quench) thirst, Ps. 104:11.—(*b*) to break any one's mind, i. e. to affect with sadness, Ps. 69:21; 147:3.

(2) *to tear* any one, as a wild beast, 1 Ki. 13:26, 28.

(3) *to break down, to destroy*, Dan. 11:26; Eze. 30:21; See Niphal No. 3, and שֶׁבֶר.

(4) *to measure off, to define* (from the idea of cutting; compare גָּזַר). Job 38:10, וָאֶשְׁבֹּר עָלָיו חֻקִּי "when I set a boundary to it" (the sea).

(5) denom. from שֶׁבֶר No. 5.—(*a*) *to buy corn*, with the addition of שֶׁבֶר Gen. 47:14; בַּר Gen. 42:3; and absol. Gen. 42:5; Isaiah 55:1 (where it is also applied to wine and milk).—(*b*) *to sell corn*, Gen. 41:56; compare Hiphil No. 2.

NIPHAL, pass.—(1) *to be broken*, Isa. 14:29; used of ships which are wrecked, Eze. 27:34; Jon. 1:4; also *to break* one's limbs, Isa. 8:15; 28:13. Metaph. of a mind broken, i. e. afflicted, sad, Ps. 34:19; Isa. 61:1; contrite with penitence, Psa. 51:19. It once appears to be put transitively for Kal, *to break* any one's *mind*, or *heart*, Eze. 6:9.

(2) *to be torn to pieces*, Psalm 124:7. Used of cattle hurt or wounded, Ex. 22:9, 13; Eze. 34:4, 16; Zech. 11:16, הַנִּשְׁבֶּרֶת "wounded cattle."

(3) *to be broken down* (as an army), Dan. 11:22; 2 Ch. 14:12; *to be destroyed, to perish* (as a kingdom, a city, a people), Isa. 8:15; 24:10; 28:13; Jer. 48:4; Dan. 8:25; 11:4; Eze. 30:8.

PIEL שִׁבֵּר i. q. Kal, but stronger, *to break altogether, thoroughly, to break in pieces*, as any one's teeth, Ps. 3:8; statues, altars, 2 Ki. 18:4; 23:14; ships, Ps. 48:8.

HIPHIL—(1) *to cause to break through* (the womb), i. e. that the child shall appear, Isa. 66:9, הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד "shall I cause to break open (the womb), and not cause to bring forth?" Compare Hos. 13:13; Isa. 37:3; and n. מַשְׁבֵּר.

(2) denom. from שֶׁבֶר *to sell corn*, Gen. 42:6; Am. 8:5, 6.

HOPHAL, *to be broken* (of the mind), Jer. 8:21.

Derivatives, מַשְׁבֵּר, מִשְׁבָּר, שִׁבָּרוֹן, שֶׁבֶר.

שֶׁבֶר more often שֵׁבֶר with suff. שִׁבְרִי m.—(1) *a breaking, breach, fracture*, of a wall, Isa. 30:13, 14; of a member, Lev. 21:19; 24:20; metaph. used of the breaches and wounds of a state, Ps. 60:4; of the mind (i. e. of sorrow), Isa. 65:14.

(2) *the breaking*, i. e. the solution interpretation, of a dream, Jud. 7:15.

(3) *destruction*, as of a kingdom, Lam. 2:11; 3:47; of individual men, Prov. 16:18; Isa. 1:28 עַד הַשְּׁבָרִים even to destruction, Josh. 7:5.

(4) *terror* (from the mind being broken, see חִתַּת), pl. שְׁבָרִים *terrors*, Job 41:17.

(5) *corn, grain* (which is broken in a mill)

Gen. 42:1, seq.; Am. 8:5. Hence denom. שָׁבַר No. 5, and Hiphil, No. 2. [pr. n. m. 1 Ch. 2:48.]

שִׁבָּרוֹן m.—(1) *a breaking*, Eze. 21:11, שִׁבְּרוֹן מָתְנַיִם "broken loins," used of the bitterest sorrow, compare Isa. 21:3; Nah 2:11.

(2) *destruction*, Jer. 17:18.

[שְׁבָרִים pr. n. Josh. 7:5, *Shebarim.*]

שְׁבַשׁ Chald. verb, not used in Kal, cognate to שָׁבַם, שָׁבַץ.

Pael, to perplex, to disturb.

Ithpael, pass. Dan. 5:9.

שָׁבַת fut. יִשְׁבֹּת and יִשְׁבַּת Lev. 26:34.—(1) to rest, to keep as a day of rest. (Arab. سبت IV. to take rest. The primary idea appears to be that of *to sit down, to sit still;* cognate on the one hand to יָשַׁב, inf. שֶׁבֶת, on the other to שׁוּת and שָׁפַת.) It is used of men (opp. to labour), Ex. 23:12; 34:21; of land which is not tilled, Lev. 26:34, 35, compare 25:2. Followed by מִן to rest from labour, Gen. 2:2, 3; Ex. 31:17.—Isa. 33:8, שָׁבַת עֹבֵר אֹרַח "the traveller rests," abstains from journeying; Isa. 14:4; Lam. 5:14, "the elders rest from the gate," i. e. do not go to the forum.

(2) *to cease, to desist, leave off*, followed by מִן with an inf. (prop. to desist from doing any thing), Job 32:1; Jer. 31:36; Hos. 7:4; absol. *to cease to be, to have an end*, Gen. 8:22; Isa. 24:8; Lam. 5:15.

(3) *to celebrate the sabbath*, followed by שַׁבָּת Lev. 23:32.

Niphal, i. q. Kal No. 2, prop. pass. of Hiphil, *to have an end*, Isa. 17:3; Eze. 6:6; 30:18; 33:28.

Hiphil—(1) *to cause to rest*, followed by מִן *from* work, Ex. 5:5, or *to cause* a work *to cease*, i. e. *to interrupt*, 2 Ch. 16:5; to make an enemy to rest, i. e. *to restrain*, to still, Ps. 8:3.

(2) *to cause to cease*—(*a*) any person, followed by מִן before an inf. Eze. 34:10; followed by לְבִלְתִּי Josh. 22:25.—(*b*) any thing, i. e. *to put an end to*, e. g. war, Ps. 46:10; contention, Prov. 18:18; exultation, Isa. 16:10. Followed by לְ Jer. 48:35; Am. 8:4; Ruth 4:14, אֲשֶׁר לֹא הִשְׁבִּית לָךְ גֹּאֵל "who hath not left thee without a redeemer;" Lev. 2:13.

(3) *to remove, to take away*, followed by מִן from any person or thing, i. q. הֵסִיר, Exod. 12:15; Levit. 26:6; Eze. 34:25; 23:27, 48; 30:13; Isa. 30:11; Jer. 7:34; Ps. 119:119.

Derivatives, שֶׁבֶת No. I, שַׁבָּת, שַׁבָּתוֹן, שַׁבְּתַי, מִשְׁבָּת.

I. שֶׁבֶת with suff. שִׁבְתּוֹ (from the root שָׁבַת) *cessation, a ceasing*, Prov. 20:3 (compare 18:18; 22:10); hence *idleness, inactivity*, Isa. 30:7.

(2) *interruption* of work, time lost, Ex. 21:19.

II. שֶׁבֶת f. inf. from the root יָשַׁב to dwell, which see. [" Used as a subst. *sitting, seat*, 1 Ki. 10:19; Am. 6:3; also *place*, 2 Sa. 23:7."]

שַׁבָּת const. state שַׁבַּת, with suff. שַׁבַּתּוֹ, pl. שַׁבָּתוֹת, const. state שַׁבְּתוֹת, common (Exod. 31:14, compared with Lev. 25:4)—(1) *sabbath*, the seventh day of the week, Exod. 16:25, שַׁבָּת הַיּוֹם לַיהוָֹה "to-day is the sabbath of Jehovah." שַׁבָּת שַׁבָּת every sabbath, 1 Ch. 9:32. שַׁבַּת שָׁנִים the sabbatical year, every seventh year, in which the land was not tilled, Lev. 25:4, seqq.

(2) perhaps *a week*, like the Syr. and Gr. (Matt. 28:1) Lev. 23:15; compare Deu. 16:9.

שַׁבָּתוֹן m. id. but intensitively, *a great sabbath, a solemn sabbath*, Ex. 16:23; Levit. 23:24; especially in this connexion, שַׁבַּת שַׁבָּתוֹן Exod. 31:15; 35:2; Lev. 16:31.

שַׁבְּתַי ("born on the sabbath," comp. Paschalis, i. e. *paschate natus*, Numenius), [*Shabbethai*], pr. n. m. Ezr. 10:15; Neh. 8:7; 11:16.

שָׁגָא i. q. שָׁגָה, whence שְׁגִיאָה, and—

שָׁגֵא ("wandering"), [*Shege*], pr. n. m. 1 Chr. 11:34

שָׁגַג i. q. שָׁגָה and שׁוּג—(1) to wander, to go astray, hence—

(2) *to err*, by error and imprudence, [*to be ignorant*,] *to commit a fault*, Ps. 119:67; Nu. 15:28. שֹׁגֵג בִּשְׁגָגָה Lev. 5:18. Here also belongs Gen. 6:3, בְּשַׁגָּם "because of their erring," where שַׁג is an inf. of the form שַׁךְ Jer. 5:26.—שֹׁגֵג וּמַשְׁגֶּה Job 12:16, "erring (led astray) and leading astray," a proverbial phrase, denoting men of every kind; compare similar phrases, Mal. 2:13; Deu. 32:36. Hence—

שְׁגָגָה f. *error, fault*, committed through inadvertence, Ecc. 5:5. חָטָא בִשְׁגָגָה Lev. 4:2, 27; Nu 15:27.

I. שָׁגָה (compare שָׁגַג)—(1) to wander, to go astray, Eze. 34:6. (Syr. ܣܓܐ id.) Followed by מִן *to wander* from a way, and metaph. from the divine commands, Prov. 19:27; Ps. 119:21, 118.

(2) *to reel* through wine (compare תָּעָה, Isaiah 28:7; Prov. 20:1; used of a man intoxicated with

love, Prov. 5:20, "why dost thou reel, my son, with a strange woman," i. e. intoxicated with her love: Prov. 5:19.

(3) *to err, to transgress*, through inadvertence, 1 Sa. 26:21.

Hiphil, *to cause to wander* (the blind in their way), Deu. 27:18. Metaph. *to cause to go astray* (from the divine commands), followed by מִן Psalm 119:10; *to lead astray*, Job 12:16.

Derivatives, מִשְׁגֶּה, compare also מְשׁוּגָה, שְׁגִיאָה.

II. שָׁגָה perhaps i. q. שָׂגָא, שָׂגָה *to be great*, the letters שׂ and שׁ being interchanged; compare שָׁאַר and שָׂאַר. Hence—

Piel (unused), to magnify, to extol with praises, i. q. Syr. ܫܰܓܺܝ to celebrate, to praise, ܬܫܒܘܚܬܐ a hymn, and the noun of Piel, שִׁגָּיוֹן a hymn, which see.

שָׁגַח not used in Kal, to see, to look at, i. q. שָׁעָה, שָׂכָה; as to the kindredship of the verbs לה (which see), and לח see under קָלַח p. dccxxxii, B.

Hiphil, *to behold, to look at*, followed by אֶל, any thing, Isaiah 14:16; followed by מִן from any place, Ps. 33:14; but Cant. 2:9, מַשְׁגִּיחַ מִן הַחֲלֹּנוֹת is, (he is) looking in at the windows. (Chald. metaph. to provide, הַשְׁגָּחָה providence.)

שְׁגִיאָה f. *a sin committed through inadvertence* and error, Ps. 19:13; from the root שָׁגָא i. q. שָׁגָה.

שִׁגָּיוֹן m. Psalm 7:1; and pl. שִׁגְיֹנוֹת Hab. 3:1, *a hymn*, i. q. תְּהִלָּה. As to the etymology, see שָׁגָה No. II.

שָׁגַל to lie with a woman, followed by an acc. Deu. 28:30. (Arab. سجل pr. is to pour out water, to draw water with buckets, quod ad rem veneream translatum est, v. Diss. Lugdd. p. 168.)

Niphal, *to be lain with, ravished* (of a woman), Isa. 13:16; Zec. 14:2.

Pual, id. Jer. 3:2. The Masorites have in every instance substituted for this verb, which they regarded as obscene, the קרי שָׁכַב. Hence—

שֵׁגַל f. *king's wife, queen*, Ps. 45:10; Neh. 2:6.

שֵׁגַל Ch. f. id. plur. used of the king's wives, Dan. 5:2, 3, 23; distinguished from whom are לְחֵנָן concubines.

שָׁגַע not used in Kal; Arab. شجع to be brave vigorous; شجع vigorous, brave; also, fierce (used of camels), Kam. The primary idea appears to be that of any impetuous excitement.

Pual, part. מְשֻׁגָּע—(1) *one wrought on by a divine fury* (Begeisterter); in a bad sense, *a fanatic* (Schwärmer), used of false prophets, Jer. 29:26; Hos. 9:7; also, in contempt used of true prophets, 2 Ki. 9:11.

(2) *a madman*, 1 Sa. 21:16; Deu. 28:34.

Hithpael, *to be mad*, 1 Sa. 21:15, 16. Hence—

שִׁגָּעוֹן m. *madness*, Deu. 28:28; 2 Ki. 9:20.

שָׁגַר an unused root. Chald. Pael, *to eject, to cast forth*. Hence—

שֶׁגֶר m. Ex. 13:12, const. שְׁגַר Deut. 7:13; 28:4, *fœtus*, which comes forth at birth, (as it were is cast forth, see נָפַל No. 1, *a*).

שַׁד Lam. 4:3, dual שָׁדַיִם, const. שְׁדֵי m. (Hosea 9:14; Cant. 4:5), *breast, teat*, both of human beings, Cant. 4:5; 8:1; and of beasts, Gen. 49:25. Comp. שֹׁד. (Aram. תַּד, ܬܕܝܐ, Arab. ثدي, Gr. τιτθή, τίτθη, id. perhaps from the root שָׁדָה.)

שֵׁד only in plur. שֵׁדִים *idols*, pr. lords (compare בְּעָלִים), Deu. 32:17; Ps. 106:37; from the root שׁוּד to rule; whence سائد, سيد lord, master; Syriac ܫܐܕܐ demon. LXX., Vulg., δαιμόνια, *dæmonia;* since the Jews [rightly] regarded idols to be demons, who allowed themselves to be worshipped by men.

I. **שֹׁד** i. q. שַׁד m. *breast, teat*, Job 24:9; Isa. 60:16; perhaps from the root שָׁדָה which see.

II. **שֹׁד**, once fully שׁוֹד Job 5:21 (from the root שָׁדַד)—(1) *violence, oppression* of the weak, act., Pro. 21:7; 24:2; pass., Psa. 12:6, שֹׁד עֲנִיִּים "the oppression of the poor." Meton. *wealth obtained by violence*, Am. 3:10.

(2) *desolation, destruction*, Job 5:22; Isaiah 51:19; 59:7; Jer. 48:3; Hab. 2:17, שֹׁד בְּהֵמוֹת "the devastation of wild beasts." Specially, *a devastating tempest*. Isa. 13:6, כְּשֹׁד מִשַּׁדַּי יָבוֹא "like a tempest shall it (suddenly) come from the Almighty." Used in an imprecation. Hos. 7:13, שֹׁד לָהֶם "destruction (light) on them!"

שָׁדַד (cognate to שׁוּד)—(1) to be strong, powerful, gewaltig seyn (Arab شديد strong, vehement, hard), whence Hebr. שַׁדַּי, שָׂדֶה; but used as a verb only in a bad sense.

(2) *to act violently* (gewaltthätig seyn, andeln) with any one, *to oppress, to destroy* him, Psalm 17:9; Pro. 11:3; Isa. 33:1; e.g. a people, Jer. 5:6; 47:4; 48:18; 49:28; especially by hostile invasion, Isa. 15:1; 33:1. Part. שֹׁדְדֵי לַיְלָה thieves by night, Obad. 5. Part. pass. שָׁדוּד *destroyed, slain*, Jud. 5:27. (Arab. شدّ to bind fast, to make firm, to strengthen, also to rush on an enemy. V. to be strengthened, to be strong).

(3) *to lay waste*, as a country, cities, Ps. 137:8; Jer. 25:36; 48:8, 18; 51:55, 56.

It is sometimes inflected with the forms uncontracted, sometimes contractedly, as pret. שַׁדּוּ, with suff. שַׁדּוּנִי, fut. יְשָׁדֵּם Jer. 5:6; and יְשָׁדֵּם Pro. 11:3.

NIPHAL, *to be laid waste*, Mic. 2:4.

PIEL, i. q. Kal No. 2. Pro. 19:26; 24:15.

PUAL, שֻׁדַּד and שֻׁדַּד (Nah. 3:7), *to be laid waste*, Isa. 15:1; 23:1; Jer. 4:13.

POEL, i. q. Piel, Hos. 10:2.

HOPHAL, הוּשַׁד pass. of Kal No. 2. Isa. 33:1; Hos. 10:14.

Derivatives, שֹׁד No. 2, שִׁדָּה, שַׁדַּי, and pr. n. אַשְׁדּוֹד.

שָׁדָה an unused root. Chald. שְׁדָא to cast forth, to shoot, to pour out, Arab. شدا and ندا to irrigate, whence some derive שַׁד and שֹׁד No. 1, *teat*. Also שְׁדֵיאוּר.

שִׁדָּה f. pr. *mistress, lady*, hence wife, fem. of the noun שַׁד lord, master, but inflected in the manner of verbs ע״ע, since there is in the verb שָׁדַד the notion of strength and rule. See that verb No. 1, and subst. שַׁדַּי. To this answers the Arab. سيدة lady, mistress, compare the root ساد Conj. V. to marry. No attention need be paid to those who have thought the appellation of lady to be unsuitable to the marriage of Orientals, for the Arabs also call a wife ربة i. e. lady, mistress. It occurs once in Ecc. 2:8; "I procured for myself...the delights (תַּעֲנֻגוֹת) of men, שִׁדָּה וְשִׁדּוֹת a wife and wives." The singular here refers to the queen, the plural to the other wives and the concubines of the king. In the Talmud שִׁידָה, שִׁדָּה denotes a woman's seat (placed on a camel), *pilentum*, as on the contrary, in German Frauenzimmer (pr. gynæceum) is used of a woman, and with the Arabian poets *pilenta* are women (Hamâsa ed. Schultens. p. 332). Other conjectures and fancies of interpreters (LXX. Syr. *pocillatores et pocillatrices*. Targ. *thermæ et balnea*. Vulg. *scyphi et urcei*) have no ground either in the etymology or in the context. The opinion of Aben Ezra is preferable to that of others, who supposes *woman* to be so called from teat (שַׁד); compare רַחַם.

שַׁדַּי m., *most powerful, Almighty*, an epith. of Jehovah; sometimes with אֵל prefixed, Gen. 17:1; 28:3; Ex. 6:3; sometimes simply, Job 5:17; 6:4; 8:3; 13:3; and often in that book; Genesis 49:25, Ruth 1:20, 21, etc. It is the plur. excellentiæ, from the sing. שַׁד powerful (compare Arab. شديد powerful, strong; root שָׁדַד No. 1); with the plur. termination (Lehrg. p. 523). This has indeed been called in question by Verbrugg. (de Nominum Hebræorum, pl. Numero, ed. 2, Erlang. 1752) and Ewald (Hebr. Gram., p. 298, 423); but without good grounds. LXX. often παντοκράτωρ. Vulg. in Pentat. *Omnipotens*.

שְׁדֵיאוּר ("casting forth of fire"), [*Shedeur*], pr. n. m., Num. 1:5; 2:10.

שַׁדִּין Job 19:29, is not to be taken as a simple word; but for a comp. from שׁ prefix and דִּין, *that* (there is) *a judgment*. שַׁדּוּן קרי id.

שָׁדַם an unused root of doubtful signification; whence—

שְׁדֵמָה f.—(I) Isa. 37:27, i. q. שְׁדֵפָה 2 Ki. 19:26; the letters מ and פ being interchanged; see under the letter ב.

(II) pl. שְׁדֵמוֹת constr. שַׁדְמוֹת *fields*, Jer. 31:40; 2 Ki. 23:4, either planted with corn, Hab. 3:17, or with vines, *vineyards*, Deut. 32:32. Twice, Isaiah 16:8; Hab. 3:17, joined with a sing. verb. This signification, although there is no trace of it in the cognate languages, is sufficiently confirmed both by the context of the passages and the authority of the ancient versions. Some have sometimes unsuitably rendered it *vines*.

שָׁדַף TO BLAST, TO SCORCH (as the east wind grain), Gen. 41:23, 27 (Chald. שְׁדַף to burn.) Arab. أسدف black; سدف Conj. IV. to darken. Hence—

שְׁדֵפָה f., 2 Ki. 19:26; and—

שִׁדָּפוֹן m. *blasting* of grain, as done by the east wind (Gen. 41:6, seq.), 1 Ki. 8:37; Am. 4:9; Deut. 28:22.

שְׁדַר Ch. ITHPAEL, TO ENDEAVOUR, TO SEEK to do something, followed by לְ Dan. 6:15. In (the

places, in Ch. and Rabbin., it is written שְׂרַל (the letter *r* being softened).

שַׁדְרַךְ [*Shadrach*], pr. n. Ch. given to Hananiah, a companion of Daniel, in the court of Babylon (according to Lorsbach شادراك little friend of **the king**; according to Bohlen شادراه rejoicing in the way: and this latter explanation is the better), Dan. 1:7; 2:49; 3:12.

שָׁהַם an unused root, Arab. سهم to be pale, سهم arrow.

שֹׁהַם m.—(1) a species of gem; according to many *sardonyx* or *onyx*, so called from its resemblance to a human nail, Gen. 2:12; Ex. 28:9, 20; 35:9, 27; Job 28:16; Ezek. 28:13. See Braun, De Vestitu Sacerd. Hebr. ii. 18. J. D. Michaëlis (Supplemm. p. 2289) supposes it to be the onyx with whitish lines, comparing the Arab. مسهم a striped garment.

(2) [*Shoham*], pr. n. m. 1 Ch. 24:27.

שׁוֹ Job 15:31 כתיב, i. q. שָׁוְא.

שׁוֹא—(1) i. q. שָׁאָה TO MAKE A NOISE, TO CRASH; also *to be laid waste, destroyed;* whence שׁוֹא, שׁוֹאָה, מְשׁוֹאָה, תְּשֻׁאוֹת.

(2) i. q. Arab. ساء Med. Waw, *to be evil.* (Both these significations are also found joined in the verbs רָשַׁע, רָעַע, which see.) Hence שָׁוְא.

שׁוֹא m. pl. [with suff. שֹׁאֵיהֶם], *destruction, ruin*, Ps. 35:17. Root שׁוֹא No. 1. See f. שׁוֹאָה.

שָׁוְא m. (*shav'*, subst. of a form prop. segolate; but with the furtive Segol neglected, as in קֹשֶׁט, from the root שׁוֹא No. 2, Arab. سوء, سُوء)—(1) *evil*—(*a*) which is committed, *wickedness, iniquity.* מְתֵי שָׁוְא wicked men, Job 11:11; Isa. 5:18, חַבְלֵי הַשָּׁוְא "cords of wickedness."—(*b*) which any one suffers, *calamity, destruction*, Job 7:3; Isa. 30:28, נָפַת שָׁוְא "fan of destruction." Both significations (*a, b*) are found in the following example, Job 15:31, "let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward."

(2) spec. *falsehood, a lie* (as on the other hand צַדִּיק also denotes *what is true*) Ps. 12:3; 41:7; Job 31:5; שֵׁמַע שָׁוְא a false report, Ex. 23:1; עֵד שָׁוְא false witness, Deu. 5:17; Ex. 20:7; לֹא תִשָּׂא אֶת־שֵׁם יְהוָה לַשָּׁוְא "utter not the name of Jehovah upon a falsehood," do not swear falsely, compare Psalm 24:4; Isa. 1:13; מִנְחַת שָׁוְא "a lying sacrifice," i. e. offered by a hypocrite without pious feeling. Hence—

(3) *emptiness, vanity, nothingness*, (used of any thing which disappoints the hope reposed upon it) Job 15:31; הַבְלֵי שָׁוְא vain idols, Ps. 31:7; Mal. 3:14; שָׁוְא עֲבֹד אֱלֹהִים "it is a vain (or useless) thing to serve God." Hence לַשָּׁוְא *in vain*, Jer. 2:30; 4:30; 6:29.

שְׁוָא [*Sheva*] pr. n. see שְׁיָה.

שׁוֹאָה f. (from the root שׁוֹא No. 1)—(1) *a storm, tempest*, so called from noise and crashing, Pro. 1:27 (שַׁאֲוָה כתיב); Eze. 38:9.

(2) *desolation*, often coupled by paronom. with the syn. מְשׁוֹאָה Zeph. 1:15. Hence *desolate regions, ruins*, Job 30:3, 14; 38:27.

(3) *destruction*, especially sudden, *ruin*, Psalm 63:10; לְשׁוֹאָה יְבַקְשׁוּ נַפְשִׁי "they lay wait for my life that they may destroy it," Isa. 10:3; 47:11; Ps. 35:8.

שׁוּב inf. absol. שׁוֹב fut. יָשׁוּב, apoc. and convers. וַיָּשָׁב, יָשֹׁב.

(1) *to turn about, to return* (Syr. and Chald. ܬܳܒ, תּוּב id. Arab. تاب; metaph. to be converted, as a sinner.) Constr. absol. Jud. 14:8; 19:7; 2 Sa. 6:20; followed by מִן out of (or from) any place, Ruth 1:22; followed by מֵאַחֲרֵי from a person (whom one has followed or pursued, Ruth 1:15; 2 Sa. 2:26, 30); followed by אֶל to any one, Gen. 8:12; 22:19; 37:30; or to a place, Gen. 37:29; although לְ is more frequently used of place, Gen. 18:33; 32:1; 33:16; Num. 24:25; also followed by an acc. of place, either with ־ָה Gen. 50:14; Ex. 4:20; or simply, Isa. 52:8; בְּשׁוּב יְיָ צִיּוֹן "when Jehovah shall return to Zion" (others take it "when Jehovah brings back Zion"), עֹבֵר וָשָׁב passing on and returning, i. e. passing hither and thither, Eze. 35:7; Zec. 7:14; 9:8.

Followed by another verb, *to return and do*, or *to return to do* (any thing) is the same as *to do again.* The latter verb is then put—(*a*) in a finite tense with ו prefixed, 2 Ki. 1:11, 13; וַיָּשָׁב וַיִּשְׁלַח "and he sent again," 2 Ki. 20:5; Gen. 26:18. Different from this is the usage in Hos. 2:11; אָשׁוּב וְלָקַחְתִּי "I will return and take away," (I will take away again what I had given).—(*b*) without the copula, Gen. 30:31; אָשׁוּבָה אֶרְעֶה "I will feed again."—(*c*) followed by a gerund, Job 7:7.

Figuratively used—(*a*) *to turn oneself* to any person or thing, e. g. to Jehovah, followed by אֶל and לְ

1 Ki. 8:33; Ps. 22:28; followed by עַל 2 Chr. 30:9; עַד Isa. 19:22; Joel 2:12; Amos 4:6; followed by בְּ Hos. 12:7; Absol. *to turn oneself*, Jer. 3:12, 14, 22; 2 Chr. 6:24; Isa. 1:27; שָׁבֶיהָ "her (Zion's) returned citizens," שְׁאָר יָשׁוּב a remnant shall return, Isa. 10:21.—(*b*) followed by מִן *to cease from, to leave off* any thing, as to turn from an evil way, 1 Ki. 13:33; Zec. 1:4; from sin, evil, Eze. 3:19; 14:6; 33:14; Job 36:10; from anger, Ex. 32:12; from justice, Eze. 18:24.—(*c*) followed by מֵעַל and מֵאַחֲרֵי *to turn oneself away* from any one, especially from Jehovah, Jos. 22:16, 23, 29; 1 Sam. 15:11 (simply Jos. 23:12); מֵעַל הַגִּלּוּלִים from the worship of idols, Eze. 14:6.—(*d*) *to return* into the possession of any thing, i. e. to recover it, followed by אֶל Eze. 7:13; Lev. 25:10; לְ Isa. 23:17.—(*e*) generally to turn oneself any where, where one was not before, Ps. 73:10.

(2) It is often applied to inanimate things, and would be rendered in Latin—(*a*) *reddi* [*to return, be restored*] (to a former owner); followed by לְ Lev. 27:24; Deu. 28:31; 1 Sa. 7:14; 1 Ki. 12:26.—(*b*) *restitui, instaurari* [*to be restored, renewed*], Hos. 14:8; of cities, Eze. 35:9 קרי; 1 Sa. 7:14; compare Eze. 16:55; of an ailing limb, 1 Ki. 13:6; 2 Ki. 5:10, 14; Ex. 4:7, and—(*c*) in a bad sense. שׁוּב אֶל עָפָר to be again turned into earth, Gen. 3:19; Ecc. 3:20, compare Isa. 29:17.—(*d*) *irritum fieri* [*to become void*], (used of a command, a prophecy, opp. to בּוֹא). Isa. 45:23; 55:11; Eze. 7:13.—(*e*) *Anger* is said *to return* when it is appeased, Gen. 27:44; Isa. 5:25; followed by מִן when it is turned away from any one, Gen. 27:45; 2 Ch. 12:12.

(3) causat. i. q. Hiphil—(*a*) *to bring back, to restore*, Num. 10:36; Psa. 85:5; especially in the phrase, שׁוּב שְׁבוּת to bring back captives, see שְׁבוּת.—(*b*) *to restore, renew*, Nah. 2:3. Sometimes in כתיב שׁוּב is taken causatively, where the Masorites have needlessly substituted Hiphil, Job 39:12; Psa. 54:7; Pro. 12:14; Jer. 33:26; 49:39; Joel 4:1.

Pilel שׁוֹבֵב causat. of Kal, in various senses.—(1) *to bring back*, Jer. 50:19; metaph. *to convert* to God, Isa. 49:5. See Kal No. 1, *a*.

(2) *to restore*, Isa. 58:12; followed by לְ Psalm 60:3; with נַפְשִׁי *to refresh*, Ps. 23:3; comp. הֵשִׁיב.

(3) *to turn away*, Micah 2:4; metaph. any one (from Jehovah), Isa. 47:10.

Pulal שׁוֹבַב, part. מְשׁוֹבֶבֶת *brought back*, i. e. rescued, delivered (from the power of enemies), Eze. 38:8.

Hiphil הֵשִׁיב, fut. יָשִׁיב, apoc. יָשֵׁב, convers. וַיָּשֶׁב—(1) *to cause to return*; hence *to bring back*, as captives, Jer 28:44; 33:11; 49:6, 39; *to withdraw* (the hand), Ps. 74:11; Lam. 2:3; also, *to repulse* Isa. 28:6, מְשִׁיבֵי מִלְחָמָה "who repel the wars," i. e. enemies. Isaiah 36:9; 14:27. מִי יְשִׁיבֶנּוּ "who shall repulse (i. e. hinder) him?" Job 9:12; 11:10; 23:13; Isa. 43:13. Specially—(*a*) הֵשִׁיב פְּנֵי פ׳ *to repulse the face* of any one, i. e. to deny him access, to refuse his petition (opp. to נָשָׂא פָנִים), 1 Ki. 2:16, 17, 20; 2 Chr. 6:42.—(*b*) הֵשִׁיב נֶפֶשׁ *to bring back* any one's *life*, i. e. to refresh him, Ruth 4:15; Lam 1:11, 16, 19; since the life of a wearied person has as it were vanished, while that of a person refreshed is restored, 1 Sam. 30:12 [Kal]; Jud. 15:19 [Kal]. Trop. Ps. 19:8. But הֵשִׁיב רוּחוֹ is to draw the breath, Job 9:18.—(*c*) הֵשִׁיב חֵמָה, אַף to bring back, i. e. to appease anger, Job 9:13; Psa. 78:38; 106:23 (followed by מִן from any one, Pro. 24:18). הֵשִׁיב חֲרוֹן יְהוָֹה מִן to repel the anger of Jehovah, i. e. to turn it away from any one, Nu. 25:11; Ezra 10:14. But Isa. 66:15, is used of anger which is appeased because it is altogether poured out.

(2) *to restore* anything to any one (see Kal No. 2, *a*); followed by an acc. of anything, and dat. of pers. Ex. 22:25; Deu. 22:2; as anything purloined, Lev. 5:23; Num. 5:7. Hence—(*a*) *to reward, to recompense*, Prov. 17:13; followed by a dat. of pers. Ps. 18:21; 116:12; עַל of pers. Ps. 94:23; followed by an acc. of thing and dat. of pers. Gen. 50:15.—(*b*) הֵשִׁיב דָּבָר to return word, *to answer*; followed by an accus. of person (like עָנָה), 1 Ki. 12:6, 9, 16; also, *to bring back word*, as a messenger (Antwort zurückbringen), Num. 22:8; 13:26; 2 Sa. 24:13. In the sense of answering there is also said, ה׳ אֲמָרִים Pro. 22:21; ה׳ מִלִּין Job 35:4; simply הֵשִׁיב Job 33:5; 20:2, שְׂעִפַּי יְשִׁיבוּנִי "my thoughts answer me," i. e. they suggest what I shall answer.

(3) *to restore, to renew*, Ps. 80:4, 8, 20; Isaiah 1:26; Dan. 9:25. Compare Kal No. 2, *b*.

(4) *to revoke, to make void*, as an edict, Esther 8:5, 8; a decree, Amos 1:3, "because of the many transgressions of Damascus לֹא אֲשִׁיבֶנּוּ I will not revoke the things (which I have decreed)" (compare verse 4, 5, and Nu. 23:20); a blessing, Nu. 23:20.

(5) *to return* is sometimes used in the same sense as, *to bring again and again, to render*, as tribute, 2 Ki. 3:4; 17:3; 2 Ch. 27:5; Ps. 72:10; a sacrifice, Nu. 18:9. So in Lat. *sacra referre*, Virg. Georg. i 339; Æn. v. 598, 603.

(6) followed by מִן and מֵעַל to cause to return i. e. i. q. *to avert, to turn away* from any thing, e. g. ה׳ פָּנָיו מֵעַל גִּלּוּלִים to turn his face from idols, Eze. 14:6; and without פָּנִים ibid., and Eze. 18:30, 32.

(7) followed by אֶל, עַל *to turn to, towards* any one, as—(*a*) הֵשִׁיב יָדוֹ עַל to turn one's hand against any one, Isa. 1:25; Am. 1:8; Psa. 81:15; followed by בְּ id.; 2 Sa. 8:3.—(*b*) הֵשִׁיב פָּנָיו לְ to turn one's face to any one, Dan. 11:18, 19.—(*c*) הֵשִׁיב אֶל־לֵב to recall (any thing) to mind, Deut. 4:39; 30:1; עַל לֵב Isa. 46:8; hence *to repent*, 1 Ki. 8:47.

Hophal, הוּשַׁב—(1) *to be brought back*, Exod. 10:8.

(2) *to be restored*, Gen. 42:28; 43:12; Num. 5:8.

Derivatives, תְּשׁוּבָה, מְשׁוּבָה, שִׁיבָה, שׁוּבָה, שׁוֹבָב, שׁוֹבֵב, and pr. n. מְשׁוֹבָב, יוֹשַׁב חֶסֶד, יָשָׁבְעָם, יָשׁוּב.

שׁוּבָאֵל [*Shubael*] see שְׁבוּאֵל.

שׁוֹבָב m.—(1) adj., *falling away, rebellious*, Jer. 3:14, 22; Isa. 57:17.

(2) [*Shobab*], pr. n. m.—(*a*) of a son of David, 2 Sam. 5:14; 1 Ch. 3:5; 14:4.—(*b*) 1 Ch. 2:18.

שׁוֹבֵב m., *apostate, rebel*, Jer. 31:22; 49:4.

שׁוּבָה f., *return;* metaph. *conversion*, Isaiah 30:15.

שׁוֹבָךְ (from the root שָׁבַךְ), [*Shobach*], pr. n. of a captain of Hadadezer, king of Zobah, 2 Sa. 10:16, 18; called in 1 Ch. 19:16, 18, שׁוֹפָךְ.

שׁוֹבָל (perhaps "flowing," or "a shoot;" see שְׁבֹל), [*Shobal*], pr. n.—(1) of a son of Seïr, Gen. 36:20, 23, 29.—(2) m., 1 Ch. 2:50; 4:1.

שׁוֹבֵק ("forsaking"), [*Shobek*], pr. n. m., Neh. 10:25.

שׁוּג i. q. שָׂגַג and שָׁגָה; whence מְשׁוּגָה.

שׁוֹד see שֹׁד *desolation*.

שׁוּד pr. i. q שָׁדַד TO BE STRONG, TO BE POWERFUL; hence—

(1) *to act with violence, to lay waste*. Fut. יָשׁוּד Ps. 91:6.

(2) i. q. Arabic ساد *to rule*. Hence שַׁד lord, master.

I. **שָׁוָה** ["pr. kindred with צָוָה TO SET, TO PLACE; see Piel No. 2. Thes."]—(1) TO BE EVEN, LEVEL; see Piel. Hence—

(2) *to be equal* (in value), *to be equivalent to* any thing; followed by בְּ Pro. 3:15; 8:11: also, *to countervail* any thing. Esth. 7:4, אֵין הַצָּר שֹׁוֶה בְּנֵזֶק הַמֶּלֶךְ "the enemy could not countervail the king's damage," could not compensate it. Esth. 5:13, כָּל־זֶה אֵינֶנּוּ שֹׁוֶה לִי "all these things do not suffice me." Impers. שָׁוָה לִי it is made even to me, i. e. made to satisfy, Job 33:27.

(3) *to be fit, suitable* for any one; followed by לְ Esth. 3:8.

(4) *to be like, to resemble;* followed by לְ Prov. 26:4; Isa. 40:25.

Piel—(1) *to make level*, e. g. a field, Isa. 28:25; metaph. the mind, e. g. to compose, to calm the mind, Ps. 131:2; and ellipt., Isaiah 38:13, שִׁוִּיתִי עַד בֹּקֶר "I calmed (my mind) until morning." Vulg. and Jerome, *sperabam usque ad mane*. (In taking the sentence thus, כָּאֲרִי is referred to the following member; but others take from signif. No. 2, "I compared (myself) to a lion," sc. in roaring. Targ., I roared as a lion).

(2) *to put, to set*, i. q. שׂוּם, שִׁית, as often in Targ., Psa. 16:8; 119:30. שִׁוָּה פְּרִי to yield fruit (Frucht ansetzen), Hos. 10:1. Followed by עַל to bestow on any one (honour, help), Ps. 21:6; 89:20. Followed by an acc. and כְּ to make one like any thing, Ps. 18:34.

Hiphil, *to liken, to compare*, Lam. 2:13.

Derivatives, שָׁוֶה, שָׁוֵה, יִשְׁוִי.

II. **שָׁוָה** Chald. Ithpael, TO FEAR. To this root two occurrences in the Old Testament seem to belong. One in—

Piel, Job 30:22, כתיב, תְּמֹוגְגֵנִי תשוה (read תְּשַׁוֶּה) "thou makest me to melt, and frightenest me" (תּוּשִׁיָּה קרי). The other in—

Nithpael (a conjugation often used by the Rabbins, see Lehrg. p. 249). Prov. 27:15, "a dropping in the time of rain וְאֵשֶׁת מִדְוָנִים נִשְׁתָּוָה and a contentious woman are to be feared." Others comparing שָׁוָה No. I. 4, render נִשְׁתָּוָה *are alike*. Vulg. *comparantur*. Gr. Venet. ἰσοῦται, but things to be compared are never in the Proverbs joined together by so frigid a term of comparison.—Targ. a contentious woman *who brawls*, which may be defended by comparing סְתָו winter, storm, and Greek χειμασθῆναι ἀπειλαῖς, κεχειμασμέναι φρένες, pr. therefore, wintry, stormy. But the former explanation is the one which I prefer.

שְׁוָה or **שְׁוָא** Ch. i. q. Heb.

Pael, i. q. Heb. No. 2, *to put, to set*, followed by עִם to make equal or like to any thing (see עִם No. 1, *f*), Dan. 5:21.

Ithpael, *to be made, rendered*, Dan. 3:29.

שָׁוֵה ("plain"), [*Shaveh*], pr. n. of a valley to the north of Jerusalem, which was also called *the King's dale*, Genesis 14:17; 2 Sam. 18:18. But

שָׁוֵה קִרְיָתַיִם [*Shaveh Kiriathaim*], Gen. 14:5, is the plain near the city of Kiriathaim (in the tribe of Reuben), see קִרְיָה letter *g*.

שׁוּחַ—(1) TO SINK DOWN, TO SUBSIDE (Arab. ساخ Med. Waw, to be sunk into mire, compare שָׁחַח, שָׁחָה). Prov. 2:18, שָׁחָה אֶל־מָוֶת בֵּיתָהּ "her house (i.e. that of the strange woman) sinks down into Hades." So the Vulg. But as בַּיִת is constantly elsewhere masc., Aben Ezra applies שָׁחָה to the woman herself, "she sinks down to death (i.e. to Hades, which is to be) her house."

(2) Metaph. *to be bowed down*, of the soul. Ps. 44:26, שָׁחָה לֶעָפָר נַפְשֵׁנוּ "our soul is bowed down to the dust." Lam. 3:20, קרי.

HIPHIL, i.q. Kal No. 2. Lam. 3:20, כתיב.

Derivatives, שׁוּחָה, שִׁיחָה, שַׁחַת No. II.; and pr. n. שׁוּחַ, שׁוּחָם, יְשׁוֹחָיָה.

שׁוּחַ ("pit"), [*Shuah*], pr.n. of a son of Abraham and Keturah, and of an Arabian tribe sprung from him, Genesis 25:2; whence patron. and gent. שׁוּחִי Shuhite, Job 2:11; 8:1; 25:1. The province of the Shuhites I suppose to be the same as Σακκαία of Ptolemy, v. 15, to the east of Batanæa.

שׁוּחָה f.—(1) *pit*, Jer. 2:6; 18:20; Pro. 22:14.

(2) [*Shuah*] pr. n. m. 1 Chr. 4:11; called v. 4, חוּשָׁה.

שׁוּחָם (perhaps, "pit-digger"), [*Shuham*], pr.n. of a son of Dan, Num. 26:42; called, Gen. 46:23; חֻשִׁים. [Patron. ־מִי Num. 26:42.]

I. שׁוּט—(1) pr. TO WHIP, TO LASH, i. q. Arab. ساط. (Cogn. is the root שָׁבַט). Hence שׁוֹט, שֹׁטֵט, שַׁיִט a scourge.

(2) *to row* (as if to lash the sea with oars). Part. שָׁטִים rowers, Eze. 27:8, 26.

Derivatives, שַׁיִט No. 2, מָשׁוֹט.

(3) *to run quickly, to run up and down, to run about* (which many men do, as if they lashed the air with their arms, as oars; compare Lat. *remi*, used of a person's arms and feet, Ovid. Heroid. 18 fin. and yet more frequently used of the wings of birds), Num. 11:8; שׁוּט בָּאָרֶץ to go over a land, especially to inspect it, Job 1:7; 2:2; 2 Sam. 24:2, 8.

PILEL, שׁוֹטֵט i. q. Kal No. 3, Jer. 5:1; Am. 8:12; Zec. 4:10, "the eyes of God מְשׁוֹטְטִים בְּכָל־הָאָרֶץ running through all the earth," 2 Chr. 16:9. Metaph. *to run through a book*, i.e. to examine thoroughly, Dan. 12:4.

HITHPALEL, i. q. Pilel, Jer. 49:3.

II. שׁוּט, Aram. شمت i. q. שָׁאַט *to despise*. Part. שָׁאטִים Eze. 16:57; 28:24, 26; see שְׁאָט.

שׁוֹט Arab. سوط masc. *a whip, a scourge*, Prov 26:3; 1 Ki. 12:11. שׁוֹט לָשׁוֹן the scourge of a (calumniating) tongue, Job 5:21. Especially of the scourge of God, i.e. of calamities and misfortunes sent upon men by God, Isa. 10:26; Job 9:23. שׁוֹט שׁוֹטֵף an overflowing scourge, Isa. 28:15, 18; used of an overwhelming calamity (specially, a hostile host): compare Kor. Sur. lxxxviii. 12; lxxxix. 33.

שׁוּל an unused root; Arab. سال Med. Waw, to be loose, pendulous (specially, the belly); compare ذال to drag the train of one's robe (used of a woman). Hence—

שׁוּל m.—(1) *the train, flowing skirt of a robe*, i. q. שֹׁבֶל Isa. 6:1. גִּלָּה שׁוּלִים to uncover the skirt, i. e. to expose to the greatest shame, Jer. 13:22, 26; Nah. 3:5.

(2) *hem* of a garment, Ex. 28:33, 34.

שׁוֹלָל m. (from the root שָׁלַל), *divested*, either of garments, i.e. *naked*, or of shoes, *unshod* (according to LXX., Syr.), Mic. 1:8 קרי. Compare נָשַׁל No. 1, to put off the shoe.

(2) *a prisoner, a captive*, Job 12:17—19.

שׁוּלַמִּית *Shulamith*, pr. n. of the maiden who is celebrated in the Song of Solomon, Cant. 7:1. (Vulg. *pacifica*) But הַשּׁוּלַמִּית may be taken for the gentile noun, i. q. שׁוּנַמִּית *Shunamite* (for the town of *Shunem* is by Eusebius called *Sulam*) [Engl. Trans. "*the Shulamite*"]; and this, on account of the article, seems preferable. [This may be taken as the fem. form of *Solomon*.]

שׁוּם masc. *garlic*, Num. 11:5. Compare Celsii Hierobot. t. ii. page 53. (Arab. ثُوم, Syr. ܬܘܡܐ id.) It appears to be so called from the powerful odour which it emits; compare شمّ to smell, شموم something giving forth a smell.

[שׁוֹמֵר *Shomer*, pr. n. m. 2 Ki. 12:22; 1 Chron. 7:32.]

שׁוּן an unused root, perhaps i. q. שָׁאַן to be quiet; whence—

שׁוּנִי ("quiet"), [*Shuni*], m. pr. n. of a son of Gad, Gen. 46:16. Also, patron. of the same (for שׁוּנִיִּי), Nu. 26:15

שׁוּנֵם (perhaps "two resting-places," for שׁוּנַיִם, compare עֵנָם for עֵינַיִם), [*Shunem*], pr. n. of a town in the tribe of Issachar, Josh. 19:18; 1 Sam. 28:4; 2 Ki. 4:8; prob. *Sulem* of Eusebius (see *σουβήμ*), five miles south of Tabor: [prob. now Sôlam, سولم Rob. iii. 169]. Gentile noun שׁוּנַמִּי, f. ית— 1 Ki. 1:3; 2:17; 2 Ki. 4:12.

שָׁוַע and שׁוּעַ not used in Kal, i. q. יָשַׁע—(1) TO BE AMPLE, BROAD; hence—

(2) *to be rich, wealthy* (see שׁוֹעַ, שׁוּעַ No. 1).

(3) *to be freed* from danger and distress (compare יָשַׁע).

PIEL שִׁוַּע *to ask for aid, to implore help*, Psa. 18:42; Job 35:9; 36:13; followed by אֶל Ps. 30:3; 88:14; 72:12.

Derivatives, שֶׁוַע—שַׁוְעָה.

שֶׁוַע m. *outcry, cry for help*, Ps. 5:3.

שׁוֹעַ—(1) *rich, opulent*, Job 34:19; Ezek. 23:23.

(2) *liberal, noble* (compare Arab. وسع Conj. VIII, X, to be liberal, noble), Isa. 32:5.

(3) i. q. שֶׁוַע *cry for help*, Isa. 22:5.

שׁוּעַ—(1) *wealth, riches*, Job 36:19.

(2) *cry for help*, Job 30:24.

(3) [*Shua*], pr. n. of a man, Gen. 38:2.

שׁוּעָא ("wealth"), [*Shua*], pr. n. m. 1 Chron. 7:32.

שַׁוְעָה f. i. q. שֶׁוַע Ps. 18:7; 39:13; 102:2.

שׁוּעָל m.—(1) *a fox*, Cant. 2:15; Lam. 5:18; Eze. 13:4; Neh. 3:35. (Arab. ثُعَالَة, but more frequently ثَعْلَب, with the addition of the letter ب, compare pr. n. שַׁעַלְבִים, also שַׁעַלְבִּים. As to the origin, Bochart, loc. cit., supposes the fox to be so called from a word, signifying to cough, which he refers to its yelping, comparing سعل to cough. However, I have little doubt that a fox has this name from the pit and underground hole where it dwells, from the root שָׁעַל, and that שׁוּעָל prop. denotes *excavator, burrower*, compare שָׁאַל No. II.) The name of foxes appears to have been commonly used as also including *jackals* (Pers. شغال Shagal), by the Hebrews, like the other orientals (compare Niebuhr's Beschreib. von Arabien, page 166); and these are apparently the animals intended, Jud. 15:4 (as foxes are not easily caught alive) and Psa. 63:11 (since foxes do not devour dead bodies, which jackals do). See Bochart, Hieroz. t. ii. p. 190, seq. ed. Lips.; Faber on Harmer's Observations, vol. ii. p. 270. Also his Archæol. t. i. p. 140; Rosenm. Alterthumsk. iv 2, 154.

(2) [*Shual*], pr. n.—(*a*) אֶרֶץ שׁוּעָל a district in the tribe of Benjamin, 1 Sa. 13:17.—(*b*) m. 1 Chr. 7:36.

שׁוֹעֵר m. (denom. from שַׁעַר) *a door-keeper*, 2 Ki 7:10, 11; 2 Ch. 31:14.

שׁוּף—(1) pr. (as was first seen by Umbreit on Job 9:17), i. q. שָׁאַף TO GAPE UPON [see note], hence *to lie in wait for* any thing, Gen. 3:15, הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב "he (the seed of the woman, man) shall lie in wait for thy head, and thou shalt lie in wait for his heel," he shall endeavour to crush thy head, and thou shalt endeavour to crush his heel. Hence—

(2) *to attack, to fall upon* any one, Job 9:17, "who falls upon me in a tempest." Metaph. Psa. 139:11, חֹשֶׁךְ יְשׁוּפֵנִי "darkness shall fall upon me," shall overwhelm me.

[*Note.* The above explanation of Gen. 3:15, is purely neologian; the passage applies not to man generally, but to Christ the seed of the woman; *bruise* is the simple meaning in each part of the verse.]

שׁוֹפָךְ [*Shophach*], see שׁוֹבָךְ.

שׁוּפָמִי [*Shuphamites*], patronymic from שְׁפוּפָם which see; Nu. 26:39.

שׁוֹפָר m. pl. שׁוֹפָרוֹת *a trumpet, horn, lituus*, Arab. سُور (different from חֲצוֹצְרָה) so called from its clear and sharp sound (see שָׁפַר No. 2), either made of horn, or else resembling a horn, i. q. קֶרֶן (Joshua 6:5; compare Josh. 6:4, 6, 8, 13), Ex. 19:16; Lev. 25:9; Job 39:25. Jerome on Hos. 5:8, "*buccina pastoralis est et cornu recurvo efficitur, unde et propriè Hebraicè Sophar, Græcè κεριατίνη appellatur.*" LXX. σάλπιγξ, κερατίνη. To blow a trumpet is תָּקַע שׁוֹפָר which see.

שׁוּק not used in Kal.—(1) TO RUN, like the kindred שָׁקַק; whence שׁוֹק leg, and שׁוּק street.

(2) *to run after, to desire, to long for* any thing; whence תְּשׁוּקָה desire, longing. Arabic شاق to excite desire; V. to manifest desire; شوق desire

HIPHIL, *to run over, to overflow* (überlaufen),

followed by an acc. of thing (with any thing), Joel 2:24, הֵשִׁיקוּ הַיְקָבִים תִּירוֹשׁ "the vats overflow with must."

Pilpel שׁוֹקֵק causat. *to cause to overflow,* or *abound* (used of the earth), Ps. 65:10.

Derivatives, see under Kal No. 1, 2.

שׁוֹק f.—(1) *the leg,* the part of the body, from the knee to the foot, with which one walks or runs; see the root No. 1 (Arab. ساق; Chald. שָׁק id.); both of persons, Isa. 47:2; Cant. 5:15, and of animals (when, perhaps, it includes the thigh), Ex. 29:22, 27; Lev. 7:32, 33; Num. 6:20; 1 Sam. 9:24. Poet. used of foot-soldiers, Psalm 147:10, לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה "he taketh not pleasure in the legs of a man," i. e. in infantry, as opp. to cavalry. There is a proverbial phrase, Jud. 15:8, וַיַּךְ אוֹתָם שׁוֹק עַל־יָרֵךְ "and (Samson) smote them legs upon thighs," he cut them in pieces, so that their severed members, legs and thighs, lay upon each other in heaps; i. e. he smote them even to utter destruction. A similar hyperbole is used in German, er hieb den Feind in die Pfanne, i. e. he cut them into bits of flesh, such as are cooked in a pot; and, er hieb ihn in Kochstücken.

Dual, שׁוֹקַיִם Prov. 26:7.

שׁוּק m., *a street,* Prov. 7:8; Eccl. 12:4, 5. Plur. שְׁוָקִים (compare דְּוָדִים from דּוּד), Cant. 3:2.

שָׁוַר an unused root; Chald. and Syr. Peal and Pael, *to leap, to leap forward, to leap upon* any thing; also *to be strong;* Arab. ثار to leap upon, to attack.

שׁוֹר m. epic. plur. שְׁוָרִים Hosea 12:12, *an ox,* so called from its strength and boldness, compare פַּר. (Arab. ثور a bull, Chald. תּוֹרָא Syr. ܬܘܪܐ id., whence Gr., Latin, ταῦρος, *taurus,* Germ. Stier, see Grimm, Gramm., iii. p. 325). This is a general word for *one of the ox tribe* (ein Stück Rindvieh), without distinction of age or sex (compare Lev. 22:27; where a calf is meant, and Job 21:10, where a cow is intended, although joined, ἐπικοίνως, with a masculine verb), Ex. 21:37; Levit. 22:23, 28; 27:26; Num. 18:17; Deu. 14:4. Its collective is בָּקָר *oxen, a herd of oxen,* which see. Once (Genesis 32:6) also שׁוֹר is used collectively, like the other nouns of unity in this verse חֲמוֹר, שִׁפְחָה, עֶבֶד except צֹאן.

I. **שׁוּר** fut. יָשׁוּר—(1) i. q. תּוּר TO GO ROUND, TO GO ABOUT, TO JOURNEY, specially for the purpose of traffic, Ezek. 27:25; compare Chaldee. Once followed by בְּ *to go with* any thing, i. e. to offer the thing, Isaiah 57:9. (Arabic سار Med. Ye to go a journey, Chald. שְׁיָרָא a company of journeyers, of merchants, also on the Palmyr. Monumm.; see Tychsen, Element. Syr., p. 76.)

(2) *to look around,* or *about* (the same verb often having the power both of looking and going, see הִשְׁקִיף, הִפְנָה)—(*a*) used of one looking forth from a height, followed by מִן Cant. 4:8.—(*b*) used of one lying in wait, *to lie in wait,* Jer. 5:26; Hos. 13:7; with an acc., Nu. 23:9.—(*c*) used of one who regards and cares for any thing, followed by an acc., like *circumspicere aliquid* (sich nach etwas umsehn). Job 24:15, לֹא תְשׁוּרֵנִי עָיִן "no eye will now care for me," niemand sieht sich jetzt nach mir um. Job 35:5, שׁוּר שְׁחָקִים "look round about upon the clouds." Job 35:13, שַׁדַּי לֹא יְשׁוּרֶנָּה "the Almighty will not regard it." Simply—(*d*) *to behold,* Job 7:8

Pilel שׁוֹרֵר see שִׁיר.

Derivatives, שׁוּר No. I, תְּשׁוּרָה.

II. **שׁוּר** i. q. שִׁיר to sing, which see.

III. **שׁוּר** i. q. שָׂרַר, שָׂרָה *to range, to put* (stones) *in order,* hence שׁוּר a wall, compare שׁוּרָה.

I. **שׁוּר** *a lier in wait, an enemy,* Psa. 92:12; compare שׁוֹרֵר and the root I, 2, *b.*

II. **שׁוּר**—(1) i. q. Arab. سور *a wall,* Gen. 49:22; Psa. 18:30. Plur. שׁוּרוֹת. Job 24:11, בֵּין שׁוּרֹתָם "within their walls" (those of the rich), i. e. their houses.

(2) [*Shur*], pr. n. of a city on the borders of Egypt and Palestine, Gen. 16:7; 20:1; 25:18; 1 Sa. 15:7; 27:8. According to Josephus (Archæol., vi. 7, § 3; compare 1 Sam. 15:7), it is *Pelusium,* but this, in Hebrew, is called סִין. More correctly שׁוּר is placed where Suez now stands. The desert extending from the borders of Palestine to Shûr, is called, Ex. 15:22, מִדְבַּר שׁוּר; Nu. 33:8, מִדְבַּר אֵיתָם; now *Jofar.*

שׁוּר Chald. *a wall,* Ezr. 4:13, 16.

שׁוּשׁ an unused root, which appears to have had the signification of *whiteness,* hence שֵׁשׁ byssus and white marble, שַׁיִשׁ id.; and שׁוּשָׁן the lily. Kindred is יָשֵׁשׁ to be hoary.

שַׁוְשָׁא [*Shavsha*], see שְׂרָיָה.

שׁוּשָׁן m.—(1) *the lily,* prop. what is white, from the root שׁוּשׁ. מַעֲשֵׂה שׁוּשָׁן work or ornament resembling lilies, 1 Ki. 7:19. (Arab. and Syr. سوسن, سوسن,

ܫܘܫܢ id.; comp. Diosc., iii. 106, al. 116; Athen. xii. 1. Compare Celsii Hierobot., i. p. 383, seq.)

(2) שׁוּשַׁן עֵדוּת Psa. 60:1, an instrument of music, prop. so called from its resembling a lily. Various rings of trumpets and pipes are like the common lily, while the cymbal resembles the martagon lily, the name of which instrument has indeed been applied to this flower. Comp. שׁוֹשַׁן No. 2. שׁוּשַׁן עֵדוּת may be rendered *pipes of song*, as it were lyric, see עֵדוּת No. 3.

(3) [*Shushan*], pr. n. *Susa*, the chief city of Susiana (and of all Persia), in which the kings of Persia used to pass the winter, Dan. 8:2; Neh. 1:1; Est. 1:2. It was situated on the Eulæus, or Choaspes, where there is now the village of *Shush* (see Kinneir, Memoir, p. 99; Ker Porter, Travels, vol. ii. p. 411; compare Hoeck, Vet. Mediæ et Persiæ Monumm. p. 93); according to others at the village of *Suster* (see Josh. de Hammer in Opp. Soc. Geogr., Paris, vol. ii. p. 320—28; 333—41).

שׁוֹשַׁן id.—(1) *a lily*. Pl. שׁוֹשַׁנִּים Cant. 2:16; 4:5; 5:13; 6:2, 3; 7:3. Used of artificial lilies, 1 Ki. 7:22, 26.

(2) an instrument of music, resembling a lily, see שׁוּשַׁן No. 2. Pl. שֹׁשַׁנִּים Ps. 45:1; 69:1; 80:1.

שׁוֹשַׁנָּה f. *a lily*, 2 Ch. 4:5; Hos. 14:6; Cant. 2:1, 2.

שׁוּשַׁנְכָיֵא Gentile noun, Chald. pl. *the Susæans* [*Susanchites*], inhabitants of the city of Susa, see שׁוּשַׁן No. 3, Ezr. 4:9.

שׁוּשַׁק 1 Ki. 14:25 כתיב, where קרי reads שִׁישַׁק, which see.

שׁוּת to put, see שִׁית.

שׁוּתֶלַח (for שְׁאוּתֶלַח "crashing of rending"), [*Shuthelah*], pr. n. m.—(1) a son of Ephraim, Nu. 26:35.—(2) 1 Ch. 7:21. From the former is the patron. שׁוּתַלְחִי ibid.

שֵׁיזַב Ch. only found in—

Peel, or Peil שֵׁיזִב, שֵׁיזֵב to set free, to liberate. Fut. יְשֵׁיזִב, inf. שֵׁיזָבָה Dan. 3:15, 17, 28; 6:17, 28. In Targg. very frequently. Syr. ܫܘܙܒ ibid.

Derivative, pr. n. מְשֵׁיזַבְאֵל.

שָׁזַף prop. i. q. שָׂרַף, Chald. שְׁדַף to scorch, to burn, especially as the sun, Cant. 1:6, שֶׁשְּׁזָפַתְנִי הַשָּׁמֶשׁ "for the sun hath burned me." Poet. applied to the eye (which is often compared to the sun, and *vice versâ*, see עַפְעַפַּיִם), as casting its glances on any thing, i. e. to look upon, Job 20:9; 28:7.

שָׁזַר i. q. Arab. شزر *to twist* a thread from right to left, or back-handed (zwirnen), to twist together several threads.

Hophal, שֵׁשׁ מָשְׁזָר byssus, twisted (of many threads), Ex. 26:1, 31, 36; 27:9, 18; 28:6, 8, 15, seq.

שַׁח m. (from the root שָׁחַח) *depressed, cast down*, Job 22:29; שַׁח עֵינַיִם "cast down of eyes," one depressed.

שָׁחַד to give, to bestow a gift, especially to free from punishment, Job 6:22. Followed by an acc. of pers. Eze. 16:33 (Syr. ܫܚܕ to give, once. Pa. often, used both in a good and in a bad sense) Hence—

שֹׁחַד m. *a present, a gift*, 1 Ki. 15:19; especially one to free from punishment, 2 Ki. 16:8; Pro 6:35 (compare Job 6:22); or to corrupt a judge, Ex. 23:8; Deu. 10:17; לָקַח שֹׁחַד to take a reward, Psalm 15:5; 26:10; 1 Sam. 8:3.—Prov. 17:8, אֶבֶן חֵן הַשֹּׁחַד בְּעֵינֵי בְעָלָיו "a precious stone is a gift in the eyes of its lord," i. e. to him who receives it (compare בַּעַל No. 4).

שָׁחָה (compare שׁוּחַ and שָׁחַח)—(1) to bow oneself down, Isa. 51:23 (Chald. id. and more frequent).

(2) *to sink down, to be depressed*. Compare derivatives שְׁחוּת, שְׁחִית.

Hiphil, הִשְׁחָה *to depress*, metaph. the heart, Pro. 12:25.

Hithpalel, הִשְׁתַּחֲוָה (with the third radical doubled, like נַאֲוָה, נָאוָה from the root נָאָה) fut. apoc. יִשְׁתַּחוּ, in pause יִשְׁתָּחוּ.

(1) to prostrate oneself before any one out of honour, προσκυνεῖν, followed by לְ of pers. Gen. 23:7; 37:7, 9, 10; more rarely לִפְנֵי Gen. 23:12; עַל Lev. 26:1. Those who used this mode of salutation fell on their knees and touched the ground with the forehead (whence there is often added אַפַּיִם אַרְצָה Gen. 19:1; 42:6; 48:12), and this honour was not only shown to superiors, such as kings and princes, 2 Sam. 9:8; but also to equals; Gen. 23:7; 37:7, 9, 10 [?]; but especially—

(2) in worshipping a deity; hence *to honour* God *with prayers*, Gen. 22:5; 1 Sa. 1:3; even without prostration of body, Gen. 47:31; 1 Ki. 1:47.

(3) *to do homage, to submit oneself*. Ps. 45:12,

"(the king) is thy lord, הִשְׁתַּחֲוִי לוֹ render homage to him" [this king is Christ, who is to be worshipped as being God over all]. Inf. Ch. הִשְׁתַּחֲוָיָה 2 Ki. 5:18. As to מִשְׁתַּחֲוִיתֶם, see Analyt. Ind.

Derivatives, see under Kal No. 2.

שְׁחוֹר see שִׁיחוֹר.

שְׁחוֹר m. *blackness*, Lam. 4:8. Root שָׁחַר.

שְׁחוּת f. *a pit*, Prov. 28:10; from the root שָׁחָה No. 2. Compare שׁוּחָה.

שָׁחַח i. q. שׁוּחַ and שָׁחָה (compare שָׁכַךְ), pret. שַׁחוֹתִי, plur. שַׁחוּ and שָׁחֲחוּ, fut. יָשֹׁחַ.

(1) TO SINK DOWN, Hab. 3:6; used of beasts of prey couching down and lying in wait in their lairs, Job 38:40.

(2) *to be bowed down, cast down*, Psa. 10:10; 107:39; Isa. 2:11, 17; specially with sickness, Psa. 35:14; 38:7; Lam. 3:20; also, *to submit oneself*. Isa. 60:14, וְהָלְכוּ אֵלַיִךְ שְׁחוֹחַ "they shall come to thee bowing down." Job 9:13; Pro. 14:19.

NIPHAL, *to be bowed down*, Isa. 2:9; 5:15. Used of a depressed and attenuated voice, Ecc. 12:4. Pregn. Isa. 29:4, וּמֵעָפָר תִּשַּׁח אִמְרָתֵךְ "and thy depressed (slender) voice shall be heard from the dust."

HIPHIL, *to bring down, to humble*, Isaiah 25:12; 26:5.

HITHPOEL, *to be cast down* (the soul), Psa. 42:7, 12; 43:5.

Derivative, שַׁח.

שָׁחַט Arab. سحط—(1) TO SLAY animals, Gen. 37:31; Isa. 22:13; especially a victim, Levit. 1:5, 11; and even a human victim, Gen. 22:10; Isa. 57:5. Hos. 5:2, שַׁחֲטָה שֵׂטִים הֶעְמִיקוּ "in slaughtering (victims) they make deep their transgression."

(2) *to kill* (persons), 2 Ki. 25:7; Jerem. 39:6. חֵץ שׁוֹחֵט Jer. 9:7, a deadly arrow. In קרי there is שָׁחוּט, the sense not being different, prop. made to kill.

(3) זָהָב שָׁחוּט 1 Ki. 10:16, 17; 2 Chr. 9:15, 16, prob. *mixed gold*, alloyed with another metal, comp. Arab. سحط to dilute wine with water; see more in Comment. on Isaiah 1:22. The LXX. understood gold *beaten out*, compare שָׁטַח to spread out, the letters being transposed.

NIPHAL, pass. of No. 1, Levit. 6:18; Num. 11:22. Hence—

שְׁחִיטָה f. *the slaying* of victims, 2 Chr. 30:17.

שְׁחִין masc. *an inflamed ulcer, a boil* (see the root שָׁחַן) Ex. 9:9, 11; Lev. 13:18—20. שְׁחִין מִצְרַיִם the boil of Egypt, Deu. 28:27, 35; and שְׁחִין רָע Job 2:7; used of a kind of black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the skin being covered with black scales, and the feet swelling up. Compare Plin. H. N., xxvi. § 5. Schilling, De Lepra, p. 184.

שָׁחִיס m. Isa. 37:30, i. q. סָחִישׁ which see. This would seem to be the primitive form, prop. denoting *sprout, shoot*, comp. the root שָׁחַץ, Arab. شخص to lift oneself up, to lift the eyes, perhaps Heb. *to sprout, to shoot forth*. We may also compare יַחַשׂ prop. offspring, progeny.

שָׂחִיף or **שְׁחִיף** masc. *a board*, as being thin, so called from its being pared, planed away (dünnge-hobeltes Bret), from the root שָׁחַף, Eze. 41:16.

שְׁחִית f. *a pit*, plur. שְׁחִיתוֹת (compare Lehrgeb. p. 527) Ps. 107:20; Lam. 4:20; from the root שָׁחָה to sink down.

שְׁחִיתָה f. Chald. evil deed, see שְׁחַת.

I. **שָׁחַל** an unused root, Arab. سحل to peel off, to shell, to scale, whence שְׁחֵלֶת. To this answer in the Indo-Germanic languages, σκῦλον, Germ. Schale, schälen, Engl. *to scale*.

II. **שָׁחַל** perhaps, *to roar*, as a lion. Compare Arab. سحل to bray, as an ass, سَحِيل *vox in pectore reciprocata*, the braying of an ass. Jeuhari and Kam.; cognate roots are צָלַל, הָלַל, German, hallen, gellen schallen (Notk. stellen). Hence—

שַׁחַל m. *a lion*, a poetic word, Job 4:10; 10:16; 28:8; Psa. 91:13; Prov. 26:13; Hos. 5:14; 13:7. Bochart (Hieroz.) understands the blackish lion of Syria (Plin. H. N., viii. 17). Compare שָׁחוֹר, the letters ל and ר being interchanged.

שְׁחֵלֶת f. Ex. 30:34; according to Hebrew interpreters, *unguis odoratus*, prop. the covering or *shell* of a kind of muscle found in the lakes of India, where the nard grows; which, when burning, emits an odour resembling musk: this is now called *blatta byzantina*, Teufelsklaue. See Dioscorid., ii. 10; and the Arabian writers in Bochart (Hieroz. ii. p. 803, seq.) The root is שָׁחַל to peel off, compare שיחלא the pod of dates.

שָׁחַן an unused root, Arab. سخن to be hot, to be inflamed, Syriac ܫܚܢ Pa. to ulcerate, whence שְׁחִין ulcer, which see.

שָׁחַס an unused root, see שָׁחִים.

שָׁחַף—(1) i. q. סָחַף, and transp. חָסַף, חָשַׂף (which see), TO BARK, TO PEEL OFF, TO HEW OFF, see שָׁחִיף.

(2) *to become attenuated*, hence *lean*, i. q. Arab. سحف. Hence שַׁחֶפֶת and—

שַׁחַף m. Lev. 11:16; Deut. 14:15; according to LXX. and Vulg. *larus* (Seemeve), *gull*, an aquatic bird, so called from its leanness; see Bochart, Hieroz. II. lib. ii. cap. 18.

שַׁחֶפֶת f., *consumption*, Lev. 26:16; Deu. 28:22.

שָׁחַץ an unused root; Arab. شخص to raise oneself up; compare שָׁחַס. Hence—

שַׁחַץ m., *elation, pride* (Arab. شخص; Talmud. שחץ id.), Job 28:8; 41:26, בְּנֵי שַׁחַץ Vulg. *filii superbiæ*, i. e. the larger ravenous beasts, as the lion; so called from the pride of walking. *Lions* is the rendering of the Chaldee intp., chap. 28; but the other passage demands the above wider signification. Compare Bochart, Hieroz. I., p. 718.

שַׁחֲצִים ("lofty places"), [*Shahazimah*], pr. n. of a town in the tribe of Issachar, Josh. 19:22 קרי; שַׁחֲצוֹם כתיב.

שָׁחַק—(1) TO RUB OR BEAT IN PIECES, i. q. Arab. سحق, Exod. 30:36. Figuratively applied to enemies, Ps. 18:43.

(2) *to rub* or *wear away*. Job 14:19, אֲבָנִים שָׁחֲקוּ מַיִם "the waters wear away (hollow out), the stones." Hence—

שַׁחַק m.—(1) *dust;* so called as being made small, Isa. 40:15.

(2) *a cloud* (Arab. ساحق a thin cloud; prop. apparently a cloud of dust, as something similar). Plur. clouds, Job 38:37; to which are ascribed showers, Job 36:28; Ps. 78:23; Prov. 3:20; thunder (Psa. 77:18). Meton. used of *the firmament of heaven*, i. q. שָׁמַיִם and רָקִיעַ. Job 37:18, "hast thou, like him (God), spread out the sky (שְׁחָקִים) which is firm like a molten mirror?" Prov. 8:28; Job 37:21; Deut. 33:26; Job 35:5; Psa. 68:35 (where, in the other hemistich, there is שָׁמַיִם). So also the sing., Psalm 89:7, 38. (Sam. שחקיה for שָׁמַיִם Gen. 7:19.)

I. **שָׁחַר** TO BE OR BECOME BLACK (Aramæan ܐܘܟܡ, שְׁחַר id). Pregn., Job 30:30, עוֹרִי שָׁחַר מֵעָלַי "my skin is black (and draws away) from off me."

Derivatives, שַׁחֹר, שָׁחוֹר, שְׁחַרְחֹר, and pr. n. שִׁיחוֹר.

II. **שָׁחַר**—(1) pr. apparently TO BREAK, TO BREAK FORTH, as light, the dawn, whence—

(2) to break in, to pry in, hence *to seek*, compare בָּקַר No. 3. In Kal once found, Proverbs 11:27; see Piel.

PIEL שִׁחֵר *to seek*, a word altogether poetic. Followed by an acc. Job 7:21; Prov. 7:15; 8:17; and לְ with an inf. Job 24:5; Proverbs 13:24, אֹהֲבוֹ שִׁחֲרוֹ מוּסָר "he who loveth (his son) seeks (i.e. as it were carefully prepares) chastisement for him." The suff. must be regarded as in the dative. *To seek God* is—(*a*) to long after him, Ps. 63:2; Isa. 26:9. —(*b*) to turn oneself to him, Hos. 5:15; Ps. 78:34. Followed by אֶל Job 8:5.

Derivatives, מִשְׁחָר, pr. n. שְׁחַרְיָה and—

שַׁחַר m. *dawn, morning* (Arab. سحر id.), Gen. 19:15; Josh. 6:15. Poet. there are ascribed to it eyebrows (see עַפְעַפַּיִם); wings, Ps. 139:9. בֶּן־שַׁחַר "son of the morning;" used of Lucifer [i. e. the morning star] (see הֵילֵל), Isa. 14:12. Hos. 6:3, כְּשַׁחַר נָכוֹן מֹצָאוֹ "his going forth (is) established like the morning," i. e. Jehovah's advent, but Hos. 10:15, "like the morning (quickly) shall he be cut off." Adv. *mane, at* or *in the morning*. Psalm 57:9; 108:3. Metaph. used of *felicity* again dawning after misery, Isaiah 8:20 (see אֲשֶׁר B, No. 8); Isai. 47:11; 58:8. The same figurative use is made of the word בֹּקֶר Job 11:17; נֶשֶׁף Jer. 13:16; and Arab. صبح. Enwari Soheil: "in calamity there is hope, for the end of a dark night is the dawn."

שָׁחֹר & **שָׁחוֹר** m. adj. *black*, used of hair, Levit. 13:31, 37; a horse, Zec. 6:2, 6; blackish colour of the face, Cant. 1:5.

שִׁחֹר see שִׁיחוֹר.

שַׁחֲרוּת f. *the time of dawn*, metaph. used of *youth*, Ecc. 11:10.

שְׁחַרְחֹר f. שְׁחַרְחֹרֶת *blackish*, used of the colour of the skin, Cant. 1:6. As to diminutive adjectives of the form אֲדַמְדָּם, יְרַקְרַק, see Lehrg. p. 497, and Heb. Gramm. § 54, 3, § 83, No. 23.

שְׁחַרְיָה ("whom Jehovah seeks for"), [*Shehariah*], pr. n. m., 1 Ch. 8:26.

שַׁחֲרַיִם ("two dawns;" compare עַרְבַּיִם, צָהֳרַיִם), [*Shaharaim*], pr. n. m., 1 Ch. 8:8.

שָׁחַת not used in Kal. Arabic سحت to destroy.

Piel שִׁחֵת—(1) trans., *to destroy, to ruin*, either by laying waste, as a country, a region, a field, Gen. 9:11; 19:13; Joshua 22:33; 2 Sam. 24:16; Jer. 12:10, or by pulling down, as walls, a city, Genesis 13:10; Eze. 26:4; or by wounding, Ex. 21:26; or by killing, both individuals, 2 Sam. 1:14, and whole peoples, Gen. 6:17; 9:15; Num. 32:15; Isa. 14:20. Metaph., Am. 1:11, שִׁחֵת רַחֲמָיו "he destroyed (i. e. suppressed) his mercy." Ezek. 28:17, שִׁחַתָּ חָכְמָתְךָ עַל־יִפְעָתֶךָ "thou hast destroyed thy wisdom, because of thy beauty;" thou art so taken with the latter, that thou hast neglected the former.

(2) *to act wickedly*, for the more full שִׁחֵת דְּרָכָיו Ex. 32:7; Deut. 9:12; 32:5. Comp. Hiph. No. 2.

Hiphil—(1) i. q. Piel No. 1, *to destroy*, either by laying waste and destroying, as a land, a kingdom, Jer. 36:29; 51:20; a city, Gen. 19:14; 2 Ki. 18:25; or by killing, as a man, 1 Sa. 26:15; enemies, 2 Sa. 11:1; or by harming in any manner whatever, Pro. 11:9. הַמַּלְאָךְ הַמַּשְׁחִית the destroying angel, 2 Sam. 24:16; and simply הַמַּשְׁחִית Ex. 12:23, is the angel of God who inflicts calamities and death upon men. אַל תַּשְׁחֵת (destroy not) in the titles of Ps. 57, 58, 59, 75, seems to be the beginning of a song, to the tune of which those Psalms were to be sung.

(2) הִשְׁחִית דַּרְכּוֹ Gen. 6:12; הִ׳ עֲלִילוֹת Zeph. 3:7; *to act wickedly*, and without the acc. id., Deu. 4:16; 31:29; Jud. 2:19; Isa. 1:4. Compare הֵרַע. In the words אִישׁ מַשְׁחִית Prov. 28:24, and בַּעַל מַשְׁחִית Prov. 18:9, מ׳ appears to be a subst. (see מַשְׁחִית No. 1), *a man of destruction*, i. e. in chap. 28, act., *a destroyer, a waster;* but in chap. 18, pass., one who brings destruction on himself, one who wastes his own goods, *a prodigal.*

Hophal הָשְׁחַת *to be corrupted*, Pro. 25:26; Mal. 1:14.

Niphal—(1) *to be corrupted*, e. g. by putridity, Jer. 13:7; in a moral sense, Gen. 6:11, 12.

(2) *to be laid waste*, Ex. 8:20.

Derivatives, מַשְׁחִית, מִשְׁחָת, מָשְׁחָת, מַשְׁחֵת.

שְׁחַת Ch. *to destroy*. Part. pass. Dan. 2:9, מִלָּה כִדְבָה וּשְׁחִיתָה "a lying and corrupt word." Neutr. שְׁחִיתָה *something done wickedly, a crime*, Dan. 6:5.

שַׁחַת f. with suff. שַׁחְתָּם Ezek. 19:4, 8 (from the root שׁוּחַ, like נַחַת, from the root נוּחַ), *a pit*—(*a*) in which snares are laid for wild beasts, and metaph. used of snares, Ps. 7:16; 9:16; 35:7; 94:13; Pro. 26:27; Eze. loc. cit.—(*b*) a cistern, in which there is mud, Job 9:31.—(*c*) an underground prison, Isa. 51:14.—(*d*) especially *the sepulchre*, Psa. 30:10; Job 17:14 [?]; 33:18, 30. יָרַד שַׁחַת to go down into the grave, Job 33:24; Psalm 55:24; עָבַר בַּשַּׁחַת to perish in the grave, Job 33:28. רָאָה שַׁחַת see (i. e. to experience) the sepulchre, Ps. 16:10 [see below] 49:10.—LXX. often render שַׁחַת by διαφθορά (as if it were from שָׁחַת διαφθείρω), but not with the signification of *corruption* but of *destruction* (see the instances in Kircher and Trommius) [see below]. The Greek word has been taken in the signification of *corruption* by Luke [i. e. by the Holy Ghost, who inspired him], Acts 2:27; 13:35, seqq.; but it would be difficult to prove that the Hebrew word שַׁחַת should be taken in the sense of *corruption*, from שָׁחַת, even in a single passage [?]. Some may cite Job 17:14, where in the other hemistich there is רִמָּה, and שַׁחַת is called *pater*, which may seem to be only suitable to a masculine noun; but the sacred writers are not accustomed to regard the etymology or sex of nouns in such cases, comp. אִישׁוֹן בַּת עַיִן Psa. 17:8.

[*Note.* It is clear from the authority of the New Test. that there is a שַׁחַת m. signifying *corruption*, from שָׁחַת; perhaps it is only found in the cited places, Ps. 16:10, and Job 17:14.]

שִׁטָּה fem. (for שִׁנְטָה, Arab. سنط), *acacia, spina Ægyptiaca* of the ancients (*Mimosa nilotica*, Linn. Schotenborn), a large tree growing in Ægypt and Arabia, having the bark covered with black thorns (from which gum Arabic exudes); it has blackish pods (whence Germ. Schotenborn), the wood is very hard, and when it grows old it resembles ebony, Isa. 41:19; Celsii Hierobot. t. i. page 499; Jablonskii Opusc. ed. te Water, t. i. page 260.

Pl. שִׁטִּים—(1) *acacias*, whence עֲצֵי שִׁטִּים acacia wood, Ex. 25:5, 10, 13; 26:26; 27:1, 6.

(2) [*Shittim*], pr. n. of a valley in the land of the Moabites on the borders of Palestine, Nu. 25:1; Josh. 2:1; 3:1; Mic. 6:5; fully נַחַל הַשִּׁטִּים (valley of Acacias), Joel 4:18.

שָׁטַח TO SPREAD OUT, TO EXPAND (Syr. ܫܛܚ, Arab. سطح, Æthiop. ሰጥሐ: id.). Job 12:23, שֹׁטֵחַ לַגּוֹיִם "he spreads out the peoples," i. e. gives them ample territories; especially, to spread out something on the ground, e. g. bones, Jer. 8:2; quails, Num. 11:32; polenta, 2 Sa. 17:19.

Piel, *to spread out* (one's arms), Ps. 88:10.

Derivatives, מִשְׁטָח, מִשְׁטוֹחַ.

שֹׁטֵט m. (taken from Pilel), *a whip, a scourge*, Josh. 23:13, i. q. שׁוֹט.

שָׁטַף fut. יִשְׁטֹף—(1) TO GUSH OUT, TO FLOW

OUT ABUNDANTLY, Psa. 78:20. גֶּשֶׁם שֹׁטֵף an overflowing shower, Eze. 13:13; 38:22.

(2) *to inundate, to overwhelm;* used of a river, Isa. 30:28; 66:12; metaph. of an army, Dan. 11:10, 26, 40. Followed by an acc.—(*a*) *to overwhelm* any thing, Jer. 47:2; and more strongly *to overwhelm and swallow up with water.* Psa. 69:3, שִׁבֹּלֶת שְׁטָפָתְנִי "the flood has swallowed me up;" verse 16; 124:4; Isaiah 43:2; Cant. 8:7.—(*b*) *to sweep away with a flood,* Isa. 28:17; Job 14:19, "the flood sweepeth away the dust of the earth;" Eze. 16:9; and on the contrary—(*c*) *to bring in as with a flood.* Isa. 10:22, כִּלָּיוֹן חָרוּץ שׁוֹטֵף צְדָקָה "the destruction is decreed, bringing in justice as with a flood," i. e. overwhelming the wicked with deserved punishment. צְדָקָה is accus. governed by the verb שׁוֹטֵף.—(*d*) *to wash* any thing, Lev. 15:11; 1 Kings 22:38.

(3) Metaph. *to rush swiftly* (as a horse), Jer. 8:6. Compare No. 1.

NIPHAL.—(1) *to be overwhelmed* (with a hostile force), Dan. 11:22.

(2) *to be washed,* Lev. 15:12.

PUAL, i. q. Niph. No. 2. Lev. 6:21. Hence—

שֶׁטֶף and **שֵׁטֶף** m. (1) *effusion, outpouring,* e. g. of rain, Job 38:25; of a torrent, whence metaph. Prov. 27:4; שֶׁטֶף אַף "an outpouring, i. e. a torrent (like a rapid torrent) is anger."

(2) *inundation, flood,* Ps. 32:6; Nah. 1:8; Dan. 9:26; קִצּוֹ בַשֶּׁטֶף "his end (cometh) as a flood," i. e. suddenly (compare בַּשַּׁחַר Hos. 10:15.) Metaph. used of an overflowing army, Dan. 11:22.

שׁטר Arab. سطر TO WRITE, whence Part. שֹׁטֵר prop. *a scribe.* (LXX. γραμματεύς, γραμματοεισαγωγεύς. Syr. ܣܳܦܪܳܐ), hence from the art of writing having in very ancient times been especially used forensically (compare כָּתַב letter *d*, كاتب a scribe and judge, Gr. γράφειν, γράφεσθαι), *a magistrate, prefect of the people* (comp. Arab. سيطر to excel in any thing followed by على, مسيطر a prefect. Targ. סַרְכָן, סָרֵךְ, Vulg. *magister, dux, exactor.* Specially, שֹׁטְרִים is used of—(*a*) the prefects of the people of Israel in Egypt, Ex. 5:6—19; and in the desert, Nu. 11:16 (used of the seventy elders); Deuter. 20:9; 29:9; 31:28; Josh. 1:10; 3:2; 8:33; 23:2; 24:1. —(*b*) magistrates in the towns of Palestine, Deut. 16:18; 1 Chr. 23:4; 26:29; 2 Chr. 19:11; 34:13. Used of the superior magistrates, Prov. 6:7; and 2 Ch. 26:11 (where there is no need to understand a military officer, as a census of soldiers might be taken by a civil magistrate).

שְׁטַר (or rather שְׂטַר, as twenty-six MSS. and editions read, which are also supported by 11 others, which read סְטַר) Ch. Dan. 7:5, *a side.* (In Targg. סִטְרָא, כְּטַר, Syr. ܣܶܛܪܳܐ id., Arab. شطر side of any thing.)

שִׁטְרַי (γραμματικός), [*Shitrai*], pr. n. m. 1 Ch. 27:29 שִׁרְטַי קרי ,כתיב.

שַׁי m. (for שְׁיָא, like גַּי valley, for גַּיְא, שָׁו for שָׁוְא), *a gift, present,* so called from its being brought (see the root שָׁיָא), in this phrase הוֹבִיל שַׁי to bring gifts, Ps. 68:30; 76:12; Isa. 18:7.

שָׁיָא or **שָׁוָא** an unused root, Arabic شيى to will, Conj. II. *to bring, to impel.* Hence apparently שַׁי, for שְׁיָא.

[**שְׁיָא** pr. n. m. *Sheva,* 2 Sam. 20:25 כתיב, see שְׁוָיָה.]

שִׁיאֹן ("overturning," from the root שׁוֹא), [*Shihon*], pr. n. of a town of Issachar, Josh. 19:19.

I. **שִׁיבָה** f. (from the root שׁוּב) *return,* and concr. *those who return,* Ps. 126:1.

II. **שִׁיבָה** (for יְשִׁיבָה, from the root יָשַׁב) f. *dwelling,* 2 Sa. 19:33.

שִׁיה an uncertain root, to which apparently may be referred fut. apoc. תֶּשִׁי (of the form יֶהִי), Deut. 32:18. LXX. ἐγκατέλιπες. Vulg. *dereliquisti;* in the other hemistich וַתִּשְׁכַּח (hast forgotten). Apparently שִׁיָה signifies the same as שָׁהָה, سها to forget, to neglect; whence سهو want of care, ה between two vowels being changed into י, as is often done, compare צָהָה and צָיָה, פָּהָה and פָּיָה, זָהָה and زهى; to adorn, نها and نيا to be raw (flesh); also יֵיטִיב for יְהֵיטִיב; and also compare the same change of the letter א in דַּיָּה, דָּאָה (vulture), ܛܳܠܳܡ, ܛܰܠܡܳܐ; unless תֶּשִׁי be rather taken from the verb שָׁהָה itself, as if contracted from תִּשְׁהִי (for תִּשְׁהֶה, compare תִּמְחִי Jer. 18:23, for תִּמְחֶה), compare זִו for זִיו. Others have less appropriately compared Arab. سوى IV. to omit (prop. to lay aside, bey Seite legen); for the root سوى answers to the Heb. שָׁוָה, שָׁוָה.

שִׁיז an unused root, Arab. to love violently; whence may be taken—

שִׁיזָא [*Shiza*], pr. n. m. 1 Ch. 11:42.

שֵׁיזַב to liberate, see שֵׁזַב.

שִׁיחָה (from the root שׁוּחַ) i. q. שׁוּחָה *a pit*, Psa. 119:85; 57:7.

שִׁיחוֹר, שִׁחוֹר, שִׁחֹר [*Shihor, Sihor*], properly "black," "turbid" (root שָׁחַר), hence pr. n. (in Heb. just as יְאֹר is Egyptian), of the river *Nile*, so called from its muddy and turbid waters (whence Lat. *Melo*, i. q. μέλας, according to Festus and Serv. ad Georg. iv. 291; Æn. i. 745, iv. 246). Isa. 23:3, זֶרַע שִׁחֹר קְצִיר יְאוֹר "the sowing of Shihor, the harvest of the Nile." (Vulg. *Nili.*) Jerem. 2:18. In two places (Joshua 13:3; 1 Ch. 13:5), *Shihor* is placed on the southern borders of Palestine, where *the river of Egypt* (נַחַל מִצְרַיִם see נַחַל) would rather have been expected [but they surely were the same], but in a similar sentence, Gen. 15:18, the Nile is also mentioned.

שִׁיחוֹר לִבְנָת Joshua 19:26 [*Shihor-libnath*], pr. n. of a river or small stream, which flows into the sea, in the tribe of Asher, according to the opinion of J. D. Michaelis, *the river of glass* (compare לִבְנָה No. 1), i. e. Belus, from the sand of which glass was first made by the Phœnicians.

שַׁיִט m.—(1) i. q. שׁוֹט *a whip, a scourge*, Isa. 28:15 כתיב.

(2) *an oar*, i. q. מָשׁוֹט Isa. 33:21.

שִׁילֹה—(1) *tranquillity, rest;* from the root שָׁלָה of the form קִימוֹר ,כִּישׁוֹר; and if a derivative of a verb לה be wanted, גִּלֹה from the root גָּלָה. This power of the word seems to be that which it has in the much discussed passage, Gen. 49:10, "the sceptre shall not depart from Judah... עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּים until tranquillity shall come, and the peoples shall obey him (Judah). Then let him bind," etc.; i. e. Judah shall not lay down the sceptre of the ruler, until his enemies be subdued, and he shall rule over many people; an expectation belonging to the kingdom of the Messiah, who was to spring from the tribe of Judah. Others whom I followed in edit. 1, take שִׁילֹה in this passage as a concrete, and render it *the peaceable one, peace-maker;* either understanding the Messiah (compare שַׂר שָׁלוֹם Isa. 9:5), or Solomon (compare שְׁלֹמֹה 1 Ch. 22:9); so the Samaritans (see Repert. f. bibl. und morgenländ. Litt. xvi. 168). The ancient versions take שלה (שֶׁלֹּה) as being compounded of שֶׁ i. q. אֲשֶׁר and לה i. q. לוֹ to him in this sense, "until he shall come to whom the sceptre, the dominion belongs," i. e. Messiah (comp. Eze. 21:32, עַד־בֹּא אֲשֶׁר־לוֹ הַמִּשְׁפָּט LXX. ᾧ καθήκει). LXX. in several copies, τὰ ἀποκείμενα αὐτῷ, "the things which are reserved for him" (others with Symm.); ᾧ ἀπόκειται, he "for whom it is reserved" Syr. Saad., "he whose it is." Targ. Onk. "Messiah, whose is the kingdom." There is also a variety in the reading (שִׁילֹה in several codd. and editt.; שִׁלֹה in twenty-eight Jewish manuscripts, and in all the Samaritan, שִׁלוֹ, שִׁילוֹ in a few codd.); but this threefold manner is of but little moment in this passage, as the same variety is found in the pr. n. (No. 2). This only follows from it, that the Hebrew critics and copyists writing שִׁילֹה took it for a simple word, and not as the old interpreters, as a compound. [The older copies, however, do read שִׁלֹה.] The opinions of theologians on this passage have been collected by Hengstenberg, Christologie d. A. T. i. p. 59, seqq.

(2) ("place of rest"), [*Shiloh*], pr. n. of a town of the Ephraimites, situated on a mountain to the north of Bethel, where the holy tabernacle was set for some time, Josh. 18:1; 1 Sam. 4:3. It is variously written שִׁילוֹ Jud. 21:21; Jer. 7:12; שִׁלוֹ Jud. 21:19; 1 Sa. 1:24; 3:21; שִׁלֹה Josh. 18:1, 8; 1 Sa. 1:3, 9; 1 Ki. 2:27. [Now prob. Seilûn سيلون Rob. iii. 85.]

שִׁילָל Mic. 1:8 כתיב, i. e. שׁוֹלָל; which see.

שִׁילֹנִי [*Shilonite*], Gent. noun.—(1) from שִׁלֹה No. 2, 1 Kings 11:29; 12:15; Neh. 11:5; compare גִּלֹנִי and גִּלֹה.

(2) 1 Ch. 9:5; for שִׁלֹנִי from שֵׁלָה.

שִׁימוֹן (perhaps for יְשִׁימוֹן "desert"), [*Shimon*], pr. n. m., 1 Ch. 4:20.

שִׁין an unused root; i. q. Æth. ሸንት: and Syr. ܫܢ *mingere;* compare שָׁתַן. Hence—

שַׁיִן or שִׁין m. plur. שֵׁינִים *urine*, Isa. 36:12.

שֵׁיצִא Chald. to finish, see יְצָא.

שִׁיר rarely שׁוּר (1 Sam. 18:6 כתיב) fut. יָשִׁיר, apoc. וַיָּשַׁר Judges 5:1; once יָשֹׁר Job 33:27, TO SING (not used in the other Phœnicio-Shemitic languages, but in Sanscr. there is *shûr*, to sing), Jud. 5:1; Ps. 65:14. Construed—(*a*) followed by an acc. of the song, Psa. 7:1; 137:4; also of the person or thing celebrated in song, Psa. 21:14; 59:17; 89:2.—(*b*) followed by לְ it is, *to sing in any one's honour, to celebrate in song*, Ps. 13:6; 27:6; 33:3; also to

sing of any one, Isaiah 5:1.—(*c*) followed by בְּ *to sing concerning* any one, Ps.138:5 (compare דִּבֶּר בְּ).—(*d*) followed by עַל of the person to whom any one speaks as it were in song, before whom one sings. Job 33:27, יָשֹׁר עַל אֲנָשִׁים "he sings before men," cries out among men. Pro. 25:20, שָׁר בַּשִּׁרִים עַל לֶב־רָע "singing songs to a heavy heart," i. e. singing joyful songs to a person afflicted. *To sing* is also sometimes used for *to declaim with a loud voice* (compare עָנָה No. 1), see the examples above cited, Isa. 5:1; Job 33:27.

Pilel, שׁוֹרֵר *to sing.* Zeph. 2:14; Job 36:24, אֲשֶׁר שֹׁרְרוּ אֲנָשִׁים "which men celebrate." Part. מְשֹׁרֵר *a singer*, 1 Ch. 9:33; 15:16; Nehem. 12:28, seq.; 13:5.

Hophal, pass. Isa. 26:1.—Hence—

שִׁיר m.—(1) *song, singing.* 2 Ch. 29:28, הַשִּׁיר מְשׁוֹרֵר וְהַחֲצֹצְרוֹת מַחְצְצְרִים "the song sang and the trumpets trumpeted," i. e. the singing began, and the trumpets began to be blown; which is in verse 27, הֵחֵל שִׁיר יְהוָה "the song of Jehovah began." Kimchi gives an incorrect explanation of שִׁיר in this place, as בַּעַל שִׁיר *a singer* (it would have been better בַּעֲלֵי שִׁיר chorus of singers); and still less tolerable is the conjecture of Winer (Lex., p. 973), who thinks that "*levi mutatione*," we may put מְשֹׁרֵר for מְשֹׁרֵר (?). Also used of instrumental music. כְּלֵי שִׁיר instruments of music, 1 Chr. 16:42; 2 Chr. 7:6; 34:12; Am. 6:5; Neh. 12:27, בְּשִׁיר מְצִלְתַּיִם "with music of cymbals."

(2) *a song*, both sacred, Ps. 33:3; 40:4 (and so frequently), and profane, Isa. 23:16; 24:9; Eccles. 7:5; Eze. 33:32; especially joyful, Am. 8:10 (opp. to קִינָה). שִׁיר הַשִּׁירִים Cant. 1:1; Vulg. *canticum canticorum*, i. e. most excellent song, comp. the phrases, עֲדִי עֲדָיִים (most beautiful ornament) Eze. 16:7; שְׁמֵי הַשָּׁמַיִם (the highest heaven) 1 Ki. 8:27; which, as title of a book (hardly proceeding from the author himself [?]) contains a commendation similar to שִׁיר יְדִידוֹת Ps. 45:1.

שִׁירָה f. i. q. שִׁיר *a song*, Deut. 31:19, seqq.; Ps. 18:1; Isa. 23:15; also used of a parable (written in rhythm), Isa. 5:1. Plur. שִׁירוֹת Am. 8:3.

שַׁיִשׁ Syr. ܫܝܫܐ *white marble*, 1 Chron. 29:2, from the root שׁוּשׁ to be white; compare שֵׁשׁ No. 1.

שִׁישָׁא [*Shisha*], see שְׁרָיָה.

שִׁישַׁק [*Shishak*], pr. n. of a king of Egypt in the time of Jeroboam, 1 Ki. 11:40; 14:25; 2 Chron. 12:5. This seems to be Sesocchis, the first of the two and twentieth dynasty of Manetho.

שִׁית fut. יָשִׁית, apoc. יָשֵׁת, וַיָּשֶׁת, inf. absol. שֹׁת Isa. 22:7, TO PUT, TO SET, TO PLACE, i. q. שׂוּם *τιθέναι*, but less frequently used. (Allied roots in Hebrew are שָׁפַת and שָׁתַת, which see. It is altogether wanting in the kindred languages, but it is widely extended in the Indo-Germ. languages, both in the sense of placing and of sitting, see the Sanscr. *sad*, to sit; Gr. *ἕζομαι*, fut. *ἑδοῦμαι* (root *hed*); Lat. *sedere;* Goth. *satjan*, to place, to appoint; Anglo-Sax. *sattan;* Engl. *to set;* Germ. setzen, comp. Gr. With the vowel transposed there has hence, I suppose, arisen the cognate root *stâ* in *στά-ω*, *ἵστημι*, *sta*-re.)

(1) *to put*, i. q. *to set*, *to place*, when applied to persons and things which stand upright (or, at least, sit, Ps. 132:11), or seem rather to stand than to lie down, e. g. to set a watch (watchmen), Psa. 141:3; any one on a throne (לְכִסֵּא), Ps. 132:11; to place a crown on a head (שִׁית עֲטֶרֶת לְרֹאשׁ), Psal. 21:4; and metaph. Gen. 3:15, "I will put enmity between thee and the woman." Ps. 73:28, שַׁתִּי בַּאדֹנָי מַחְסִי "I have put my trust in the Lord." Specially—(*a*) *to arrange*, *set in order*, an army, but always with the omission of the acc. מַחֲנֶה (compare Josh. 8:2, 13); sich stellen, *to set selves* (in array), Isa. 22:7. Ps. 3:7, אֲשֶׁר סָבִיב שָׁתוּ עָלָי "who have set their camp around against me."—(*b*) *to constitute*, *appoint* any one prince, followed by two acc. 1 Ki. 11:34; followed by an acc. and לְ Ps. 45:17; followed by עַל of thing, *to appoint* any one over anything, Gen. 41:33.—(*c*) i. q. *to found*, 1 Sa. 2:8, "and has placed upon them (the columns of the earth) the world."—(*d*) שִׁית מוֹקְשִׁים to set snares, lay snares (Schlingen, Sprenkel aufstellen), i. e. to plot, Ps. 140:6.—(*e*) *to set* or *appoint* a bound, Ex. 23:31; used of a limit of time (חֹק), Job 14:13. Ellipt. and impers. Job 38:11, פֹּה יָשִׁית בִּגְאוֹן גַּלֶּיךָ "here shall one put (i. e. shall be put, sc. a bound) to the pride of thy waves."—(*f*) followed by an acc. of pers. and בְּ of place, *to put* or *set* any one in any place (wohin versetzen). Psal. 88:7, שַׁתַּנִי בְּבוֹר תַּחְתִּיּוֹת "thou hast placed (cast) me into the lowest pit." Once, followed by לְ of pers. and בְּ of place, Psa. 73:18, בַּחֲלָקוֹת תָּשִׁית לָמוֹ "thou hast set them in slippery places;" compare Psal. 12:6, אָשִׁית בְּיֵשַׁע יָפִיחַ לוֹ "I will put in safety (ich versetze in Sicherheit) (i. e. I will make secure) the oppressed." A little different is שִׁית פ׳ בְּ *to put any one* in any number, i. e. *to reckon him* to that number. 2 Sam. 19:29, "thou hast put me amongst those who eat at thy table;" and Jer. 3:19, אֵיךְ אֲשִׁיתֵךְ בַּבָּנִים "how (i. e. in what

honour, shall I set thee amongst my children!"—(*g*) followed by עַל *to collect, put together*, Gen. 30:40.—(*h*) שִׁית פ׳ עִם *to set* any one with another, *to compare, to make equal*, Job 30:1.

(2) *to put* any person or thing, so that it may lie down or recline, Germ. legen. Ps. 8:7, כֹּל שַׁתָּה תַחַת רַגְלָיו "thou hast put all things under his feet," thou hast subjected them to him; Ruth 4:16, "and Naomi took the child, וַתְּשִׁתֵהוּ בְחֵיקָהּ and placed it in her bosom;" Ps. 84:4, "a nest where (the sparrow) may lay her young" (where it is hardly allowable with Winer, p. 962, to explain שִׁית of birth). Specially—(*a*) שִׁית יָד עַל to place one's hand on any one, Gen. 48:17; which is done in protecting, Ps. 139:5; or as an arbiter who lays his hand on the disputants, Job 9:33; the eyes of the dead (in filial piety towards parents), Gen. 46:4. On the other hand, שִׁית יָד עִם *to put the hand with any one* i. e. to join with any one in doing any thing, Ex. 23:1.—Ellipt. Job 10:20; שִׁית מִמֶּנִּי sc. יָדְךָ "take from me," sc. the hand.—(*b*) followed by בְּ to put in any place, Job 38:36; "who hath put wisdom in thy reins?" Psa. 13:3; "how long shall I put cares (shall I leave them as put) in my heart?" Pro. 26:24; בְּקִרְבּוֹ יָשִׁית מִרְמָה "he puts (holds, cherishes) fraud in his breast.—(*c*) שִׁית עָלָיו עֲדִי to put on ornaments (den Schmuck anlegen), Ex. 33:4. Compare the noun שִׁית.—(*d*) followed by an acc. of thing, and עַל of pers. *to lay* something *on* any one, either something to be endured, Isa. 15:9 (followed by לְ of pers. Ps. 9:21); or to be performed, Ex. 21:22; also *to attribute, to impute* blame to any one, Num. 12:11.—(*e*) שִׁית לְנֶגְדּוֹ to put any thing before one's self, for which one cares or takes heed, Ps. 90:8; 101:3. Sometimes from the nature of the case it is—(*f*) *to pour out* (as corn into the bosom of a garment), Ruth 3:15; *to cast forth*, Job 22:24; שִׁית עַל עָפָר בָּצֶר "cast upon the ground the brass" (brazen treasures).

(3) *to put*, i. q. *to direct, to turn*, in any direction, as—(*a*) שִׁית פָּנִים אֶל to turn one's face in any direction, Num. 24:1.—(*b*) שׁ׳ עֵינַיִם followed by a gerund, to turn one's eyes to do any thing, to attempt any thing, Ps. 17:11.—(*c*) שִׁית לֵב to turn the mind or heart to regard, 1 Sam. 4:20; Psa. 62:11; Pro. 24:32; followed by אֶל to any thing, to regard any thing, Job 7:17; Pro. 27:23; לְ Ex. 7:23; 2 Sam. 13:20; Ps. 48:14; Pro. 22:17; Jer. 31:21.—From the sense of *constituting* (No. 1, *b*) arises—

(4) *to make*, or *render* any thing so or so (in einen Zustand versetzen=wozu machen), followed by two acc. Isa. 5:6; 26:1; Jer. 22:6; Ps. 21:7; 84:7; 88:9; 110:1; followed by an acc. and לְ Jer. 2:15; 13:16; followed by an acc. and כְּ (to make any one like any one), Isa. 16:3; Hos. 2:5; Ps. 21:10; 83:12, 14. More rarely absol. *to make, to do*, i. q. עָשָׂה, as שִׁית אֹתוֹת to do or perform miracles, Ex. 10:1 Hence—

(5) followed by a dat. ["*to make*, or *prepare* for any one, i. q."] *to give*, Gen. 4:25; impers. Hos. 6:11, גַּם יְהוּדָה שָׁת קָצִיר לָךְ "also for thee, O Judah, a harvest of (evils) is prepared."

Hophal, pass. followed by עַל *to be laid upon*, Ex. 21:30.

Derivatives, שֵׁת, שִׁית, pr. n. שֵׁת.

שַׁיִת m. with suff. שִׁיתוֹ *a thorn*, coll. *thorns*. Isaiah 5:6; 7:23–25; 9:17; 10:17; 27:4. The etymology is doubtful. To me it seems probable that שַׁיִת is for שֶׁנֶת the Medial Nun being softened, like בַּיִת for בֶּנֶת, εἷς for ἕνς, εἰς for ἐνς, from the root שָׁנַן, whence שֵׁן fem. שֶׁנֶת, compare דֶּלֶת from דָּלַל, רֶפֶת from רָפַף. Others understand *a thorn-hedge*, as being so called from being *set* round gardens and vineyards (from שִׁית); but this word does not denote *a hedge made of thorns*, but *thorns* growing spontaneously in fields and ruins.

שִׁית m. *attire, dress*, Prov. 7:10; Psalm 73:6 Compare the root No. 2, *c*.

שַׁךְ see שָׂכַךְ.

שָׁכַב fut. יִשְׁכַּב, inf. שְׁכַב with suff. שִׁכְבָהּ Genesis 19:33, and שָׁכְבְּךָ (from שֹׁכֶב), Deu. 6:7; imp. שְׁכַב, with ה parag. שִׁכְבָה TO LIE, TO LIE DOWN. (Syr. Ch., and Æth. ሰከበ: id., but Arab. سكب to pour out, which is done by inclining a vessel. The primary stock is כב, כף, which has the power of bending, inclining oneself, compare under כָּפַף, Gr. Lat. κύπτω, cubo, cumbo. As to a sibilant prefixed to a biliteral stock to form triliterals, see p. DCCLXXXIII, A.) Ps. 68:14, "would that ye lay amongst the stalls" (shepherds to take rest). Isa. 50:11, "ye shall lie down in sorrow." 1 Ki. 3:19, "(the woman) had lain upon it" (the child), and had smothered it; also *to lay one's self down* (sich legen), Ezekiel 4:6, "lie on thy right side," lege dich auf die rechte Seite. Specially used—(*a*) of those who are going to sleep, *to lay oneself down to sleep*, Gen. 19:4; 28:11; 1 Sa. 3:5, 6, 9; Ps. 3:6; 4:9; 1 Ki. 19:5; Job 7:4; Prov. 3:24; and as being asleep, 1 Sa. 3:2; 2 Sa. 11:9; 1 Sa. 26:7; 1 Ki. 21:27; also as taking rest, Ps. 68:14; hence *to rest*, Ecc. 2:23, "even at night his heart doth not rest." Job 30:17, "my gnawing (pains) take no rest."—(*b*) used of those who are sick, 2 Sam. 13:6; 2 Ki. 9:16.—(*c*) of *sacrifices*,

2 Sa. 12:16.—(*d*) of those who are dying (*to lay oneself down*), very often in speaking of the death of kings in the phrase, וַיִּשְׁכַּב עִם אֲבוֹתָיו 1 Ki. 2:10; 11:43; 14:20, 31; 15:8, 24; 16:6, 28; and of the dead, Isaiah 14:8, מֵאָז שָׁכַבְתָּ "since thou wast laid down," hast died [wast destroyed]. Isaiah 14:18; 43:17; Job 3:13; 20:11; 21:26. שֹׁכְבֵי קֶבֶר those who lie in the grave, Ps. 88:6.—(*e*) used of those who *lie with* a woman, followed by עִם Gen. 26:10; 30:15, 16; 34:2; 39:7, 12; Ex. 22:15; Deu. 22:23, seq.; 2 Sa. 12:11; and אֶת Gen. 35:22; 1 Sa. 2:22; with suff. אֹתִי, אֹתָהּ Gen. 34:2; Lev. 15:18, 24 (once used of a woman, Gen. 19:32); also with an acc. Deu. 28:30, in קרי (where in the text there is שָׁגַל). Hence—

Niphal, *to be lain with, ravished* (used of a woman), Isa. 13:16; Zec. 14:2; and—

Pual, id. Jer. 3:2 קרי.

Hiphil—(1) *to make* any one *lie down, to prostrate*, 2 Sam. 8:2; *to lay down*, 1 Ki. 17:19; *to cause to rest*, Hos. 2:20.

(2) *to pour out* a vessel (i. q. Arab. سكب to pour out, see above as to this meaning), Job 38:37.

Hophal הָשְׁכַּב, part. מֻשְׁכָּב *to be prostrated, to lie*, 2 Ki. 4:32; Eze. 32:19, 32.

Derivatives, מִשְׁכָּב, שְׁכֹבֶת, שְׁכָבָה.

שְׁכָבָה f. *effusion, pouring out* (see the root Hiphil No. 2, compare etym. observ. under Kal)—(*a*) of dew, Ex. 16:13, 14.—(*b*) seminis in concubitu, Lev. 15:16, 17, 18, 32; 19:20; 22:4; Num. 5:13.

שְׁכֹבֶת f. i. q. the preceding, letter *b*; whence נָתַן אֶת־שְׁכָבְתּוֹ בְּאִשָּׁה to lie with a woman, Lev. 18:23; 20:15; Num. 5:20; also נָתַן אֶת־שְׁכָבְתּוֹ לְזֶרַע אֶל Lev. 18:20.

שָׁכָה a doubtful root, according to Jo. Simonis the same as שָׁגָה, Æth. ሰከወ: TO WANDER. Hence—

Hiphil, part. Jer. 5:8, "like well-fed (libidinous) horses מַשְׁכִּים הָיוּ wander" (compare Jer. 2:23; Pro. 7:11, and שָׁגָה No. 1). But perhaps it is better, with the Hebrew interpreters, to take מַשְׁכִּים in this passage as part. Hiphil of the verb שָׁכַם, put in the singular adverbially for מַשְׁכִּימִים; in this sense "they are like horses fed (inflamed with lust) in the morning" (compare Isa. 5:11).

Derivative, pr. n. שְׂכִיָה.

שְׁכוֹל (root שָׁכֹל) m.—(1) *bereavement*, metaph. Isa. 47:8, 9.

(2) *the condition of a person left by all*, Ps. 35:12.

שַׁכּוּל m.—(1) *bereaved*, whether of children Jer. 18:21, or of young, used of a she-bear 2 Sam 17:8; Hos. 13:8.

(2) *devoid of young*, Cant. 4:2; 6:6.

שִׁכֹּר, שִׁכּוֹר m. *drunk, intoxicated*, 1 Sa. 25 36; 1 Ki. 16:9; 20:16. Fem. שִׁכֹּרָה 1 Sa. 1:13.

שָׁכַח and **שָׁכֵחַ** (Isa. 49:14; Pro. 2:17), fut. יִשְׁכַּח TO FORGET (perhaps cognate to the verb שָׁכָה), Gen. 27:45; followed by an acc. Gen. 40:23; Psa. 9:13; followed by מִן with an inf. Ps. 102:5; *to leave* something from forgetfulness, Deu. 24:19. Men are often said to forget God, Deut. 6:12; 32:18; Jud. 3:7; or the law of God, Hos. 4:6; and, on the other hand, God is said to forget (not to care for) any one, Ps. 10:12; Isa. 49:14; his mercy (to be unmindful of it), Ps. 77:10.

Niphal, *to be forgotten*, Gen. 41:30; Ps. 31:13. Job 28:4, נִשְׁכָּחִים מִנִּי רָגֶל "forgotten of the foot," i. e. void of aid of the feet. Pregn. Deut. 31:21, לֹא תִשָּׁכַח מִפִּי זַרְעוֹ "(this song) shall not be forgotten (nor cease) out of the mouth of their seed."

Piel, Lam. 2:6, and—

Hiphil, Jer. 23:27, *to cause to forget*.

Hithpael, i. q. Niphal, Ecc. 8:10. Hence—

שָׁכֵחַ m. *forgetting, forgetful*, Isa. 65:11. Pl. const. שְׁכֵחֵי Ps. 9:18.

שְׁכַח Ch. *to find*.

Ithpeal, הִשְׁתְּכַח *to be found*, Dan. 2:35; Ezr. 6:2.

Aphel, הַשְׁכַּח—(1) *to find*, Dan. 2:25; 6:6, 12.

(2) *to acquire, obtain*, Ezr. 7:16.

שְׂכְיָה (perhaps "wandering"), [*Shachia*], pr. n. m. 1 Ch. 8:10 [שְׂבְיָה is the reading of some copies].

שָׁכַךְ (kindred to the root שָׁחַח) inf. שַׁךְ—(1) TO INCLINE ONESELF, TO STOOP (as one who sets snares), Jer. 5:26.

(2) *to subside* as water, Gen. 8:1; *to be appeased* as anger, Esth. 2:1; 7:10.

Hiphil, *to still* (a sedition), Nu. 17:20.

שָׁכֹל fut. יִשְׁכַּל TO BE BEREAVED of children, *to be childless* (Arab. ثكل, Aram. תְּכַל, ܬܟܠ), followed by an acc. Gen. 27:45, לָמָּה אֶשְׁכַּל גַּם שְׁנֵיכֶם "why should I be bereaved of both of them?" Gen. 43:14, וַאֲנִי כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי "and I, if I be bereaved, I shall be bereaved," the expression of a person who calmly bears what appears inevitable (compare Esth. 4:16). 1 Sam. 15:33. Part. pass שְׁכוּלָה bereaved of children, Isa. 49:21.

PIEL שִׁכֵּל—(1) *to bereave*, Gen. 42:36; 1 Sam. 5:33—(*a*) used of wild beasts devouring children, Lev 26:22, "I will send among you wild beasts that shall bereave you." Eze. 5:17; 14:15; compare Hos. 9:12;—(*b*) of a sword as consuming the youths, Deut. 32:25, מִחוּץ תְּשַׁכֶּל־חֶרֶב "without (in battle) the sword bereaves" (i.e. consumes the youths), Lam. 1:20; Jer. 15:7; Eze. 36:12—14.

(2) *to cause abortion* (in women, flocks, etc.), used of an unhealthy soil, 2 Ki. 2:19, intrans. *to make abortion*, i.e. *to suffer* it (Plin. Ep. 8, 10), as a woman, Ex. 23:26; a sheep or she-goat, Gen. 31:38; hence *to be sterile*, as a vine, Mal. 3:11. Part. מְשַׁכֶּלֶת subst. *abortion*, 2 Ki. 2:21.

HIPHIL—(1) like Piel, No. 1, *b*, to kill youths, Jer. 50:9 (where מַשְׁכִּיל should be read, not מַשְׂכִּיל).

(2) to miscarry, Hos. 9:14. See Piel No. 2.

שִׁכֻּלִים m. pl. *bereavement*, Isa. 49:20.

שַׁכְלֵל see כָּלַל.

שָׁכַם not used in Kal.

HIPHIL הִשְׁכִּים—(1) *to rise early in the morning*, either with addition of בַּבֹּקֶר Genesis 19:27; 20:8; 28:18; 32:1; or without it, Gen. 19:2; Ex. 32:6; Josh. 8:14. (Pr. perhaps *to put a load* on camels and other beasts, which nomadic tribes do very early in the morning, denom. from שְׁכֶם, Æth. ሰከመ: to put a load on the shoulders, Matt. 23:4; comp. Ch. שְׁרָא, καταλύω.) Followed by לְ *to get up early* to any place, Cant. 7:13. When joined with another verb it is for the adv. *early*. Hos. 6:4, טַל מַשְׁכִּים הֹלֵךְ "the dew disappearing early." Hos. 13:3. Hence inf. absol. הַשְׁכֵּם adv. early. Prov. 27:14.

(2) figuratively, *to do earnestly, or urgently*. Jer. 7:13, אֲדַבֵּר אֲלֵיכֶם הַשְׁכֵּם וְדַבֵּר "I have spoken to you earnestly." Jer. 11:7, —כִּי הָעֵד הַעִידֹתִי הַשְׁכֵּם וְהָעֵד "for I have most earnestly testified;" 7:25; 25:3; 26:5; 32:33; 35:14, 15; 44:4; 2 Chron. 36:15; Zeph. 3:7, הִשְׁכִּימוּ הִשְׁחִיתוּ עֲלִילוֹתָם "they earnestly acted wickedly." Once inf. in the Ch. form אַשְׁכֵּם for הַשְׁכֵּם Jer. 25:3. For Jer. 5:8, see under שָׁכָה.

שְׁכֶם m. in pause שֶׁכֶם Psa. 21:13; with suffix שִׁכְמִי—(1) THE SHOULDER, or rather (as well remarked by Jo. Simonis) *the hinder part of both shoulder-blades*, or *the upper part of the back next below the neck;* a word, therefore, only used in the singular, differing from כָּתֵף. See Job 31:22, כְּתֵפִי מִשִּׁכְמָה תִפּוֹל "let my shoulder fall from its shoulder-blade," i.e from the back to which it is joined. ה־ is here, although it is written without Mappik, to be taken with the printed Masorah as a suffix, compare Num. 15:28; and there is no need to lay down a new feminine form שִׁכְמָה = שְׁכֶם. (This word appears to be a primitive, like many nouns implying members of the body, and the verb הִשְׁכִּים appears to be derived hence). It is—

(*a*) the member on which a load to be borne is laid, Job 31:36. Isaiah 9:5, "the government shall be upon his shoulders," laid on him as a load for him to bear. Also, Isa. 22:22, "I will lay the key of the house of David upon his shoulder," i.e. I will give it to him to bear; compare the phrase עַל יְדֵי, under the word יָד. Zeph. 3:9, "to serve God שְׁכֶם אֶחָד with one back," i.e. with one mind, ὁμοθυμαδόν, a metaphor taken from those that bear either a burden or a yoke; compare Syr. ܒܚܕ ܟܬܦܐ, jointly.

(*b*) the member on which blows are inflicted. Isa. 9:3, מַטֵּה שִׁכְמוֹ "the rod (which threatened) his shoulder." Used also—

(*c*) in the phrase, הִפְנָה שְׁכֶם *to turn the back*, used of one going away, 1 Sam. 10:9 (comp. פָּנָה עֹרֶף Josh. 7:12; Jer. 48:39); hence is illustrated the passage, Psa. 21:13, כִּי תְּשִׁיתֵמוֹ שֶׁכֶם Vulg. "*quoniam pones eos dorsum*," i.e. thou causest them to turn their backs (compare נָתַן עֹרֶף Psalm 18:41). LXX. ὅτι θήσεις αὐτοὺς νῶτον.

(2) metaph. *a tract of land* (pr. elevated, as if a back), like the Arab. مَنْكِب a shoulder and a tract of land, Gen. 48:22.

(3) [*Shechem*], pr. n.—(*a*) of a city in Mount Ephraim, situated between Mounts Ebal and Gerizim, where afterwards stood Flavia Neapolis, whence it is now called نابلس *Nablus*, Gen. 12:6; 33:18; 34:2; Josh. 20:7; 21:20, 21; Psalm 60:8; 1 Ki. 12:25. LXX. Συχέμ (compare Acts 7:16). Vulg. *Sichem*. With ה parag. שְׁכֶמָה to Sichem, Hos. 6:9. See Relandi Palæstina, page 1004—10.—(*b*) a Canaanite, Gen. 33:19; 34:2, seqq.

שֶׁכֶם ("back"), [*Shechem*], pr. n. of a son of Gilead, Num. 26:31; Josh. 17:2.—(2) m. 1 Chr. 7:19. Patron. of No. 1, is שִׁכְמִי Num. loc. cit.

שִׁכְמָה according to some i.q. שְׁכֶם Job 31:22; but see above שְׁכֶם.

שָׁכַן, שָׁכֵן fut. יִשְׁכֹּן.—(1) TO LET ONESELF DOWN, to settle down, e.g. the pillar of fire and cloud, Num. 9:17, 22; 10:12; Ex. 24:16.

(2) *to lie down*, especially to take rest, used of the lion, Deut. 33:20; of a nation lying in tents, es-

camped, Num. 24:2, of clouds overshadowing any day, followed by עַל Job 3:5. Hence *to rest*, Jud. 5:17; Prov. 7:11, בְּבֵיתָהּ לֹא יִשְׁכְּנוּ רַגְלֶיהָ "her feet **rest** not in her house."

(3) *to dwell, to abide* (Arab. سكن id.), followed by בְּ of place, Gen. 9:27; 14:13; 26:2; Jud. 8:11; followed by an acc. of place, Isa. 33:16; Ps. 68:7. Of frequent occurrence is the phrase שָׁכַן אֶרֶץ to dwell in, or inhabit the land, to possess it quietly, Prov. 2:21; 10:30; Ps. 37:29; and without אֶרֶץ Ps. 102:29 (compare a similar ellipsis, Isa. 57:15, "God, שֹׁכֵן עַד who **inhabits** (the heavens) for ever"); 2 Sam. 7:10, וְשָׁכַן תַּחְתָּיו "and (the people) shall **inhabit** in their own place;" Deut. 33:16, שֹׁכְנִי סְנֶה "the **dweller** in the bush," i. e. Jehovah, compare Ex. 3:2. With a dative pleon. Ps. 120:6, שָׁכְנָה לָהּ "to **dwell** for oneself."—Part. pass. שָׁכוּן act. *dwelling*, like the French *logé*, Jud. 8:11.—Once metaph. *to dwell in any thing* is used for *to be familiar with* it (see סָכַן and Arab. سكن to be familiar), Pro. 8:12, "I, wisdom, עָרְמָה שָׁכַנְתִּי **dwell** in prudence," am altogether acquainted with her.

(4) pass. *to be inhabited*, as a place, i.q. יָשַׁב No. 4, Jer. 50:39; 33:16; 46:26; Isa. 13:20; used of a tent which is pitched, Josh. 22:19.

Piel, *to cause to dwell*, Jer. 7:7; Num. 14:30. Jehovah is sometimes said שִׁכֵּן שְׁמוֹ i. e. to fix his abode any where [cause his name to dwell], Deu. 12:11; 14:23; 16:6, 11; 26:2, i. q. שׂוּם שְׁמוֹ under שׂוּם No. 1, *f.* Hence may be explained Ps. 78:60, אֹהֶל שִׁכֵּן בָּאָדָם "the tent (in which) he caused (his name) to **dwell** amongst men," unless it be preferred "the **tent which he placed** amongst men," compare Joshua 18:1; 22:19. Also from this phrase is taken the Talmudic שְׁכִינָה "presence of God."

Hiphil, *to cause* any one *to dwell*, Gen. 3:24; Job 11:14; *to place* a tent, Josh. 18:1 (compare Kal, Josh. 22:19); Ps. 7:6, כְּבוֹדִי לֶעָפָר יַשְׁכֵּן "let him make me (my honour) to **dwell** in the dust," prostrate me on the dust.

Derivatives, מִשְׁכָּן, שְׁכַנְיָהוּ—שָׁכֵן.

שְׁכַן Chald. id., Dan. 4:18.

Pael שַׁכֵּן *to cause to dwell*, Ezr. 6:12.

שָׁכֵן constr. שְׁכַן Hos. 10:5; fem. with suff. שְׁכֶנְתָּהּ Ex. 3:22; plur. שְׁכֵנוֹת Ruth 4:17.—(1) *an inhabitant*, Isa. 33:24; Hos. loc. cit.

(2) *one dwelling near;* used of nations, Psalm 44:14; 79:12; Jerem. 49:18; *a neighbour*, Prov. 27:10. Fem. see above.

שֶׁכֶן with suff. שִׁכְנוֹ m, *a dwelling;* once found, Deut. 12:5.

שְׁכַנְיָה ("intimate with Jehovah," as if dwelling with him; compare the root No. 3, fin.), [*Shechaniah*], pr. n. m., 1 Ch. 3:21.—(2) Neh. 3:29.—(3) Neh. 6:18.—(4) Ezr. 10:2.—(5) Ezr. 8:3.—(6) Ezr. 8:5.—(7) Neh. 12:3; see שְׁבַנְיָה.

שְׁכַנְיָהוּ (id.) [*Shechaniah*], pr. n. m., 2 Chron. 31:15.

I. שָׁכַר fut. יִשְׁכַּר; Arab. سَكِرَ—(1) to drink to the full (i. q. רָוָה), Hagg. 1:6; *to drink to hilarity*, Cant. 5:1; Gen. 43:34. It is very often—

(2) *to make oneself drunken*, Gen. 9:21; followed by an acc. of the drink, Isaiah 29:9; 49:26; followed by מִן Isa. 51:21. Metaph. in the prophets the wicked are said *to be drunken*, since they rush, by a kind of madness, upon their own destruction, Isa. 29:9; 51:21; Lam. 4:21; Nah. 3:11. Compare תַּרְעֵלָה, כּוֹס. Part. pass. שְׁכֻרָה drunken, Isa. 51:21.

Piel, *to make drunken*, 2 Sam. 11:13; metaph. (see Kal), Jer. 51:7; Isa. 63:6.

Hiphil, id., *to make drunken*—(*a*) arrows with blood, Deut. 32:42.—(*b*) nations (see Kal and Piel), Jer. 51:57.

Hithpael, *to act as one drunk*, 1 Sam. 1:14.

Derivatives, שִׁכָּרוֹן—שֵׁכָר, שִׁכּוֹר.

II. שָׂכַר (kindred to שָׁכַר) to hire, to reward, see אֶשְׂכָּר.

שֵׁכָר m. *strong drink, intoxicating liquor*, whether wine, Nu. 28:7, or intoxicating drink like wine, made from barley (Herod. ii. 77; Diod. i. 20, 34), or distilled from honey or dates (see Hieron. Opp. ed. Martianay, t. iv. p. 384). Arab. سُكْر wine made from dry grapes or dates. It is often distinguished from wine, Levit. 10:9; Num. 6:3; Jud. 13:4, 7; in poetry there is often in one member שֵׁכָר, in the other יַיִן Isa. 5:11; 24:9; 28:7; 29:9; 56:12; Prov. 20:1; 31:6; Mic. 2:11.—Isa. 5:22, wine mingled with spices appears to be intended, i. q. מֶסֶךְ. מֶזֶג.

שִׁכָּרוֹן m. *drunkenness*, Eze. 23:33; 39:19

שִׁכְּרוֹן ("drunkenness"), [*Shicron*], pr. n. of a town on the northern border of Judah, Josh. 15:11.

שַׁל m. *error, fault*, 2 Sam. 6:7; from the root שָׁלָה No. II.

שֶׁל a particle of the later Hebrew, blended from the prefix שֶׁ, i. q. אֲשֶׁר and לְ. It is very frequent in the Rabbinic, and is prefixed to a genitive (compare אֲשֶׁר לְ under אֲשֶׁר A, No. 3); in the O. T. it only occurs with prefix.

(1) בְּשֶׁל *on account of*, i. q. בַּאֲשֶׁר לְ (p. xc, A), Jon. 1:7, בְּשֶׁלְּמִי "on account of whom," for which there is, verse 8, בַּאֲשֶׁר לְמִי. Verse 12, בְּשֶׁלִּי "on account of me." To this answers the Aram. בְּדִיל compound of בְּ, דִּי = אֲשֶׁר and לְ.

(2) בְּשֶׁל אֲשֶׁר pr. *in (omni) eo quod*, in whatsoever. Ecc. 8:17, בְּשֶׁל אֲשֶׁר יַעֲמֹל הָאָדָם וְלֹא יִמְצָא "in whatsoever a man labours (i. e. how much soever he labours) yet he does not find." It answers to the Aramæan particle ܒܕܠ, which is however *propterea quod, quia, because that.* To give my own opinion, the context seems to be hardly sound, and perhaps we should read בְּכָל אֲשֶׁר, which excellently suits the sense.

שַׁלְאֲנָן m. adj. *tranquil*, Job 21:23, compounded of two synonyms, שָׁלָה and שַׁאֲנָן, or else formed wholly from the latter, by insertion of the letter ל, compare זעף and זַלְעָפָה to be hot.

שָׁלַב not used in Kal.—Arab. ثلب is i. q. ثلم to break (a vessel, a sword), so as to make notches (Scharten) on the edge and margin; Chald. שְׁלַב Pael, to join together, to connect; whence שְׁלִיבִין, שְׁלִבִּין steps or rounds of a ladder, so called from joining together (die Spalen). In Hebrew this verb appears to have meant, TO JOIN PLANKS BY TENONS (ineinanderzapfen), from tenons resembling teeth or notches (compare architect. term, Verzahnung).

Pual, part. Ex. 26:17, "two tenons (Zapfen) (there shall be) to each board מְשֻׁלָּבֹת אִשָּׁה אֶל־אֲחֹתָהּ joined to one another" (perhaps by transverse pieces of wood under the sockets). But LXX. ἀντιπίπτοντας ἕτερον τῷ ἑτέρῳ, *opposite one to another*. Hence—

שְׁלַבִּים m. plur. pr. *joinings, joints* at the *corners* (of a pedestal); hence *ledges* or *borders*, covering joints, 1 Ki. 7:28, 29.

שֶׁלֶג m. SNOW, Job 24:19; Ps. 147:16. (Arab. ثَلْجٌ, Aram. תַּלְגָּא.) Hence is a denom. in—

Hiphil הִשְׁלִיג *to be white like snow*, to be of a snowy colour (compare, as to the use of the Conj. Hiphil, in denoting colours, under לָבַן, אָדַם), Ps. 68:15, "when the Almighty scattered kings in it (the earth), תַּשְׁלֵג בְּצַלְמוֹן it was snowy" (with the bodies of the slain, compare Æn. v. 865; xii. 36, *campi ossibus albent*), like snow "in Mount Zalmon." Others take it differently, as Kimchi, "it shines as snow in darkness;" Schnurrer, "it will be refreshed in the shade," compare ثلج IV. to make joyful (prop refresh).

I. **שָׁלָה** and **שָׁלֵו** TO BE SAFE, SECURE, especially used of one who securely enjoys prosperity, Job 3:26; 12:6; Ps. 122:6. Pret. שָׁלַוְתִּי Job loc cit., fut. יִשְׁלָיוּ. (Arab. سلا to be tranquil and secure in mind. Kindred roots are סָלָה and שָׁלַח, and branches from the same stock are found in the Indo-Germanic languages, both in the sense of quiet and silence, and in that of welfare, as σχόλη, quiet, ease, Lat. *sileo*=סָלָה, and *salv-us, salu-s*.)

Derivatives, שַׁלְוָה, שָׁלֵו, שְׁלֵו, שָׁלֵו, שָׁלֵו.

II. **שָׁלָה** i. q. Ch. TO WANDER, to sin from ignorance or inadvertence.

Niphal, id. 2 Ch. 29:11.

Hiphil, *to lead astray, to deceive*, 2 Ki. 4:28.

Derivatives, שַׁל, שְׁלִי, and שָׁלוּ.

III. **שָׁלָה** i. q. שָׁלַל, נָשַׁל TO DRAW OUT. Hence many derive fut. apoc. יֵשֶׁל (for יִשְׁלֶה), Job 27:8, כִּי יֵשֶׁל אֱלוֹהַּ נַפְשׁוֹ "when God draws out his soul," sc. from his body, as if from the sheath of his soul (comp. נִדְנֶה). So Chald. and Syr.; and this opinion may be acceded to. We should not, however, reject Schnurrer's conjecture, who supposes ישׁל to be contracted for יִשְׁאַל *he asks*, compare Arab. يسل for يسأل, although, if this were adopted, we should apparently read יִשַׁל.

Derivative, שִׁלְיָה.

שְׁלָה Ch. *to be safe, secure*, Dan. 4:1.

שָׁלָה Ch. *error*, Dan. 3:29 כתיב, i. q. שָׁלוּ, שָׁלוּת.

שֵׁלָה (i. q. שְׁאֵלָה "prayer," compare 1 Sa. 1:17), [*Shelah*], pr. n. of a son of Judah, Gen. 38:5; 46:12. Patron. שֵׁלָנִי Num. 26:20.

שִׁלֹה pr. n. of a town, see שִׁילֹה No. 2.

שַׁלְהֶבֶת f. *flame*, from the root לָהַב; whence the Chald. and Syriac Shaphel שַׁלְהֵב. Job 15:30; Ezek 21:3; Cant. 8:6, שַׁלְהֶבֶתְיָה (in other copies conjointly שַׁלְהֶבֶתְיָהּ, and without Mappik שַׁלְהֶבֶתְיָה, without change of sense) "the flame of Jehovah," i. e. lightning.

שָׁלֵו once שָׁלֵיו Job 21:23, and שְׁלֵיו Jer. 49:31

m. שְׁלֵוָה, f. pl. constr. שַׁלְוֵי (from the root שָׁלָה No. I).—(1) *safe, secure*, 1 Ch. 4:40; especially living tranquilly, securely, Job 16:12; Ps. 73:12. Neutr. security, Job 20:20.

(2) in a bad sense, *secure, at ease, careless*, compare שַׁאֲנָן No. 2, Eze. 23:42.

שֶׁלֶו m. *tranquillity, security*, Ps. 30:7.

שַׁל see שָׁלוּת.

שֵׁלָה see שִׁילֹה.

שַׁלְוָה f. id. Prov. 17:1; Ps. 122:7; Eze. 16:49. Pl. בְּשַׁלְוֹתַיִךְ whilst thou wast living securely, Jerem. 22:21. בְּשַׁלְוָה in (the midst of) security, Dan. 8:25; 11:21 (compare Job 15:21), i. e. unexpectedly, suddenly, like the Chald. and Syriac מִן שַׁלְיָה, בְּשַׁלְיָה, ܡܢ ܫܠܝܐ. Compare Dan. 11:24.

(2) in a bad sense, *carelessness, impiety*, Pro. 1:32. See שָׁלֵו.

שְׁלֵוָה f. Chald. *security*, Dan. 4:24.

שִׁלּוּחִים m. pl. *dismission, sending away*—(a) of a wife, *divorce*, Ex. 18:2; hence *a bill of divorce*, metaph. Mic. 1:14.—(b) of a daughter, *dotatio*, marriage present, 1 Ki. 9:16. Compare שִׁלַּח Jud. 12:9.

שָׁלוֹם m. (from the root שָׁלֵם)—(A) adj. *whole, entire*, i. e.—

(1) of body, *healthy, sound*, Gen. 43:27; הֲשָׁלוֹם אֲבִיכֶם "is your father in health?" 1 Sam. 25:6; 2 Sam. 17:3; 20:9; Job 5:24; Ps. 38:4; אֵין שָׁלוֹם בַּעֲצָמַי "there is nothing entire (i.e. sound) in my bones," Isa. 26:3.

(2) in number, *in full number*, Jer. 13:19.

(3) *secure, tranquil*, Job 21:9. Pl. *those who seek peace*, Ps. 69:23. Hence—

(4) *a friend*, Ps. 55:21.

(B) subst.—(1) *wholeness, safety, soundness, health* (Arab. سَلَام), Deuter. 29:18; 1 Sam. 16:4; הֲשָׁלוֹם בּוֹאֶךָ "dost thou come in peace?" (the answer is שָׁלוֹם) 1 Ki. 2:13; 2 Ki. 5:21; 9:11, 17, 22. The following phrases are particularly to be noticed—

(a) הֲשָׁלוֹם לְ (once without ה: שָׁלוֹם לְ 2 Sa. 18:29) "is he well?" a phrase particularly used in asking for the absent, Gen. 29:6; 2 Ki. 4:26. The answer is שָׁלוֹם, Gen. loc. cit. compare 43:28. Hence—

(b) שָׁאַל לְפ׳ לְשָׁלוֹם *to ask any one concerning* health and welfare, i. e. *to salute* any one (see under the word שָׁאַל No. 3, *b*, compare 2 Sam. 11:7; וַיִּשְׁאַל דָּוִד לִשְׁלוֹם הַמִּלְחָמָה "and David asked how the war went on"), also רָאָה אֶת־שְׁלוֹם פ׳ to see how any one fares, Gen. 37:14; יָדַע וְגו׳ Esth. 2:11; פָּקַד וְגו׳ 1 Sa. 17:18; Ellipt. 2 Kin. 10:13; "we go down (to see) after the welfare of the children of the king," i. e. to salute and visit the king's children.

(c) לֵךְ, לְכִי לְשָׁלוֹם 1 Sam. 1:17; 20:42; and לֵךְ בְּשָׁלוֹם 2 Sa. 15:9, is a phrase addressed to one who goes away, Gr. ὕπαγε εἰς εἰρήνην, Mark 5:34; and πορεύου εἰς εἰρήνην, Luc. 7:50; on the other hand—

(d) שָׁלוֹם לְךָ, לָכֶם, *welfare to thee, to you*, Jud. 6:23; 19:20; Dan. 10:19; Gen. 43:23; is used to encourage one who is fearful, and to assure him of peace, in this sense, There is nothing for thee (for you) to fear, thou art (ye are) in safety; on this account there is added three times אַל תִּירָא, אַל תִּירָאוּ, compare 1 Sam. 20:21; כִּי שָׁלוֹם לְךָ "for there is safety to thee," verse 7, compare 2 Sam. 18:28; where one who brings joyful news cries out, שָׁלוֹם, compare 1 Chron. 12:18. (In Arabic السلام عليك, *es-salâm 'aleika*, and in Syriac ܫܠܡܐ ܠܟܘܢ are phrases with which those who approach or pass by are accustomed to salute, but that phrase never occurs in the Old Test. in that sense.)

(2) *peace* (since in time of peace affairs are safe and sound) opp. to war, Lev. 26:6; 1 Ki. 2:5; Jud. 4:17; קָרָא לְשָׁלוֹם לְ to invite any one to peace, i. e. to offer peace, Deu. 20:10; Jud. 21:13; עָנָה שָׁלוֹם אֶת to accept the offered peace, Deu. 20:11; עָשָׂה שָׁלוֹם לְ to make peace with any one, Jos. 9:15; Isa. 27:5; אִישׁ שָׁלוֹם a peaceful man, Psalm 37:37; דִּבְרֵי שָׁלוֹם words of peace, Deu. 2:26.

(3) *concord, friendship*, אִישׁ שְׁלוֹמִי my friend, Ps. 41:10; Jer. 20:10; 38:22; Obad. 7, דֹּבְרֵי שָׁלוֹם those who speak friendly; Ps. 28:3; comp. Esth. 9:30.

שַׁלּוּם [*Shallum*] see שַׁלֻּם.

שִׁלּוּם *retribution*, see שִׁלֻּם.

שַׁלּוּן (perhaps a corruption for שַׁלֻּם) [*Shallum*] pr. n. m. Neh. 3:15.

שְׁלוֹשׁ three, see שָׁלֹשׁ.

שָׁלוּת or **שָׁלוּ** Chald. f. *error, fault*, Dan. 6:5; Ezr. 4:22; from the root שְׁלָה No. II.

שָׁלַח fut. יִשְׁלַח, inf. absol. שָׁלֹחַ, const. שְׁלֹחַ, once שְׁלֹחַ Isaiah 58:9.—(1) TO SEND (LXX. ἀποστέλλω, ἐξαποστέλλω). Const.—(a) absol. Genesis 38:17.—(b) followed by an acc. of pers. Genesis 43:8; 45:5; Isa. 6:8 (with a dat. pleon. שְׁלַח לְךָ send, Nu. 13:2); once in the later Hebrew followed by לְ of pers. 2 Ch.

7:7.—(*c*) followed by אֶל of the person to whom one sends, Gen. 37:13; Exodus 3:10; 7:16; rarely like the Ch. עַל Neh. 6:3; Jer. 29:31; also followed by לְ with an inf. to send (any one) to do any thing, Nu. 14:36; Isa. 61:1.—(*d*) followed by an acc. of thing and אֶל of pers. to send any thing to any one, as letters, Jer. 29:25; Esth. 9:20, 30; followed by לְ of pers. Gen. 45:23.—(*e*) The accus. of the person sent is often omitted, Gen. 31:4, "he sent and called Rachel," i. e. he sent (some one) who brought Rachel. Gen. 41:8, 14; or the person sent is put with the prefix בְּיַד 1 Kings 2:25, וַיִּשְׁלַח הַמֶּלֶךְ בְּיַד בְּנָיָהוּ "and the king sent by Benaiah," i. e. he deputed Benaiah. Exod. 4:13, שְׁלַח־נָא בְּיַד־תִּשְׁלָח "send by whom thou wilt send."—(*f*) A singular use is in 2 Sa. 15:12, וַיִּשְׁלַח אַבְשָׁלוֹם אֶת־אֲחִיתֹפֶל מֵעִירוֹ מִגִּלֹה "and Absalom sent (and brought) Ahitophel from Gilo his city."

Specially—(*aa*) any one is said *to send words* to another, i. e. *to inform by a messenger* (sagen lassen, entbieten). Prov. 26:6, שֹׁלֵחַ דְּבָרִים בְּיַד כְּסִיל "he who sends words by a fool," who uses a foolish messenger to carry a mandate. Gen. 38:25, שָׁלְחָה אֶל־חָמִיהָ לֵאמֹר "she sent these words to her father-in-law" (sie ließ ihm sagen). 1 Ki. 20:5; 2 Ki. 5:8; without לֵאמֹר 1 Sa. 20:21. Followed by an acc. of the message, 1 Ki. 5:23, עַד־הַמָּקוֹם אֲשֶׁר־תִּשְׁלַח אֵלַי "unto the place which thou wilt shew me." 1 Kings 20:9; 21:11; Jer. 42:5, 21; 43:1; followed by two acc. *to command any thing to any one*, 2 Sam. 11:22, "(and he) told David אֶת־כָּל־אֲשֶׁר שְׁלָחוֹ יוֹאָב all things which Joab had charged him." 1 Ki. 14:6; Isai. 55:11.—(*bb*) God is said to send either calamities and plagues, Josh. 24:12; or aid, Ps. 20:3; or oracles, Isa. 9:7; Ps. 107:20; but see Piel.

(2) *to dismiss, to let go*, i. q. Piel, No. 2. Psal. 50:19, פִּיךָ שָׁלַחְתָּ בְרָעָה "thou lettest thy mouth go (as if unbridled) to evil." Pregn. שָׁלַח יָד מִן to let one's hand go (and withdraw it) from any thing, 1 Ki. 13:4; Cant. 5:4.

(3) *to send out, to stretch out*, as a finger (as done in derision), Isa. 58:9; a rod, Ps. 110:2; 1 Sa. 14:27; a sickle (to put it into the corn), Joel 4:13; compare Apoc. 14:15, 18; especially the hand (Hom. χεῖρας ἰάλλω, Od. ix. 388; x. 376), Genesis 3:22; 8:9; 19:10; 48:14; Job 1:11.—(*a*) followed by עַל to any thing, 1 Kings 13:4 (in a hostile sense). 1 Ch. 13:10.—(*b*) followed by בְּ to put the hand to any thing, Job 28:9; also *to put the hand* or force on any thing (sich an jem. vergreifen), Genesis 37:22; 1 Sa. 26:9; Esth. 8:7; *and to put the hand* to any thing, i. e. to purloin it (sich an etwas vergreifen), Ex. 22:7; Esth. 9:10; Ps. 125:3; Daniel 11:42.—(*c*) שָׁלַח יָד אֶל to lay hands upon any one, Gen. 22:12; Ex. 24:11.—Sometimes יָד is omitted. Psa. 18:17, יִשְׁלַח מִמָּרוֹם *to stretch* (the hand) *from on high*, followed by אֶל 2 Sa. 6:6; followed by בְּ Obad. 13.—Part. pass. שָׁלוּחַ *stretched out*, i. e. slender (of a hind), Gen. 49:21; compare Piel No. 4.

Niphal, *to be sent*, inf. absol. נִשְׁלוֹחַ Est. 3:13.

Piel שִׁלַּח—(1) i. q. Kal No. 1, *to send, to depute*, Isa. 43:14; followed by an acc. of pers. Gen. 19:13; 28:6; Isa. 10:6; and of the thing sent, 1 Sam. 6:3; followed by עַל of the person to whom one sends, 2 Ch. 32:31. But Kal is used far more frequently in this signification; in Piel, on the other hand, it is *to send* (as God) *on any one* plague and calamity (see Kal No. 1, *bb*); followed by בְּ Deu. 7:20; 32:24; 2 Ki. 17:25; Ps. 78:45; followed by אֶל Eze. 14:19; עַל Ezek. 5:17. שִׁלַּח מָדוֹן is, to send, i. e. to excite strife, Pro. 6:14, 19; 16:28.

(2) i. q. Kal No. 2, *to dismiss, to let go*, one who departs (opp. to, to return), Gen. 32:27; Ex. 8:28; Lev. 14:7; a captive, Zech. 9:11; 1 Kings 20:42; compare 1 Samuel 20:22; *to manumit* a slave (see חָפְשִׁי), *to set out a daughter*, give in marriage; more fully שִׁלַּח חוּצָה Jud. 12:9; also *to accompany* one departing, to send him on his way (προπέμπειν), Gen. 18:16; 31:27; followed by בְּ and בְּיַד *to deliver up to any one's power*, Job 8:4; Ps. 81:13. Also *to let any one down* into a dungeon, Jerem. 38:6, 11; *to let* (the hair) *hang down*, Eze. 44:20.

(3) in a stronger sense, *to cast, to throw*—(*a*) things, as arrows, 1 Sa. 20:20; fire (into a city), Am. 1:4, seqq.; Hos. 8:14 (which is also expressed by שִׁלַּח ד׳ בָּאֵשׁ to cast any thing on the fire; French, *mettre à feu*, Jud. 1:8; 20:48; 2 Ki. 8:12; Psalm 74:7).—(*b*) *to cast forth, to cast down*. Eccl. 11:1: Job 30:11, "they cast down the bridle before me," they act unbridledly. Job 39:3, "they cast down their sorrows," i. e. they bear their young with pain.—(*c*) *to expel, to cast out* some one, Gen. 3:23; 1 Ki. 9:7; Isa. 50:1; specially *to divorce* a wife, Deut. 21:14; 22:19, 29; Jer. 3:8; compare שִׁלּוּחִים Job 30:12, רַגְלַי שִׁלֵּחוּ "they push away my feet."

(4) i. q. Kal No. 3, *to stretch out, to extend* the hand, Pro. 31:19, 20: branches as a tree, Jer. 17:8; Eze. 17:6, 7; 31:5; Ps. 80:12; God a people, Ps. 44:3.

Pual—(1) *to be sent, deputed*, Jud. 5:15; Pro. 17:11.

(2) *to be dismissed*, Gen. 44:3; Isa. 50:1; *to be forsaken*, Isaiah 27:10: Prov. 29:15, נַעַר מְשֻׁלָּח "a child left to himself," or dismissed, i. e. given up to its own will.

(3) *to be cast out, expelled.* Isa. 16:2, קֵן מְשֻׁלָּח "a bird cast out from the nest;" *to be cast any-where, to be fallen* anywhere (followed by בְּ), Job 18:8.

Hiphil, i. q. Piel No. 1, *to send* a plague, a calamity; followed by בְּ Lev. 26:22; Am. 8:11.

Derivatives, מִשְׁלוֹחַ, מִשְׁלָח, שִׁלּוּחִים, שֶׁלַח—שִׁלְחָן, מִשְׁלַחַת.

שְׁלַח fut. יִשְׁלַח Chald.—(1) *to send,* Dan. 3:2; followed by an acc. of thing, Ezra 4:17: followed by עַל of the person to whom one is sent, Ezr. 4:11, 18; 5:7, 17.

(2) followed by יַד *to extend the hand,* Dan. 5:24; followed by לְ *to attempt* any thing, Ezr. 6:12.

שֶׁלַח m. with suff. שִׁלְחוֹ—(1) *a weapon, missile,* as sent against an enemy; Arab. سلح and سلاح coll. arms; specially a sword; سالح armed; سلح Conj. V., to arm oneself, 2 Ch. 32:5; 23:10; Joel 2:8. עָבַר בַּשֶּׁלַח to perish by the weapon (of death), Job 33:18; 36:12.

(2) *a shoot, a sprout,* Cant. 4:13; compare the root Piel No. 4.

(3) [*Selah, Shelah*], pr. name—(*a*) of a son of Arphaxad, Gen. 10:24; 11:12.—(*b*) of an aqueduct and pool near Jerusalem, which appears to be the same as שִׁלֹחַ (which see) Neh. 3:15. Vulg. *Siloe.*

שִׁלֹחַ (for שִׁילוֹחַ; as this noun is written in Chaldee, of the form פִּישׁוֹר, קִיטוֹר *a sending* of water, i. e. aqueduct; compare the root; Psa. 104:10; and Gr. *ἱέναι ῥόον*, Il. xii. 25) with the art. הַשִּׁלֹחַ [*Siloah*], pr. n. of an aqueduct at the foot of Zion, on the west of Jerusalem (see Joseph. Bell. Jud. v. 12, § 2; vi. 7, § 2; viii. § 5) [rather to the east of Jerusalem, through part of Ophel; see Robinson], Isaiah 8:6; called also שֶׁלַח Neh. 3:15, and גִּיחוֹן (which see) [this is a different stream]; which latter the Chald. and Syr., 1 Ki. 1:33, 38, render שִׁילוֹחָא; although these two names are thus to be distinguished, that Gihon (breaking forth) prop. denotes the fountain; Siloah (sending) is properly the aqueduct. Some, from the words of 2 Ch. 32:30, have incorrectly supposed the fountains to have been to the east of the city; the words should be rendered, "(Hezekiah) brought (the waters of Gihon) down to the west of the city" (the fountain being on the south-west); nor does the authority of modern tradition avail anything against that of Josephus, loc. cit., although it has been followed on most maps. [Gihon and Siloah should not be confounded; the former is west of Jerusalem, the latter runs through the hill Ophel to the south-east; it is the confounding of the two which occasions all the difficulty.] LXX. and Josephus, loc. cit. write the name Σιλωάμ; and so, Joh. 9:7 (where this name is rendered ὁ ἀπεσταλμένος; abstr. for concr.). See Relandi Palæstina, p. 858; my Comment. on Isaiah 7:3; also Tholuck, Beytr. z. Erkl. des N. T., p. 123, seqq. [and especially Robinson.]

שְׁלֻחוֹת fem. plur. *shoots,* sprouts, Isa. 16:8; see the root No. 3.

שִׁלְחִי (perhaps, "armed"), [*Shilhi*], pr.n. m., 1 Ki. 22:42; 2 Ch. 20:31.

שִׁלְחִים ("armed men"), [*Shilhim*], pr. n. of a city situated in the tribe of Judah, Josh. 15:32.

שֻׁלְחָן plur. שֻׁלְחָנוֹת m. *a table,* so called from its being extended, spread out (see the root No. 3, and Gr. τανύειν τράπεζαν, Od. x. 370), Ex. 25:23, seqq. עָרַךְ שֻׁלְחָן to spread a table, Psal. 23:5; Prov. 9:2. שֻׁלְחַן הַפָּנִים Nu. 4:7; and in the later Hebrew, שֻׁלְחַן הַמַּעֲרֶכֶת 1 Chr. 28:16; 2 Chron. 29:18, the table of shew bread, see לֶחֶם No. 2. שֻׁלְחַן יְהוָה the table of Jehovah, i. e. the altar, Mal. 1:7. אֹכְלֵי שֻׁלְחָנֶךָ those who eat at thy table, 2 Sam. 19:29; 1 Ki. 2:7, for אֹכְלִים עַל שֻׁלְחָנֶךָ 2 Sa. 9:11.

שָׁלַט fut. יִשְׁלַט a word of the later Hebrew—(1) to rule over any one, followed by בְּ Ecc. 2:19; 8:9; and עַל Neh. 5:15.

(2) *to obtain power, get the mastery,* followed by בְּ Est. 9:1. (Arab. سلط to be hard, vehement, whence שַׁלִּיט No. 1, שֶׁלֶט; the power of ruling appears only in the derivative nouns, as سلطان power, hence the concr. Sultan. To this appears to answer Germ. schalten).

Hiphil—(1) *to cause to rule,* Ps. 119:133.

(2) *to give power* over any thing, Eccles. 5:18; 6:2. Compare מָשַׁל Ex. 21:8.

Derivatives, שֶׁלֶט—שִׁלְטוֹן, שַׁלִּיט.

שְׁלֵט fut. יִשְׁלַט Chald.—(1) *to rule, to have dominion,* followed by בְּ over any thing, Dan. 2:39; 5:7, 16; to have power over any thing, Dan. 3:27.

(2) followed by בְּ *to rush* upon any thing, ibid., 6:25.

Aphel, to cause to rule, to make ruler, followed by בְּ over any thing, Dan. 2:38, 48.

שֶׁלֶט, only plur. שְׁלָטִים constr. שִׁלְטֵי m. *a shield*

apparently so called from its *hardness* (see the signification of the Arabic root, and the n. שַׁלִּיט), 2 Sam. 8:7, שִׁלְטֵי הַזָּהָב "shields of gold;" 2 Ki. 11:10; 2 Ch. 23:9; Cant. 4:4; Ezek. 27:11 (in which passages, shields are mentioned as hung for ornament on the walls). Jer. 51:11, "sharpen the weapons מִלְאוּ הַשְּׁלָטִים fill the shields," i. e. cover the body with the shield. Interpreters long doubted as to the meaning of this word, some rendered it *quivers* (as after Jarchi, Jo. Jahn, Archæol., ii. 2, page 428), or *darts*, compare سَلْط an arrow. The signification which I have given is that, which, from Kimchi onwards, has been most approved, and it is confirmed by the probable etymology, by the context of the cited passages, and by the authority of ancient versions. Thus the Targum and Syriac often retain the same word as being used in Aramæan. The Targum on the Chron. in two places (1 Chr. 18:7; 2 Chr. 23:9) render ***shields***, that on Jeremiah (13:23) uses the words שִׁלְטֵי רִקְמָתֵיהּ in speaking of the leopard with spots in form resembling a shield. In the later Syriac this word appears to have fallen into disuse, for Bar Bahlûl in Lex. Oxon. MS., under the word ܫܠܛܐ fluctuates himself between the various opinions of Syriac interpreters (most of whom render it *quivers*).

שִׁלְטוֹן masc. ***powerful***, Ecc. 8:4; followed by בְּ ***having power***, over any one, verse 8.

שִׁלְטוֹן Chald. ***lord, magistrate***, Dan. 3:2.

שָׁלְטָן constr. שָׁלְטָן Chald. ***dominion, rule***. Dan. 3:33; 4:19; 7:6, 14; 6:27, בְּכָל שָׁלְטָן מַלְכוּתִי "in all my dominion." Plur. ***kingdoms***, 7:27. Arab. سُلْطَان fem. dominion, and concr. lord, king, sultan.

שַׁלֶּטֶת f. see שַׁלִּיט No. 1.

שְׁלִי in pause שֶׁלִי masc. (from שָׁלָה No. I), ***tranquillity, silence.*** 2 Sam. 3:27, בַּשֶּׁלִי ***tranquilly***, i. e. privately.

שִׁלְיָה f. ***afterbirth***, which comes from the womb after the birth, from the root שָׁלָה No. III. Arabic سَلًى membrane, in which the fœtus is enveloped, سَلَّى Conj. II, to extract this membrane. Deut. 28:57. Talmud. שִׁלְיָא, סִלְיָתָא afterbirth.

שַׁלְיו & **שָׁלֵיו** i. q. שָׁלֵו, which see.

שַׁלִּיט m. **שַׁלֶּטֶת** f. (for שַׁלֶּטֶת, for ־ is lost in inflexion)—

(1) ***hard, vehement***, i. q. سَلِيط, and fem. שַׁלֶּטֶת Arabic سَلِيطَة an imperious and impudent woman, Ezek. 16:30.

(2) ***having power over anything***, Ecc. 8:8, and subst. ***powerful one, ruler***, Ecc. 7:19; 10:5; Gen. 42:6.

שַׁלִּיט Chald.—(1) ***powerful***, Dan. 2:10; 4:23; ***having power over*** any thing, followed by בְּ of thing, Dan. 4:14, 22, 29; 5:21; subst. ***a prince***, Dan. 2:15; 5:29; Ezr. 4:20.

(2) followed by לְ with an inf. (there is, there is given) ***power*** to do anything, Ezr. 7:24.

שָׁלִישׁ & **שָׁלִשׁ** (with Kametz impure), m.—(1) *triens*, ***triental, a third***, a measure of corn, prob. the third part of an ephah (see אֵיפָה), i. q. סְאָה, *μέτρον*; whence the LXX. commonly renders אֵיפָה *τρία μέτρα* (comp. Gr. *ἡ τετάρτη*, Germ. *ein Quart* [Engl. *quart*]), Isa. 40:12. Used generally of a measure, Ps. 80:6, וַתַּשְׁקֵמוֹ בִּדְמָעוֹת שָׁלִישׁ "thou waterest them with tears with a measure," i. e. abundantly. LXX. *ἐν μέτρῳ*, Vulg. *in mensura*.

(2) ***a triangle***, an instrument of music, struck in concert with drums, as is now the case with military music. Pl. 1 Sa. 18:6.

(3) *tristata* (Gr. *τριστάτης*), ***a third man***, a noble rank of soldiers who fought from chariots, *ἀναβάται*, *παραβάται* (Exod. 14:7, "he took all the chariots of Egypt וְשָׁלִשִׁים עַל־כֻּלּוֹ and ***warriors in every one*** of them." Ex. 15:4; 1 Ki. 9:22; compare 2 Ki. 9:25); used of the body-guard of kings, 1 Ki. 9:22; 2 Ki. 10:25; 1 Ch. 11:11; 12:18. LXX. *τριστάται*, i. e. according to Origen, in Catenis (although contrary to the Greek Glossographers, see Schleusner, Thes. v. page 338), soldiers fighting in chariots, of which each one contained three soldiers, one who drove the horses, and two who fought; comp. *τριτοστάτης*, one of three men who formed a row in a tragic chorus. —Their captain is called רֹאשׁ הַשָּׁלִשִׁי 2 Sam. 23:8; and 1 Ch. 12:18, in a fuller form, רֹאשׁ הַשָּׁלִישִׁים, the same person appears also to be the הַשָּׁלִישׁ *κατ' ἐξοχήν*, who was one of the king's nearest attendants, 2 Ki. 7:2, 17, 19; 9:25; 15:25. Hence pl. שָׁלִישִׁים Pro. 22:20 קרי, perhaps *principalia*, i. e. noble things, compare Pro. 8:6.

שְׁלִישִׁי m. שְׁלִישִׁיָּה, שְׁלִישִׁית f. pl. שְׁלִשִׁים (from שָׁלֹשׁ, שְׁלוֹשׁ), ***third***, Gen. 2:14; Nu. 2:24; Isa. 19:24; Job 42:14, and so frequently. Pl. שְׁלִשִׁים subst. ***chambers*** of the third story, Gen. 6:16.—Fem. specially is—(*a*) ***a third part***, Nu. 15:6, 7; 2 Sam. 18:2 —(*b*)

with ה parag. שְׁלִשְׁתָּה adv. *the third time*, Eze. 21:19.—(c) *the third day, on the third day.* 1 Sam. 20:12, כָּעֵת מָחָר הַשְּׁלִישִׁית "at this time to-morrow (or) the third day."—(d) *the third year*, Isaiah 15:5; Jer. 48:34; see עֶגְלָה page DCV, A.

שָׁלַךְ not used in Kal (cognate to שָׁלַח).

Hiphil.—(1) to cast, to throw, Gen. 21:15; Num. 35:20, 22; *to cast away*, 2 Ki. 7:15; Ezek. 20:8; Ecc. 3:6 (opp. to שָׁמַר to retain); *to cast about*, as stones, Ecc. 3:5 (opp. to כָּנַס to collect). Const. followed by אֶל of the place into which anything is cast (into a pit, into water, into fire), Gen. 37:22; Num. 19:6; Deut. 9:21; Jer. 26:23; also, followed by בְּ Gen. 37:20; Ex. 32:24; Mic. 7:19; followed by עַל of the person at whom anything is cast (auf jem. werfen), Jud. 9:53. Job 27:22, יַשְׁלֵךְ עָלָיו "he will cast upon him," sc. arrows, he will shoot at him; followed by לְ *to cast* anything (to a dog), Exod. 22:30; followed by מִן of place, *to cast* (any person or thing) out of a place, Neh. 13:8; Deu. 29:27; *to pluck*, Job 29:17, מִשִּׁנָּיו אַשְׁלִיךְ טָרֶף "from his teeth I plucked the prey;" followed by מִמֶּנּוּ, מֵעָלָיו *to cast away, throw off* (von sich werfen), Psa. 2:3; Ezek. 18:31.—The following phrases are figuratively used—(a) הִשְׁלִיךְ נַפְשׁוֹ מִנֶּגֶד i. e. to expose one's life to the greatest danger; Gr. παραβάλλεσθαι τὴν ψυχήν, Il. ix. 322 (whence the Lat. *parabolanus*).—(b) הִשְׁלִיךְ אַחֲרָיו Psalm 50:17, and אַחֲרֵי גֵוּוֹ to cast (anything) behind one, behind one's back, i. e. to neglect, to despise, 1 Ki. 14:9; Neh. 9:26; Isa. 38:17; Eze. 23:35. (As to the same phrase in Arabic, see my Comment. on Isa. loc. cit.)—(c) הִשְׁלִיךְ עַל יְיָ to cast anything upon God, i. e. to commit to his care, Ps. 55:23 (compare 37:5).—(d) יְיָ הִשְׁלִיךְ פּ׳ מֵעַל פָּנָיו God has rejected or expelled any one from his presence, i. e. he has rejected him, cast him off, 2 Ki. 13:23; 17:20; 24:20; 2 Ch. 7:20; Jer. 7:15.

(2) *to cast down, to overthrow*, as a house, Jer. 9:18. Metaph. Job 18:7, וְתַשְׁלִיכֵהוּ עֲצָתוֹ "and his own counsel shall cast him down."

Hophal הָשְׁלַךְ and הֻשְׁלַךְ—(1) *to be cast, to be thrown, to be cast out*, Isa. 14:19 (where we must not join, "thou art cast out from thy sepulchre," but, "thou art cast out without thy sepulchre," i. e. which was thy due); followed by בְּ and אֶל of place 2 Sa. 20:21; Jer. 14:16; Eze. 16:5; followed by לְ *to be cast forth* (delivered) to any one, Jer. 36:30. Metaph. Ps. 22:11, עָלֶיךָ הָשְׁלַכְתִּי מֵרָחֶם "I was cast upon thee from the womb," i. e. I committed my affairs to thee.

(2) pass. of Hiphil No. 2, Dan. 8:11. Hence—

שָׁלָךְ m. Lev. 11:17; Deu. 14:17, an aquatic bird, LXX. καταράκτης, al. καταῤῥάκτης, i. e. a species of pelican, which casts itself down from the highest rocks into the water (*Pelecanus Bassanus*, Linn.). Vulg. *mergulus;* Syr. and Ch. fish-catcher. Compare Bochart, Hieroz. part ii. lib. ii. cap. xxi.; Oedmann, Verm. Sammlungen aus der Naturkunde, iii. page 68: and—

שַׁלֶּכֶת f.—(1) *a cutting down* (pr. overturning, casting down) of a tree, Isa. 6:13.

(2) [*Shallecheth*] pr. n. of a gate of the temple, 1 Chr. 26:16.

שָׁלַל—(1) i. q. Arab. سَلَّ to draw, to draw out, Ruth 2:16; compare נָשַׁל and שָׁלָה No. III.

(2) *to strip off, to spoil.* (To this answer σῦλον, σκῦλον, σκύλον *spolium*, and συλάω, συλεύω, σκυλεύω, *spolior*, also σκύλλω to draw off the skin, σίλλον ap. Hesych. funis). Constr. followed by an acc. of the thing, Eze. 26:12; and of the person spoiled, Eze 39:10; Hab. 2:8; Zec. 2:12; שָׁלַל שָׁלָל to take prey. Isa. 10:6; Eze. 29:19. It sometimes follows the analogy of a regular verb, sometimes that of verbs עע, as שָׁלְלוּ, שַׁלּוֹתִי, שָׁלַל; inf. שְׁלֹל and שֹׁל, fut. יָשֹׁל.

Hithpoel, אֶשְׁתּוֹלֵל (an Aram. form) for הִשְׁתּוֹלֵל *to be spoiled*, Ps. 76:6; Isa. 59:15. Hence שׁוֹלָל and—

שָׁלָל m.—(1) *spoil*, and gener. *prey, booty*, Gen. 49:27; Ex. 15:9; and frequently; used also of cattle taken as booty, 1 Sa. 15:19; שְׁלַל דָּוִד David's spoil, i. e. taken by David, 1 Sam. 30:20; חִלֵּק שָׁלָל to divide prey, Gen. 49:27; Psa. 68:13; Jer. 21:9: הָיְתָה לוֹ נַפְשׁוֹ לְשָׁלָל "his life shall be to him for booty," i. e. he shall be preserved alive, Jer. 38:2; 39:18 Once for אִישׁ שָׁלָל a spoiler, warrior, Jud. 5:30

(2) *gain* (Ausbeute) Pro. 31:11.

שָׁלֵם fut. יִשְׁלַם—(1) to be whole, sound, safe. (Arab. سلم id. Kindred is the root, שָׁלָה, שָׁלֵו.) Job 9:4; "who has set himself against him וַיִּשְׁלָם and continued safe?" Job 22:21.

(2) *to be completed, finished*, of a building, 1 Ki. 7:51; Neh. 6:15; used of time, Isa. 60:20.

(3) denom. from שָׁלוֹם *to have peace, friendship* with any one. Part. שׁוֹלְמִי [Psa. 7:5] "my friend" i. q. אִישׁ שְׁלֹמִי Ps. 41:10. Part. pass. שָׁלוּם peaceable. 2 Sam. 20:19; see Pual No. 3.

Piel, שִׁלֵּם and שִׁלַּם—(1) *to make secure, to keep safe*, Job 8:6.

(2) *to complete, to finish* (a building) 1 Kings 9:25.

(3) *to restore*, as something purloined, Ex. 21:36; something owed, Ps. 37:21; 2 Ki. 4:7; *to pay*, as vows, Psalm 50:14; sacrifices, Hos. 14:3; and figuratively, *to impart* comfort, Isa. 57:18.

(4) *to requite, to recompense*, followed by a dat. of pers. Jud. 1:7; 2 Ki. 9:26; Psa. 62:13; followed by an acc. of thing, Jer. 16:18; 32:18; followed by both cases, as שִׁלֵּם גְּמוּלוֹ לְ (see גְּמוּל No. 1), also שִׁלֵּם לְפִי כְּמַעֲשָׂיו to recompense to any one according to his works, Ps. 62:13; Jer. 50:29. There also follows (although rarely) an acc. of the person to whom any thing is paid (Germ. jemanden bezahlen). Psalm 31:24; Pro. 13:21; וְאֶת־צַדִּיקִים יְשַׁלֶּם־טוֹב "but prosperity rewards (pr. bezahlt) the righteous," prosperity is their reward, Ps. 35:12.

Pual — (1) pass. of Piel No. 3, *to be paid or performed* (used of a vow) Ps. 65:2.

(2) *to be recompensed*, Jer. 18:20; also *to receive the reward* (of deeds) Pro. 11:31; הֵן צַדִּיק בָּאָרֶץ יְשֻׁלָּם "behold there is a reward for the righteous in the earth, much more for the ungodly and sinner," Pro. 13:13.

(3) *to live friendly*, i. q. Kal No. 3. Part. מְשֻׁלָּם the friend (of God), i. e. Israel [Christ], Isa. 42:19; parall. עֶבֶד יְהוָה compare Hiphil No. 2.

Hiphil — (1) *to complete, to execute*, Job 23:14; Isa. 44:26, 28; *to make an end* of a thing, Isaiah 38:12, 13.

(2) *to make peace* with any one (Arab سَالَمَ id.); followed by אֶת Josh. 10:1, 4; followed by עִם Deut. 20:12; 1 Ki. 22:45; but followed by אֶל *to submit oneself* by a treaty of peace, Josh. 11:19 (Compare Arab. سلم Conj. IV., to submit oneself to the dominion of any one; specially to commit one's affairs to God; followed by إلى; whence إسلام obedience or submission to God and to Mahomet; hence true religion, meaning Mahometanism).

(3) causat., *to make any one a friend*, Pro. 16:7.

Hophal, *to be a friend* to any one; followed by לְ Job 5:23.

Derivatives, שָׁלוֹם, שִׁלּוּם, שַׁלְמֹנִים, שְׁלֹמִית-שֶׁלֶם, and pr. n. שׁוּלַמִּית, מְשֻׁלָּם, שְׁלֹמֹת, מְשִׁלֵּמוֹת, מְשֶׁלֶמְיָה.

שְׁלֵם Chald., *to complete, to finish* (a work). Part. pass. שְׁלִים finished, Ezr. 5:16.

Aphel — (1) *to make an end*, Dan. 5:26.

(2) *to restore*, Ezr. 7:19.

שְׁלָם m., Chald. i. q. Hebr. שָׁלוֹם *welfare, peace*, Ezr. 5:7; Dan. 3:31; 6:26.

שָׁלֵם m. שְׁלֵמָה f. adj. — (1) *whole, perfect*, — (a) i. e. of full and just number and measure, as אֶבֶן שְׁלֵמָה a just weight, Deut. 25:15; compare Gen. 15:16 (where it is used of a full and just measure of sins); גָּלוּת שְׁלֵמָה a full number of captives, Am. 1:6, 9.—

(b) *sound, safe*, Genesis 33:18; of an army, Nah. 1:12. אֲבָנִים שְׁלֵמוֹת are stones which have been untouched, are unviolated by iron, i. e. rough, unhewn Deut. 27:6; 1 Ki. 6:7.

(2) *completed, finished*, 2 Ch. 8:16.

(3) *cherishing peace and friendship* (see the root in Pual, Hiphil, Hophal). Gen. 34:21, שְׁלֵמִים הֵם אִתָּנוּ "they live peaceably with us;" specially שׁ׳ עִם יְהוָה devoted to God, at peace with him, 1 Ki. 8:61; 11:4; 15:3, 14; and without these words 2 Kings 20:3; 1 Ch. 28:9; 2 Ch. 15:17. Compare Hiphil No. 2; (also مُسْلِم devoted to God and to Mahomet, one who professes the Mahometan religion.)

(4) [*Salem, Shalem*], pr. n. i. q. יְרוּשָׁלַם *Jerusalem*, as to the etymology of which, see p. CCCLXVII, A. Gen. 14:18; Ps. 76:3. Josephus (Antiq. i. 10, § 2), τὴν μέντοι Σόλυμα ὕστερον ἐκάλεσαν Ἱεροσόλυμα. See Relandi Palæstina, p. 976. (Arab. سَلْم, سِلْم id.).

שֶׁלֶם m. — (1) prop. *retribution, remuneration reward* (see the root in Piel No. 4); hence *thanksgiving*. זֶבַח שְׁלָמִים a eucharistic sacrifice, offered in giving thanks, Lev. 3:1, seqq.; 7:11, seqq.; Nu. 7:17, seqq. זֶבַח תּוֹדַת שְׁלָמָיו Levit. 7:13, 15, a sacrifice offered in praising God and giving thanks Hence—

(2) such a sacrifice, Am. 5:22; plur. שְׁלָמִים Levit. 7:20; 9:4; also in a wider signification used of sacrifices offered in distress, Jud. 20:26; 21:4.

שִׁלֵּם m.—(1) *retribution*, Deut. 32:35.

(2) [*Shillem*], pr. n. of a son of Naphtali, Gen. 46:24; called, 1 Ch. 7:13, שַׁלּוּם. Patron. שִׁלֵּמִי Num. 26:49.

שִׁלֻּם and **שִׁלּוּם** m. id., Hos. 9. 7; Mic. 7:3; plur. Isa. 34:8.

שַׁלֻּם ("retribution"), pr. n. *Shallum*, borne by—(1) a king of the kingdom of Israel (773, 772, B.C.), 2 Ki. 15:10—15.—(2) a king of Judah, the son of Josiah and younger brother of kings Jehoiakim and Zedekiah; prob. the same as יְהוֹאָחָז No. 2, Jer. 22:11; see Rosenm. on the passage.—(3) the husband of Huldah the prophetess, 2 Kings 22:14.—(4) other men, Ezr. 2:42; 7:2; 10:24, 42; Neh. 3:12 7:45; 1 Ch. 2:40, etc.

שִׁלְּמָה f. i. q. שִׁלֻּם *retribution, penalty,* Psa. 91:8.

שְׁלֹמֹה ("peaceable," from שָׁלוֹם with the addition of the syllable ה i. q. וֹ, וֹן compare 1 Ch. 22:9) pr. n. ***Solomon,*** the tenth son of David (1 Ch. 3:5; compare 2 Sam. 3:5), born of Bathsheba; his father's successor, and the third king of the Israelites (1005—975, B. C.); very celebrated for his riches, splendour, and wisdom; see 1 Ki. 2—11; 1 Ch. 23; 2 Ch. 1—9; Prov. 1:1; Cant. 1:1. LXX. Σαλωμών; called by Josephus, and in N. T., Σολομών.

[**שַׁלְמַי** *Shalmai,* pr. n. m. Ezr. 2:46.]

שְׁלֹמִי ("peaceful"), [*Shelomi*], pr. n. m. Nu. 34:27.

שְׁלֻמִיאֵל ("friend of God"), [*Shelumiel*], pr. n. m. Num. 1:6; 2:12.

שֶׁלֶמְיָהוּ (i. q. מְשֶׁלֶמְיָה), [*Shelemiah*], pr. n. m. 1 Ch. 26:14.

שְׁלֹמִית ("peaceful," and neut. "love of peace"), [*Shelomith*], pr. n.—(1) f.—(*a*) Lev. 24:11.—(*b*) 1 Ch. 3:19.

(2) m.—(*a*) a son of Rehoboam, 2 Ch. 11:20.—(*b*) Ezr. 8:10.—(*c, d, e*) 1 Ch. 23:9, 18; 26:25.

שַׁלְמַן Hos. 10:14; fully שַׁלְמַנְאֶסֶר 2 Ki. 17:3; 18:9 (compare Pers. شرمان آذر "verecundus erga ignem"), [*Shalman, Shalmanezer*], pr. n. of a very powerful king of Assyria (734—16 B.C.), who, B. C. 722, led away [some of the] ten tribes captive. Vulg. *Salmanassar.*

שַׁלְמֹנִים m. pl. *gifts, bribes,* with which any one is corrupted, Isa. 1:23, see the root, Piel No. 4.

שָׁלַף fut. יִשְׁלֹף—(1) TO DRAW OUT (Ch. id., kindred to שָׁלַל שָׁלָה No. II., נָשַׁל), as a weapon from a wound, Job 20:25; a sword from its sheath, *to draw* the sword, Num. 22:23, 31; Josh. 5:13, אֶלֶף שֹׁלֵף חֶרֶב "a thousand men drawing the sword," i. e. armed, Jud. 8:10; 20:2, 15, 17, 46; 2 Sa. 24:9.

(2) *to draw off* a shoe, Ruth 4:7, 8.

(3) *to pluck off,* or *up,* grass, Ps. 129:6.

שֶׁלֶף [*Sheleph*], pr. n. of a tribe of Arabia Felix, Gen. 10:26; 1 Ch. 1:20; perhaps Σαλαπηνοί, mentioned by Ptolemy (vi. 7), amongst the tribes of the interior.

שָׁלֹשׁ & **שָׁלוֹשׁ** const. שְׁלֹשׁ, before Makk. שְׁלָשׁ־ (Ex. 21:11) f. and **שְׁלֹשָׁה** const. שְׁלֹשֶׁת m.

(1) THREE (Arab. ثَلَاثٌ f. ثَلَاثَةٌ m. Aram. תְּלָת, תְּלָתָא. Amongst the Indo-Germ. languages the primary form appears to be retained in the Zendic *teshro,* whence with the letters transposed are both the Aram. *telât,* and Gr. Lat. τρεῖς, *tres.* The Sanscr. has the abbreviated *tri.*) Ex. gr. שָׁלוֹשׁ שָׁנִים three years, Gen. 11:13; עָרִים שָׁלוֹשׁ three cities, Joshua 21:32; שְׁלֹשָׁה בָנִים three sons, Genesis 6:10; שְׁלֹשֶׁת חֳדָשִׁים three months, whence כְּמִשְׁלֹשׁ חֳדָשִׁים about after three months, Genesis 38:24 (where מִן is prefixed, for מִשְּׁלֹשׁ, and not formative, see מִן page CCCCLXXXIV, A). בִּשְׁנַת־שָׁלוֹשׁ in the third year (pr. im Jahre drey), 2 Kings 18:1. שְׁלֹשׁ עֶשְׂרֵה thirteen, f. Josh. 19:6; 21:4; שְׁלֹשָׁה עָשָׂר m. Nu. 29:13. With suff. שְׁלָשְׁתְּכֶם you three; שְׁלָשְׁתָּם those three, Num. 12:4.

(2) *thrice,* Job 33:29.

Plur. שְׁלֹשִׁים comm. *thirty,* Gen. 5:16; also *thirtieth,* 1 Ki. 16:23, 29.

Derivatives, שִׁלֵּשׁ—שָׁלִשׁ, שָׁלִישׁ, שְׁלִשׁוֹם, שְׁלִישִׁי.

שֶׁלֶשׁ ("triad"), [*Shelesh*], pr. n. m. 1 Chron 7:35.

שָׁלִשׁ see שָׁלִישׁ.

שִׁלֵּשׁ PIEL (denom. from שָׁלֹשׁ)—(1) *to divide into three parts,* Deu. 19:3.

(2) *to do* any thing *the third time,* 1 Ki. 18:34.

(3) *to do on the third day.* 1 Sa. 20:19, וְשִׁלַּשְׁתָּ תֵּרֵד "and on the third day come down."

PUAL, part. מְשֻׁלָּשׁ—(1) *threefold,* Ecc. 4:12; Eze. 42:6.

(2) *of the third year,* Gen. 15:9.

שִׁלֵּשִׁים m. plur. *descendants of the third* generation, *great-grandchildren,* Ex. 20:5; 34:7. בְּנֵי שִׁלֵּשִׁים Gen. 50:23, children of great grand-children, i. q. רִבֵּעִים abnepotes. Some have incorrectly taken שִׁלֵּשִׁים for the grandchildren themselves, who are called בְּנֵי בָנִים, and in Ex. 34:7, they are expressly distinguished from these; (in Ex. 20:5, grandchildren, i. e. בְּנֵי בָנִים do not appear to be mentioned).

שָׁלִשָׁה [*Shalisha*], pr. name of a region near Mount Ephraim, 1 Sam. 9:4; in which there appears to have been situated the town בַּעַל־שָׁלִשָׁה 2 Ki. 4:42. This is called by Eusebius Beth-Shalisha, and is said by him to be fifteen Roman miles north of Diospolis.

שִׁלְשָׁה ("triad"), [*Shilshah*], pr. n. m., 1 Chron. 7:37.

שִׁלְשׁוֹם and **שִׁלְשֹׁם** adv. (comp. of שָׁלֹשׁ = שָׁלִישׁ and יוֹם), *the day before yesterday*, Prov. 22:20 [כְּתִיב]; elsewhere always joined with תְּמוֹל; as תְּמוֹל שִׁלְשֹׁם yesterday (and) the third day, Ex. 5:8; and גַּם אֶתְמוֹל גַּם שִׁלְשׁוֹם 2 Sam. 5:2, heretofore, formerly. כִּתְמוֹל שִׁלְשׁוֹם as before-time, Gen. 31:2; 2 Ki. 13:5. מִתְּמוֹל שִׁלְשׁוֹם in time past, Deut. 19:6; Josh. 20:5.

שַׁלְתִּיאֵל [*Shealtiel*], see שְׁאַלְתִּיאֵל.

שָׁם adv., THERE (Arab. ثَمَّ and of time ثُمَّ; Chald. תַּמָּן; Syriac ܬܡܢ. A trace of another form שֹׁם = ثُمَّ is found in the pr. n. גֵּרְשֹׁם Ex. 2:22, as to which see p. CLXXXII, A. In the Indo-Germanic languages there answer to this, Gr. τῆμος, *tunc;* Lat. *tum* (*tunc;* compare *num, nunc*); Anglosax. *thænne;* whence the English *then;* Germ. dann; all of which are applied to time; see No. 2). It is used—

(1) pr. of place,—(*a*) i. q. *eo loco*. ἐκεῖ. Gen. 2:8, 12; 11:2, 31; 12:7, 8, 10; 13:4, 18; and so very often. When preceded by a relative, אֲשֶׁר שָׁם *where*, Exod. 20:21; commonly with one or more words between, אֲשֶׁר—שָׁם Gen. 13:3; 2 Sam. 15:21. שָׁם—שָׁם here, there, Isa. 28:10.—(*b*) after verbs of motion, i. q. שָׁמָּה *thither* (like ἐκεῖ for ἐκεῖσε), 1 Sam. 2:14; 2 Ki. 19:32; whence אֲשֶׁר—שָׁם *whither*, 1 Ki. 18:10; Jer. 19:14.

(2) used of time, *at that time, then* (like the Gr. ἐκεῖ, Lat. *ibi, illico,* compare the above remarks on the traces of this word in other languages), Ps. 14:5; 132:17; Jud. 5:11.

(3) i. q. *therein, in that thing,* Hos. 6:7, "they have transgressed the covenant, שָׁם בָּגְדוּ בִי therein (darin, in diesem Stücke) they have rebelled against me."

With ה parag. שָׁמָּה (read *shammah*)—(*a*) *thither,* Gen. 19:20; 23:13; Isa. 34:15 (where we must render, "thither shall she place her nest," etc., comp. Ps. 122:5; Ex. 29:42).—(*b*) i. q. שָׁם *there* (so that ה—ָ has a mere demonstrative power), Jer. 18:2. After a relative, אֲשֶׁר שָׁמָּה *whither,* Gen. 20:13; rarely *where,* 2 Ki. 23:8.

With pref. מִשָּׁם *thence*—(1) of place, Gen. 2:10; 11:8, 9; 1 Sam. 4:4. אֲשֶׁר—מִשָּׁם *whence,* Deut. 9:28.

(2) used of time, Hos. 2:17.

(3) i. q. *from that thing, whence,* like the Lat. *inde* (*unde*), Genesis 3:23, "that he might till the ground אֲשֶׁר לֻקַּח מִשָּׁם whence (out of which) he had been taken;" 1 Ki. 17:13, עֲשִׂי לִי מִשָּׁם עֻגָה "make me thence (out of that meal) a cake;" Ezr. 5:3. Pleonastically, Gen. 49:24. מִשָּׁם רֹעֶה אֶבֶן יִשְׂרָאֵל "from thence (dorther), from the shepherd, the stone of Israel (comes)," etc.

שֵׁם constr. שֵׁם, sometimes followed by Makk. שֶׁם־, with suff. שְׁמִי, שִׁמְךָ, שִׁמְכֶם, pl. שֵׁמוֹת, constr. שְׁמוֹת m. (once f. Cant. 1:3, see רוק Hophal).

(1) NAME. (Arab. اِسْم, more rarely سِم, Æth. ስም: but Ch. שׁוּם id. I regard this word as primitive, and prop. as denoting σῆμα, *signum*, although kindred to it is the root وسم to mark with a sign, to designate, سِمَة sign, stigma, mark with which any one is marked. From the noun are derived سَمَّى Conj. II., ܫܡܗ, ܫܡܝ to name. Some regard שֵׁם as shortened from שֵׁמַע, by casting away ע, comparing the LXX. translator, who not unfrequently renders שֵׁמַע, ὄνομα.) בְּשֵׁם פ׳ in any one's name, i. e. authority, Ex. 5:23; Est. 3:12; בְּשֵׁם יְיָ in the name of Jehovah, by his authority, Jer. 11:21; 26:9: בְּשֵׁם by name (bey Namen), Ex. 33:12; בְּשֵׁמוֹת by name, 1 Ch. 12:31; Ezr. 10:16. As to the phrases קָרָא שֵׁם, נִקְרָא בְשֵׁם etc. see קָרָא No. 2, *f—h*, No. 3, and Niphal No. 1, 2. Specially it is—(*a*) *a celebrated name, fame* (like ὄνομα and *nomen*). עָשָׂה לוֹ שֵׁם Gen. 11:4; Jer. 32:20; and שׂוּם לוֹ שֵׁם 2 Sam. 7:23, to make for oneself a name, i. e. to acquire fame for oneself; אַנְשֵׁי שֵׁם famous men, Gen. 6:4; also nobles, Num. 16:2; אַנְשֵׁי שֵׁמוֹת id. 1 Ch. 5:24; and on the other hand, בְּנֵי בְלִי שֵׁם sons of an ignoble (father), i. e. ignoble themselves, and sprung from an ignoble race. Job 30:8. Hence *glory*, Gen. 9:27, בְּאָהֳלֵי שֵׁם "in glorious tents;" [Is not שֵׁם here pr. n.] Zeph. 3:19, שַׂמְתִּים לִתְהִלָּה וּלְשֵׁם "I will make them praised and famous;" verse 20; Deuteron. 26:19—(*b*) *a good name, good reputation,* Eccles 7:1; Proverbs 22:1. When used in a bad sense there is added רָע Deut. 22:14, 19; Neh. 6:13.—(*c*) *fame after death, memory.* So in the phrases, *to destroy, to blot out the name* of any person or thing, i. e. so to blot out (a people, a city), that even the name and memory may perish from posterity. Deut. 9:14; 1 Sam. 24:22; 2 Ki. 14:27; Psa. 9:6: Zec. 13:2; also Eccl. 6:4, "its name is covered with darkness" (of an abortion). Hence—(*d*) *a monument*, by which any one's memory is preserved, 2 Sa. 8:13; Isa. 55:13. [This meaning appears to be very doubtful in both the cited passages.]

(2) שֵׁם יְהוָה is—(*a*) *the celebrated name of God*

the estimation of men concerning God; in the phrase לְמַעַן שְׁמוֹ *for his name's sake*, as his name would lead one to expect; see page CCCCXCV, B; hence *the glory of God;* לְמַעַן שְׁמִי *for my name's sake*, lest the glory of the divine name should suffer. Isai. 48:9; 1 Ki. 8:41; Psa. 79:9; 106:8; Eze. 20:44. Psalm 138:2, עַל כָּל שִׁמְךָ "above all thy name," above all that can be predicated of thee.—(*b*) Jehovah, as being called on and praised by men, as קָרָא בְּשֵׁם יְהוָֹה to call on the name of Jehovah, compare under the verb קָרָא No. 1, *h*. Ps. 5:12, אֹהֲבֵי שְׁמֶךָ "those who love thy name," i. e. those who delight in thy praise. Ps. 9:11.—(*c*) the Deity as being present with mortals, i. q. פְּנֵי יְהוָֹה. Ex. 23:21, כִּי שְׁמִי בְּקִרְבּוֹ "for my name is in him" (the angel). 1 Ki. 8:29, יִהְיֶה שְׁמִי שָׁם "my name shall be there" (in the temple). 2 Ki. 23:27. 1 Ki. 3:2, "no house had been built to the name of the Lord." 1 Kings 8:17, 20. שׂוּם, שַׁכֵּן שְׁמוֹ to put his name (in any place), i. e. there to fix his abode, see under the verb שׂוּם and שָׁכַן. It is often applied to the aid which God as present vouchsafes to men. Ps. 54:3, "O God! בְּשִׁמְךָ הוֹשִׁיעֵנִי save us by thy name." Psalm 44:6; 124:8; 89:25; 20:2; Isai. 30:27. Also שֵׁם, הַשֵּׁם are used absol. of the name of God, Lev. 24:11, 16; Deu. 28:58.

(3) pr. n. *Shem*, the eldest [second] son of Noah, from whom, Gen. 10:22—30, the *Shemitic* nations, i. e. the western nations of Asia, the Persians, Assyrians, Aramæans, and part of the Arabs have sprung. Compare Gesch. der Hebr. Spr. u. Schr. p. 5, 6.

Compound pr. n. are שְׁמוּאֵל, שְׁמִידָע, שְׁמִירָמוֹת.

שֻׁם m. Ch. *name*, Daniel 4:5; Ezra 5:1; with suff. שְׁמֵהּ (from שֵׁם) Daniel 2:20, 26; 4:5; 5:12; Ezr. 5:14, וִיהִיבוּ לְשֵׁשְׁבַּצַּר שְׁמֵהּ "and they were delivered to Sheshbazzar, which was his name," pr. they were delivered to him whose name was Sheshbazzar. Pl. שְׁמָהָן Ezr. 5:4, 10.

שַׁמָּא ("desert"), [*Shamma*], pr. n. m. 1 Chr. 7:37.

שֶׁמְאֵבֶר (for שֵׁם אֵבֶר "soaring on high," pr. abstr. q. d. Hochschwung, from שֵׁם = שְׁמָה height, and אֵבֶר), [*Shemeber*], pr. n. of the king of Zeboim, Gen. 14:2.

שִׁמְאָה (perhaps i. q. שִׁמְעָא "fame"), [*Shimeah*], pr. n. m. 1 Ch. 8:32; to which answers in 1 Chron. 9:38 שִׁמְאָם [*Shimeam*].

שַׁמְגַּר [*Shamgar*], pr. name of a judge of Israel, Jud. 3:31; 5:6. (The etymology is unknown.)

שָׁמַד not used in Kal (kindred to שָׁמַם).

HIPHIL הִשְׁמִיד TO DESTROY—(*a*) *to lay waste* cities, altars, Lev. 26:30; Num. 33:52. More frequently—(*b*) *to destroy* persons and peoples, Deut. 1:27; 2:12, 21, 22, 23; Est. 3:6. Inf. הַשְׁמֵד subst *destruction*, Isa. 14:23.

NIPHAL, pass.—(1) *to be laid waste*, as a field, Jer. 48:8; hills, Hos. 10:8.

(2) *to be destroyed, cut off*, of peoples, Deu. 4:26; 28:20; and of individuals, Gen. 34:30; Psalm 37:38.

שְׁמַד Ch. APHEL, *to destroy*, Dan. 7:26.

שָׁמָה an unused root. Arab. سما *to be high*: whence שָׁמַיִם heaven.

שְׁמָה see שֵׁם.

שַׁמָּה f. (from the root שָׁמַם)—(1) *wasting, desolation*, Isa. 5:9; Jer. 2:15; Ps. 73:19.

(2) *astonishment*, Jer. 8:21; meton. of its object, Deu. 28:37; Jer. 19:8; 25:9, 18; 51:37.

(3) [*Shammah*], pr. n. m.—(*a*) a son of Raguel, Gen. 36:13, 17.—(*b*) a son of Jesse, and brother of David, 1 Sa. 16:9; 17:13; called elsewhere שִׁמְעָה 2 Sa. 13:3, 32; and שִׁמְעָא 1 Chr. 2:13.—(*c*) 2 Sa. 23:11.—(*d*) 2 Sa. 23:33.—(*e*) 2 Sa. 23:25, for which there is שַׁמּוֹת [*Shammoth*], 1 Ch. 11:27; שַׁמְהוּת [*Shamhuth*], 1 Ch. 27:8.

שַׁמְהוּת see the prec. No. 3, *e*.

שְׁמָהָן Ch. pl. *names*, see שֻׁם.

שְׁמוּאֵל pr. n. *Samuel*, [*Shemuel*] (according to 1 Sa. 1:20, i. q. שְׁמוּעַ אֵל "heard of God," unless it be preferred "name of God," taking שְׁמוּ as a sing. const. i. q. שֵׁם, compare רֵעַ and רְעוּ, מַת and מְתוּ, פְּנוּ, פְּנֵי i. q. פָּנֶה face [the Scripture derivation of a name must always be the true one]).—(1) the name of a very celebrated judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim (1 Sam. 1:1) [this is wholly incorrect; he was a Levite].—(2) Another of the same name, also the son of Elkanah, grandfather of Heman, 1 Chr. 6:13, 18, who is mentioned among the Levites and singers. [But this is the same person as No. 1.]—(3) Nu. 34:20.—(4) 1 Ch. 7:2.

שַׁמּוּעַ see שִׁמְעָא No. 1.

שְׁמוּעָה & **שְׁמֻעָה** prop. that which is heard, hence—

(1) *a message, tidings*, 1 Sa. 4:19; whether joyful, Prov. 15:30; 25:25; or sorrowful, Jer. 49:23;

Psa. 112:7; Jer. 10:22; especially a message sent from God, Isa. 53:1; Jer. 49:14; hence—

(2) i. q. *instruction, teaching, doctrine*, Isaiah 28:9.

(3) *rumour*, 2 Ch. 9:6.

שָׁמוּר see שָׁמִיר.

שָׁמַט—(1) pr. i. q. שָׁמַץ TO SMITE, TO STRIKE; also, *to cast, to throw down*, compare Arab. شمص to strike, to thrust, and to urge on a beast violently. (To this answers the Germ. vulg. schmeißen, to strike and to cast; Anglo-Sax. *smitan*; Engl. *to smite*; rejecting the sibilant, *mittere*.) Hence—(*a*) 2 Sa. 6:6, כִּי שָׁמְטוּ הַבָּקָר "for the oxen **kicked**," were restive (die Rinder schlugen, schmißen aus). Vulg. *calcitrabant*. The other interpretations of this passage are discussed by Bochart, Hieroz. t. i. page 372.—(*b*) *to cast, to throw down* (any one from a window into the street), 2 Ki. 9:33.

(2) *to fall, to let lie*—(*a*) a field untilled, Exod. 23:11.—(*b*) *to remit* a debt, Deut. 15:2.—(*c*) followed by מִן *to desist from anything*, Jer. 17:4.

NIPHAL, pass. of Kal No. 1, *to be cast down, precipitated* (from a rock), Ps. 141:6.

HIPHIL, i. q. Kal No. 2, *b*, *to remit*, Deut. 15:3. Hence—

שְׁמִטָּה fem. *remission, release*, Deut. 15:1, 2. שְׁנַת הַשְּׁמִטָּה the year of remission, i. e. the year of jubilee, in which debts were to be remitted, Deut. 15:9; 31:10.

שַׁמַּי ("laid waste"), [*Shammai*], pr. n. m.—1 Ch. 2:28.—(2) 1 Ch. 2:44.—(3) 1 Ch. 4:17.

שְׁמִידָע ("fame of wisdom"), [*Shemida*], pr. n. of a son of Gilead, Num. 26:32; Josh. 17:2; 1 Ch. 7:19. Patron. שְׁמִידָעִי Num. loc. cit.

שָׁמַיִם const. שְׁמֵי pl. m. *heaven* (from the unused sing. שָׁמַי, Arab. سماء, Æth. ሰማይ:, from the root שָׁמָה) i.e. firmament (רָקִיעַ which see) which seems to be spread out like a vault over the globe, as supported on foundations and columns (2 Sam. 22:8; Job 26:11), whence the rain is let down as through doors or flood gates (Psa. 78:23; compare Gen. 28:17, and אֲרֻבּוֹת) and above which the abode of God and the angels was supposed to be, Ps. 2:4; Gen. 28:17; Deut. 33:26. With ה local. הַשָּׁמַיְמָה towards heaven, Gen. 15:5; 28:12; in which sense it is also put in acc. הַשָּׁמַיִם, שָׁמַיִם, 1 Sam. 5:12; Psa. 139:8; and עַל הַשָּׁמַיִם Exodus 9:23; תַּחַת הַשָּׁמַיִם on earth, Eccles. 1:13; 2:3; 3:1; compare (תַּחַת כָּל־הַשָּׁמַיִם in the whole earth) Job 28:24; 37:3; 41:3; שָׁמַיִם וּשְׁמֵי שָׁמַיִם heaven and the heaven of heavens, i. e. all the spaces of heaven, however vast and infinite, Deu. 10:14; 1 Ki. 8:27; הַשָּׁמַיִם וְהָאָרֶץ heaven and earth, i. e. *mundus universus*, Gen. 1:1; 2:1; 14:19, 22. In the later books of the Old Test. Jehovah is often called אֱלֹהֵי הַשָּׁמַיִם the God of heaven (see Chald.) 2 Chr. 36:23; Ezr. 1:2; Neh. 1:4, 5; 2:4, 20; Ps 136:26; Jon. 1:9; compare יְהוָה אֱלֹהֵי הַשָּׁמַיִם Gen 24:7.

שְׁמַיִן emphat. שְׁמַיָּא Chald. id. Dan. 4:8, 10; 7:2. Sometimes used for the *inhabitants of heaven*, i.e. God with the angels who govern the world [angels being only his ministers], Dan. 4:23 (compare as to this usage in Jewish writing and classical authors, Fesselii Advers. S. p. 349. Wetstein on Mat. 21:25). אֱלָהּ שְׁמַיָּא the God of heaven (see above Hebr.) Dan. 2:18, 37; Ezr. 5:11, 12; 6:9, 10; comp. Tob. 10:12; Apoc. 11:13.

שְׁמִינִי m. **שְׁמִינִית** f. ordinal (from שְׁמֹנֶה) *eighth*, Ex. 22:29; Lev. 9:1, etc. Fem. שְׁמִינִית *octave*, in music a word denoting the lowest and gravest note sung by men's voices (*basso*), opp. to עֲלָמוֹת (which see); see 1 Ch. 15:21, and Psalm 6:1; 12:1 (where some incorrectly understand an instrument).

שָׁמִיר m.—(1) *a sharp point* (see שָׁמַר No. II.), hence *thorn*, collect. *thorns*, Isa. 5:6; 7:23, 24, 25; 9:17; 32:13; metaph. used of enemies, Isa. 10:17; 27:4 (Arab. سَمُرَةٌ coll. سَمُرٌ is the Egyptian thorn, a thorn-tree).

(2) *diamond*, so called from its cutting and perforating (as the point of a stylus was made of diamonds Jer. 17:1), Eze. 3:9; Zec. 7:12. (Arab. سَامُورٌ id. We may, perhaps, compare Gr. σμίρις, σμύρις, i. e. diamond dust, which was used in polishing. Bohlen considers the word to be of Indian origin, comparing *asmîra*, a stone which eats away, used of gems, iron.)

(3) [*Shamir*] pr. n.—(*a*) of a town in the tribe of Judah, Josh. 15:48.—(*b*) of a town in mount Ephraim, Jud. 10:1, 2.—(*c*) 1 Ch. 24:24; קרי where the כתיב has שָׁמוּר.

שְׁמִירָמוֹת ("most high name," or "most high heaven," *Semiramis?*) [*Shemiramoth*], pr. n. m. 1 Chr. 15:18, 20; 16:5; 2 Chr. 17:8

שַׁמְלַי [*Shamlai*] pr. n. m. Ezr. 2:46; כתיב.

שָׁמֵם fut. יֵשֹׁם pl. יָשֹׁמּוּ (fut. A יֵשַׁם see under the root יָשַׁם.)

(1) *to be astonished* (the primary idea is that of silence, being put to silence, compare the kindred roots דָּמַם and דּוּם see p. CCIII, B), 1 Ki. 9:8; Jer. 18:16; followed by עַל (because of any thing) Isaiah 52:14; Jer. 2:12. As to the passage 2 Chr. 7:21, see לְ A, No. 2.

(2) *to be laid waste, desolated* (as places laid waste are silent and quiet, whereas in those that are inhabited there is noise) Eze. 33:28; 35:12, 15. Part. שֹׁמֵם *laid waste*, Lam. 1:4; 3:11; used of persons *wasted, destroyed*, ibid. 1:13, 16; *solitary*, 2 Sam. 13:20; Isa. 54:1. Plur. f. שׁוֹמֵמוֹת *places laid waste, ruins*, Isaiah 61:4; Daniel 9: 18, 26.

(3) trans. *to lay waste, to make desolate;* Ez. 36:3, יַעַן בְּיַעַן שַׁמּוֹת וְשָׁאֹף אֶתְכֶם "because that they made you desolate, and gape after you" (where שַׁמּוֹת is a noun verbal pl. for infinit.). Part. שֹׁמֵם *the desolator* (i.e. Antiochus Epiphanes [?]), Dan. 9:27. הַפֶּשַׁע שֹׁמֵם (for פֶּשַׁע הַשֹּׁ׳), ibid. 8:13, the sin of the desolator, and שִׁקּוּץ שֹׁמֵם abomination of the desolator, Dan. 12:11, i. q. βδέλυγμα ἐρημώσεως, 1 Macc. 1:54; 6:7 (either the altar or the idol which Antiochus caused to be erected over the altar of the temple at Jerusalem.) [But see, Matt. 24:15, as to the "abomination of desolation," as something even then unfulfilled].

Niphal נָשַׁם.—(1) i. q. Kal No. 1, *to be astonished*, Jer. 4:9; followed by עַל Job 18:20.

(2) i. q. Kal No. 2, *to be laid waste*, Jer. 12:11; *to be destroyed* (used of persons), Lam. 4:5; *to be desolate, solitary* (as a way), Lev. 26:22; Isaiah 33:8.

Poel.—(1) i. q. Kal No. 1. *to be astonished*, Ezr. 9:3.

(2) part. מְשֹׁמֵם *a desolator*, Dan. 9:27; 11:31.

Hiphil הֵשַׁם, fut. יַשִּׁים, inf. הַשְׁמֵם, part. מַשְׁמִים.—causat. of Kal No. 1, *to astonish*, Ezekiel 32:10, intrans. *to be astonished, stunned*, Eze. 3:15; followed by עַל Mic. 6:13.

(2) i. q. Kal No. 3, *to lay waste*, as a land, Lev. 26:31, 32; Eze. 30:12, 14.

Hophal הָשַּׁם (read *hŏsham*, for הֻשַּׁם, which is found in some copies), plur. הָשַׁמּוּ.—(1) *to be astonished*, Job 21:5.

(2) *to be laid waste*, Lev. 26:34, 35, 43.

Hithpoel הִשְׁתּוֹמֵם but the fut. once יִשּׁוֹמֵם Eccl. 7:16.—(1) *to be astonished*, Isa. 59:16; 63:5: *to be confounded*, Dan. 8:27; *to be disheartened*, Ps. 143:4.

(3) *to lay oneself waste, to destroy oneself* Ecc. l. l.

Derivatives, מְשַׁמָּה, שַׁמָּה, שִׁמָּמוֹן—שָׁמֵם, and the pr. n, שַׁמָּא, שַׁמַּי.

שְׁמַם Ch. Hithpoel אֶשְׁתּוֹמַם *to be astonished* Dan. 4:16.

שָׁמֵם m. adj. *wasted, desolate*, Dan. 9:17.

שְׁמָמָה f.—(1) *astonishment*, Eze. 7:27.

(2) *desolation, desert*, Isai. 1:7. מִדְבַּר שְׁמָמָה a waste desert, Jer. 12:10. שְׁמָמָה וּמְשַׁמָּה a waste and desolation, Eze. 33:28, 29; 35:3.

שִׁמָמָה f. (for שְׁמָמָה), id. Eze. 35:7, 9.

שִׁמָּמוֹן m. *astonishment, amazement*, Ezekiel 4:16; 12:19.

שָׁמַן or **שָׁמֵן** fut. יִשְׁמַן TO BE FAT, TO BE FATTENED, Deu. 32:15; Jer. 5:28. (Arab. سمن id.)

Hiphil—(1) *to cover, to cover with fat*, metaph. i. e. to cover over the heart as it were with fat, to render it callous so as not to heed the words of the prophet, Isa. 6:10.

(2) *to be fattened*, pr. to make fat, to produce it from oneself, Neh. 9:25.

Derivatives, שֶׁמֶן — שָׁמֵן, שְׁמַנִּים, אַשְׁמַנִּים, מִשְׁמָן, מַשְׁמַנִּים and pr. n. מִשְׁמַנָּה.

שָׁמֵן m. שְׁמֵנָה f. *fat*, Isa. 30:23; used of a robust man, Jud. 3:29 (see מִשְׁמָן); of a land, Num. 13:20; of bread, Gen. 49:20.

שֶׁמֶן m. suff. שַׁמְנִי, plur. שְׁמָנִים—(1) *fat, fatness*, Ps. 109:24. מִשְׁתֵּה שְׁמָנִים a feast of fat things, Isa. 25:6; 10:27, וְחֻבַּל עֹל מִפְּנֵי שָׁמֶן "and the yoke (of Israel) is broken because of fatness," a metaphor taken from a fat bull that casts off and breaks the yoke (compare Deu. 32:15; Hos. 4:16); also *fruitfulness* of the earth. גֵּיא שְׁמָנִים a very fertile valley, Isa. 28:1.

(2) *oil*, Gen. 28:18. עֵץ שֶׁמֶן *an oleaster* (differing from זַיִת an olive tree), Neh. 8:15; 1 Ki. 6:23.

(3) *spiced oil*, i. e. *ointment*, Ps. 133:2; Prov. 21:17; Isa. 1:6.

שְׁמַנִּים m. pl. *fatnesses* (of the earth), i. e. fertile meadows. Gen. 27:28, "God give thee מִשְׁמַנֵּי הָאָרֶץ fertile meadows," pr. of fertile meadows, (in the other hemistich, מִטַּל ה׳ of the dew of heaven), but Gen. 27:39, מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשָׁבֶךָ "without [?] the fatness of the earth shall be thy dwelling" (parall. מִטַּל ה׳). In both these places מִשְׁמַנִּים is for מַשְׁמַנִּים, there is a play of words in the double uses

of the particle מִן, which in verse 28 must be taken in a partitive sense (see מִן No. 1); in verse 39 in a privative sense [?] (see מִן No. 3, *b*).

שְׁמֹנָה f. and **שְׁמֹנֶה, שְׁמֹנַת** m. *eight.* (Arab. ثمانية, ثمان id.) Jud. 3:8; Nu. 29:29; 2:24. Pl. שְׁמֹנִים comm. *eighty*, Gen. 5:25, 26, 28, etc.

Derivative, שְׁמִינִי.

שָׁמַע and **שָׁמֵעַ**—(1) TO HEAR (Syr., Ch. id., Arab. سمع, Æth. ሰምዐ:), Gen. 18:10; Isa. 6:9; with an acc. of thing, Gen. 3:10; 24:52; Ex. 2:15; and of pers. speaking, Gen. 37:17; 1 Sam. 17:28; followed by כִּי and a whole sentence, Gen. 42:2; 2 Sam. 11:26. Specially—(*a*) *to listen* (anhören, zuhören), *to attend* to any person or thing, followed by an acc. Gen. 23:8, 11, 15; Ecc. 7:5; אֶל 1 Ki. 12:15; Isa. 46:3, 12; לְ Job 31:35; followed by בְּ Job 37:2; but שָׁמַע בְּ is commonly *to hear any thing, testis auritus fuit* (Plaut.), etwas mit anhören, Gen. 27:5; Job 15:8; also, to hear with pleasure, 2 Sam. 19:36; Ps. 92:12.—(*b*) *to hear* and *answer* (used of God), followed by an acc. Gen. 17:20; Psa. 10:17; 54:4; followed by אֶל Gen. 16:11; 30:22; קוֹל פ׳ Deu. 33:7; Ps. 5:4; 18:7; 27:7; 28:2; 64:2; Lam. 3:56; בְּקוֹל פ׳ Gen. 30:6; Deut. 1:45; אֶל קוֹל Gen. 21:17. Sometimes also with לְ of the object, Gen. 17:20.—(*c*) *to obey, to give heed*, Ex. 24:7; Isa. 1:19; followed by אֶל Gen. 28:7; 39:10; Deut. 18:19; Josh. 1:17; לְ Num. 14:27; בְּקוֹל פ׳ Gen. 27:13; Exod. 18:19; Deut. 26:14; 2 Sam. 12:18; לְקוֹל פ Gen. 3:17; Jud. 2:20; Ps. 58:6.

(2) *to understand things heard*, Gen. 11:7; 42:23. לֵב שֹׁמֵעַ an understanding heart, 1 Ki. 3:9. But אִישׁ שׁוֹמֵעַ Prov. 21:28 is, "a man who (truly) heard," a faithful witness, as opp. to a false witness.

NIPHAL—(1) *to be heard*, 1 Sa. 1:13; followed by לְ (*by* any one), Neh. 6:1, 7. *To be heard* is also used for *to be regarded, to be cared for*, Ecc. 9:16; *to be heard and answered*, Dan. 10:12, comp. 2 Ch. 30:27.

(2) *to render obedience, to obey*, Ps. 18:45.

(3) *to be understood*, Ps. 19:4.

PIEL, *to cause to hear*, i. e. *to call*, i. q. Hiphil No. 3; with an acc. of pers. and לְ of thing to which any one is called. 1 Sam. 15:4. "and Saul called all the people to war." 1 Sa. 23:8.

HIPHIL—(1) *to cause to hear, let hear*, as one's own voice, Jud. 18:25, Cant. 2:14 (to cause to hear acceptably, Isa. 58:4); a cry, Jer. 48:4; with two acc. of pers. and thing, to cause any one to hear any thing, 2 Ki. 7:6; Ps. 143:8; followed by אֶל of pers. Eze. 36:15. Without קוֹל absol. *to utter a voice, a cry;* hence with the addition of בְּקוֹלוֹ Ps. 26:7; Eze. 27:30 (compare נָתַן בְּקוֹל); specially *to sing*, both with the voice, Neh. 12:42, and to play on instruments, 1 Chr. 15:28; 16:5 (especially with a loud sound, 1 Chr. 15:19, compare נִצַּח). Arab. مُسْمِعَة a female singer, سَمَاع music.

(2) *to announce, to tell* anything, followed by an acc. of the thing, Isa. 45:21; acc. of pers. Isa. 44:8; 48:5; with two acc. of pers. and thing, Isa. 48:6.

(3) *to call, to summon*, i. q. Piel, 1 Ki. 15:22; Jer. 50:29; 51:27.

Derivatives, שֵׁמַע—שְׁמוּעָה; also, יְשׁוּעָה, מִשְׁמָע, מִשְׁמַעַת, and pr. n. אֶשְׁתְּמֹעַ, יִשְׁמָעֵאל, יִשְׁמַעְיָה. [See also שְׁמוּאֵל.]

שְׁמַע Chald. *to hear*, followed by עַל of anything, Dan. 5:14, 16.

ITHPEAL, *to shew one's self obedient*, Dan. 7:27.

שָׁמָע ("hearing," "obedient"), [*Shama*], pr. n. m. 1 Ch. 11:44.

שֵׁמַע m. with suff. שִׁמְעִי—(1) *hearing*, Job 42:5 (opp. to sight). Psa. 18:45, לְשֵׁמַע אֹזֶן יִשָּׁמְעוּ לִי "at the hearing of the ear they shall render obedience," as soon as they hear my mandate.

(2) *fame, rumour, report* שֵׁמַע רָע an evil report Exod. 23:1. Followed by a gen. of that concerning which the report is; שֵׁמַע שְׁלֹמֹה the fame of Solomon, 1 Ki. 10:1; שֵׁמַע צֹר the report of Tyre (as destroyed), Isa. 23:5. שֵׁמַע יַעֲקֹב the report of the coming of Jacob, Gen. 29:13; Isaiah 66:19; Hos. 7:12, כְּשֵׁמַע לַעֲדָתָם "as the report (came) to their congregation."

(3) *singing, music*, Ps. 150:5, צִלְצְלֵי שֵׁמַע "loud cymbals."

שֶׁמַע ("rumour"), [*Shema*], pr. n. m.—(1) 1 Ch. 2:43, 44.—(2) 1 Chron. 5:8.—(3) Neh. 8:4.—(4) 1 Chron. 8:13.

שְׁמַע [*Shema*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:26.

שֹׁמַע m., *fame, rumour*, Josh. 6:27; 9:9.

שִׁמְעָא ("rumour"), [*Shimea, Shimei, Shamma, Shimeah*], pr. n. m.—(1) of a son of David, 1 Ch. 3:5; called שַׁמּוּעַ 2 Sam. 5:14; 1 Ch. 14:4.—(2) 1 Ch. 6:15.—(3) verse 24.—(4) of a son of Jesse; elsewhere שַׁמָּה see No. 2.

שִׁמְעָה [*Shimeah*], idem.; see שִׁמְעָה No. 2. Patron. is שִׁמְעָתִי 1 Chron. 2:55.

שְׁמָעָה [*Shemaah*], with art. pr. n. m., 1 Chron. 12:3.

שְׁמֻעָה see שְׁמוּעָה.

שִׁמְעוֹן ("hearing with acceptance"), pr. n. *Simeon* (Gr. Συμεών); borne by—(1) a son of Jacob, by Leah (Gen. 29:33), the ancestor of the tribe of that name, the cities of which are mentioned as situated in the territory of the tribe of Judah, Josh. 19:1—9.—(2) Ezr. 10:31. Patron. is שִׁמְעֹנִי Num. 25:14.

שִׁמְעִי ("famous"), [*Shimei*], pr. n.—(1) Ex. 6:17; Num. 3:18.—(2) 2 Sam. 16:5.—(3) 1 Kings 1:8; 4:18.—(4) Esth. 2:5; and of several other obscure men. Patron. שִׁמְעִי for שִׁמְעִיִּי Num. 3:21.

שְׁמַעְיָה and שְׁמַעְיָהוּ ("whom Jehovah has heard and answered"), [*Shemaiah*], pr. n.—(1) of a prophet in the time of Rehoboam, 1 Ki. 12:22. —(2) another in the time of Jeremiah, Jer. 29:31. —(3) of many other obscure men; see Simonis Onom., p. 546.

שִׁמְעָת (= שֶׁמַע, שִׁמְעָה), [*Shimeath*], pr. n. f. 2 Ki. 12:22; 2 Ch. 24:26.

שָׁמַץ an unused root, kindred to שָׁמַט which see.—(1) *to thrust, to cast*, spec. *to put* an enemy *to flight* (den Feind werfen), whence שִׁמְצָה.

(2) *to hasten* (from the idea of putting to flight), especially in speaking, *to speak hastily*, compare شماص hastening, شمص to speak hastily. Hence—

שֶׁמֶץ m. *a sound quickly uttered, a transient sound*, Job 4:12; 26:14. Symm. ψιθυρισμός. Vulg. *susurrus*. In the Talmud שֶׁמֶץ is *a very little*, which is here expressed by Targ. Syr.; but this usage appears to have sprung from the passage in Job.

שִׁמְצָה f. *overthrow* of enemies, see the root No. 1, Ex. 32:25. The ancient versions and the Jews take it to be, shame, contumely, compare שֶׁמַע (by change of צ and ע), but the former is alone the true meaning.

I. שָׁמַר fut. יִשְׁמֹר.—(1) TO KEEP, TO WATCH, TO GUARD—(*a*) in a narrower sense, as a garden, Genesis 2:15; 3:24; a flock, Gen. 30:31; a house, Ecc. 12:3. Part. שֹׁמֵר subst. a watchman Canticles 3:3; of cattle, i. e. a shepherd, 1 Sa. 17:20; trop used of prophets, Isa. 21:11; 62:6, compare צֹפִים. —(*b*) in a wider sense, *to keep safe, to preserve*; followed by acc. Job 2:6; Prov. 13:3; בְּ 2 Samuel 18:12; אֶל 1 Sa. 26:15; עַל 1 Sa. 26:16; Proverbs 6:22; often used of God as guarding men, followed by an acc. Gen. 28:15, 20; Ps. 12:8; 16:1; 25:20; followed by מִן to guard from any thing, Ps. 121:7; 140:5; 141:9.

(2) *to keep, to reserve*, Exod. 22:6; also *to preserve*, as loving-kindness, Dan. 9:4; Neh. 9:32, anger, Am. 1:11, עֶבְרָתוֹ שְׁמָרָה נֶצַח "(Edom) kept his anger continually;" (שְׁמָרָה with these vowels and the accent on the penultima is masc. with ה parag.), and without the acc. עֶבְרָה or אַף (like נָטַר No. 2), Jer. 3:5, אִם־יִשְׁמֹר לָנֶצַח "will he continually keep" sc. his anger? Specially to keep in mind and memory (φυλάττεσθαί τι), Gen. 37:11; Psalm 130:3.—Without acc. and with suff. of pers. Job 10:14, וּשְׁמַרְתָּנִי "thou wilt keep (punishment) for me," du gedachtest (es) mir.

(3) *to observe, to attend* to any thing, followed by an acc. 1 Sa. 1:12; Ps. 17:4, "I have observed the ways of the violent man," i. e. that I might avoid them (this phrase is used in another sense, Prov. 2:20); without this, Isa. 42:20; followed by עַל Job 14:16; followed by אֶל Ps. 59:10. Sometimes used in a bad sense, *to watch narrowly* (etwas belauern), *to lie in wait for*, followed by an acc. Job 13:27; 33:11; Ps. 56:7; 71:10. שָׁמַר עִיר to observe, i. e. to besiege a city, 2 Sam. 11:16, compare נָצַר No. 5.

(4) *to keep, to observe*, as a covenant, Gen. 17:9, 10; the commandments of God, 1 Ki. 11:10; the sabbath, Isa. 56:2, 6; a promise, 1 Ki. 3:6; 8:24 Followed by a gerund, *to seek* to do any thing, Nu. 23:12; 2 Ki. 10:31.

(5) *to honour, to worship*, as God, Hos. 4:10, idols, Ps. 31:7; a master, Prov. 27:18. Compare Virg. Georg. iv. 212, "*Præterea regem non sic Ægyptus, et ingens Lydia . . . . . . observant.*"

(6) recipr. i. q. Niphal and שָׁמַר נַפְשׁוֹ (Deu. 4:9), *to abstain oneself* from any thing, followed by מִן Josh. 6:18.

NIPHAL—(1) pass. *to be kept, preserved*, Psa. 37:28.

(2) *to abstain oneself* from any thing (compare Kal No. 6), followed by מִן Deut. 23:10; Jud. 13:13; 1 Sa. 21:5.

(3) *to beware* of any thing, followed by מִן Jer. 9:3; מִפָּנָיו Ex. 23:21; בְּ 2 Sam. 20:10; followed by inf. Ex. 19:12, "take heed to yourselves to ascend the mountain," i. e. that ye do not ascend; also פֶּן (lest

followed by an entire sentence, Gen. 24:6; 31:24, 29; Deu. 4:15; 11:16 (the imperative having sometimes added the pronoun pleon. לְךָ Gen. Ex. locc. citt.). Sometimes, to make the prohibition more forcible, there is added to the verb of warning the expression בְּנַפְשְׁךָ, לְנַפְשְׁךָ by thy life (Germ. bey Leibe nicht), which does not depend on the verb נִשְׁמַר, Deut. 4:15, 16, נִשְׁמַרְתֶּם מְאֹד לְנַפְשֹׁתֵיכֶם פֶּן תַּשְׁחִיתוּ "take heed diligently, as ye love your life, not to act wickedly," etc.; Jer. 17:21, הִשָּׁמְרוּ בְּנַפְשׁוֹתֵיכֶם וְאַל תִּשְׂאוּ "take heed as ye value your life, not to carry;" Josh. 23:11. Once followed by a gerund, *to care for* something, *to take heed* to do something, Deut. 24:8, ... הִשָּׁמֶר לִשְׁמֹר מְאֹד וְלַעֲשׂוֹת "take heed to observe diligently and do," etc.

PIEL, i. q. Kal No. 5, *to worship* (an idol), Jon. 2:9.

HITHPAEL—(1) i. q. Kal No. 4, prop. *to observe for oneself*, Mic. 6:16.

(2) *to take heed to oneself*, followed by מִן Ps. 18:24.

Derivatives, מִשְׁמֶרֶת, מִשְׁמָר, אַשְׁמֻרָה, שִׁמְרָה, שָׁמֶר—שָׁמֶר, and pr. n. יִשְׁמְרַי.

II. **שָׁמַר** i. q. סָמַר, שָׁמַר, Ch. Pa. סַמֵּר to fasten with nails; whence שָׁמִיר a thorn, a point. Perhaps the two significations (No. I., II.) may be reconciled from the sense of *guarding*, coming from that of *shutting up, making fast with nails.*

שֶׁמֶר only pl. שְׁמָרִים m. *dregs* (of wine), so called because, when wine is kept on the lees, its strength and colour are preserved. שָׁקַט, קָפָא עַל שְׁמָרָיו Jer. 48:11; Zeph. 1:12, to be settled on one's lees, to lead a quiet and tranquil life; a metaphor taken from wine, Isa. 25:6, שְׁמָרִים מְזֻקָּקִים "lees racked off," i. e. old and most excellent wine afterwards purified from the lees.

(2) [*Shemer, Shamer*], pr. n.—(*a*) 1 Ki. 16:24.—(*b*) 1 Ch. 6:31.—(*c*) 1 Ch. 8:12.—(*d*) 1 Ch. 7:34, for which there is, verse 32, שֹׁמֵר.

שֹׁמֵר ("watchman"), [*Shomer*], pr. n.—(1) m. 1 Ch. 7:32, compare שָׁמַר No. 3, *d*.—(2) f. 2 Ki. 12:22, called, 2 Ch. 24:26, שִׁמְרִית.

שְׁמֻרָה f. pl. וֹת—*eyebrows*, Ps. 77:5.

שָׁמְרָה f. *watch, guard*, Ps. 141:3.

שִׁמֻּרִים m. *observation, celebration*, (of a feast) Ex. 12:42; compare the root No. 4.

שִׁמְרוֹן (watch) [*Shimron*] pr. n. of a son of Issachar, Gen. 46:13. Patron. שִׁמְרֹנִי Num. 26:24.

שֹׁמְרוֹן f. ("pertaining to a watch," "watch-mountain" [so called, however, from the owner's name]) pr. n.—(1) of a mountain and of a city built on it, which was the metropolis of the kingdom of Israel from the time of Omri, 1 Ki. 16:24, seqq.; Am. 4:1; 6:1; 2 Ki. 3:1; 13:1; 18:9, 10; Isa. 7:9; Eze. 16:46. Chald. שָׁמְרַיִן, whence the Gr. Σαμάρεια, Lat. *Samaria*, called by Herod the Great, Σεβάστη in honour of Augustus (Joseph. Archæol. 15, 7, § 7). There is now there a small village called *Sebŭsteh*, see Buckingham's Travels in Palestine, p. 501.

(2) in a wider sense, *the kingdom of Samaria*, or of the ten tribes, the head of which was the city of Samaria, עָרֵי שֹׁמְרוֹן cities of the Samaritan kingdom, 2 Ki. 17:26; 23:19; and by prolepsis, 1 Ki. 13:32, הָרֵי שֹׁמְרוֹן Jer. 31:5; עֵגֶל שׁ' the calf of Samaria, used of the calf of Bethel, Hos. 8:5, 6. The n. gent. is שֹׁמְרֹנִי 2 Ki. 17:29.

שִׁמְרִי ("watchful") [*Shimri, Simri*] pr. n. m.—(1) 1 Chr. 4:37.—(2) 1 Chr. 11:45.—(3) 1 Chr. 26:10.—(4) 2 Chr. 29:13.

שְׁמַרְיָה ("whom Jehovah guards") [*Shemariah*] pr. n. m.—(1) of a son of Rehoboam, 2 Chr. 11:19.—(2) Ezr. 10:32.—(3) Ezr. 10:41.

שְׁמַרְיָהוּ (id.) [*Shemariah*] pr. n. m. 1 Chron. 12:5.

שָׁמְרַיִן Chald. Ezr. 4:10, 17, i. q. Hebr. שֹׁמְרוֹן the city of *Samaria*.

שִׁמְרִית ("vigilant") [*Shimrith*] see שֹׁמֵר No. 2.

שִׁמְרָת ("watch") [*Shimrath*] pr. n. m. 1 Chron 8:21.

שְׁמַשׁ Chald. PAEL, שַׁמֵּשׁ TO MINISTER, Dan 7:10. Syr. idem.

שֶׁמֶשׁ comm. (m. Psa. 104:19; f. Gen. 15:17), with suff. שִׁמְשִׁי—(1) THE SUN (Arabic شمس, Syr. ܫܡܫܐ, a primitive word, found under the radical letters *sm, sr, sn, sl*, in very many languages, compare the old Germ. Summi (whence *Summer, Sommer*), Sanscr. *sura, surja*, Germ. Sunne, Sonne Eng. *sun*, Lat. *sol*, and with an aspirate put for a sibilant Pehlev. *hûr*, Pers. خور, Gr. ἥλιος, see Merian, Etude Comparative des Langues, p. 66, 67), תַּחַת הַשֶּׁמֶשׁ *under the sun*, i.e. on earth, a usual phrase in the book of Ecc. 1:3, 9, 14; 2:11, 18, 19, 22; 4:1, 3, 7, 15; and frequently. לִפְנֵי שֶׁמֶשׁ in the sunshine Job 8:16 (but as to Psalm 72:17, see לִפְנֵי No 1.

p. DCLXXX, A), לְעֵינֵי הַשֶּׁמֶשׁ before the sun, i. e. in the presence of the sun, with the sun, as it were, looking on, 2 Sam. 12:11. The sun-rise is spoken of with the verbs יָצָא, זָרַח, as to the setting, the verb בּוֹא. Metaph. God is said to be any one's *sun*, Ps. 84:12.

(2) pl. שִׁמְשׁוֹת battlements (as if suns, sun-beams), Isaiah 54:12. LXX. ἐπάλξεις.

[שְׁמַשׁ Ch. id. q. Heb. No. 1, Dan. 6:15.]

שִׁמְשׁוֹן ("solar," "like the sun"), *Samson*, pr. n. of a judge of Israel, celebrated for his great strength, Jud. 13:24, seqq. LXX. Σαμψών, which Josephus (Antiqu. v. 10) explains ἰσχυρός, contrary to the etymology (see Gesch. der Heb. Spr. page 81, 82).

שִׁמְשַׁי ("sunny"), [*Shimshai*], pr. n. m. Ezra 4:8. 17.

שַׁמְשְׁרַי [*Shamsherai*], pr. n. 1 Ch. 8:26, which has arisen, I suppose, from a double reading, שְׁמָרַי and שִׁמְשַׁי.

שֻׁמָתִי patron. from שֻׁמָה (i. e. "garlic"), [*Shumathites*], 1 Ch. 2:53.

שֵׁן followed by Makk. שֶׁן, with suffix שִׁנּוֹ comm. (m. signif. No. 2, 1 Sa. 14:5, f. Pro. 25:19)—(1) A TOOTH. (Arab. سِنّ id. There is indeed in Hebrew the root שָׁנַן, to which this word might be referred; but I prefer to regard it as a primitive, since a tooth is called in very many languages by the syllable *den* (*dent*), *zen*, as the Sanscr. *danta*, Zend. *dentâno*, Pers. دندان, Gr. ὀδούς for ὀδόνς, Lat. *den-s*, Goth. *tunthus*, Fris. *tan*.) Ex. 21:24, 27. Specially *the tooth of an elephant, ivory* (more fully שֶׁנְהַבִּים, which see), 1 Ki. 10:18; Cant. 5:14. בָּתֵּי שֵׁן palaces of ivory, i. e. with walls covered with ivory, Am. 3:15; Psa. 45:9.—Dual שִׁנַּיִם *teeth* (prop. the double row of teeth), Gen. 49:12; Am. 4:6; also, for the pl. שְׁלֹשׁ שִׁנַּיִם three teeth, 1 Sa. 2:13. Job 13:14, אֶשָּׂא בְשָׂרִי בְשִׁנָּי "I carry my flesh (i. e. my life) in my teeth," i. e. I expose it to the greatest danger, as any thing held in the teeth may easily drop; comp. a similar proverbial phrase, Jud. 12:3, remarked on above, under כַּף No. 1, *b*.

(2) *a sharp rock*, from the resemblance to a tooth, 1 Sa. 14:4; Job 39:28. Syr. ܫܢܐ crags. Hence—

[*Shen*], pr. n. of a place, prob. of a rock, 1 Sam. 7:12.

[שֵׁן Ch. i. q. Heb. No. 1, Dan. 7:5, 7, 19.]

שָׁנָא see שָׁנָה.

שְׁנָא fut. יִשְׁנֵא Ch.—(1) *to be changed*, Dan. 6:18; 3:27; especially for the worse (of the colour of the face), Dan. 5:6, 9.

(2) *to be other, different*, followed by מִן Dan. 7:3, 19, 23, 24.

PAEL—(1) *to change, to transform*. Dan. 4:13, "they shall change his heart;" impers. for shall be changed. Part. pass. *diverse*, Dan. 7:7.

(2) *to transgress* (a law, a royal mandate), Dan. 3:28. Syr. id.

ITHPAEL, *to be changed*, Dan. 2:9; especially for the worse, *to be disfigured*, Dan. 3:19; 7:28.

APHEL—(1) *to change*, Dan. 2:21; a royal mandate, Dan. 6:9, 16.

(2) *to neglect, to transgress* (a mandate), Ezra 6:11, 12.

שֵׁנָא (in the Chaldee manner), i. q. שֵׁנָה f. *sleep*, Ps. 127:2, from the root יָשֵׁן.

שְׁנָא Chald. see שָׁנָה.

שִׁנְאָב ("father's tooth"), [*Shinab*], pr. n. of a Canaanite king, Gen. 14:2.

שִׁנְאָן (for שִׁנָּן) m., *an iteration, a repeating*. Psalm 68:18, "thousands of iteration," i. e. many thousands. Root שָׁנָה.

שֶׁנְאַצַּר [*Shenazar*], pr. n. m., 1 Ch. 3:18.

שָׁנַב an unused verb; Arabic شنب to be cold (the day); see Schult. on Prov. 7:6. Hence אֶשְׁנָב which see.

I. שָׁנָה fut. יִשְׁנֶה (once יִשְׁנָא Lam. 4:1).

(1) TO REPEAT, TO DO THE SECOND TIME; Arab. ثنى; Syr. ܬܢܐ (comp. שְׁנַיִם two; שֵׁנִי second). Neh. 13:21, אִם תִּשְׁנוּ "if ye do (this) again;" 1 Ki. 18:34. Followed by לְ 1 Sam. 26:8, "I will strike him once וְלֹא אֶשְׁנֶה לוֹ and I will not repeat to him," sc. the blow, i. e. there shall be no need of another stroke. 2 Sam. 20:10; followed by בְּ Prov. 26:11, "a fool שֹׁנֶה בְאִוַּלְתּוֹ who repeats (or goes on acting) in his folly." Prov. 17:9, שֹׁנֶה בְדָבָר "he who repeats in a matter," i. e. who revives unpleasant things which should be forgotten.

(2) intrans., *to be other, diverse* from any thing; followed by מִן Esth. 1:7; 3:8.

(3) *to be changed*; especially for the worse, Lam. loc. cit.; used of the mind. Mal. 3:6, "I, Jehovah do not change." Part. שֹׁנִים *those who change* opinion, changeable; used of unfaithful subjects, rebels, who sometimes take one side, sometimes another (compare Jer. 2:36), Prov. 24:21.

Niphal, *to be repeated* (a dream), Gen. 41:32.

Piel, שִׁנָּה (once שַׁנָּא in the Chaldee form, 2 Kings 25:29).—(1) *to change;* garments, 2 Kings 25:29; Jer. 52:33; a promise, Psa. 89:35; justice (i. e. to violate), Proverbs 31:5; also *to vary*, i. e. *often to change* (a way), Jer. 2:36; to disfigure (the face), Job 14:20.

(2) *to transfer to another place*, Esth. 2:9.

(3) שִׁנָּה אֶת־טַעְמוֹ *to deform*, i. e. to dissimulate his reason (er verleugnete seinen Verstand), i. e. to feign oneself mad, 1 Sa. 21:14; Ps. 34:1. Syr. ܫܰܢܺܝ ܛܰܥܡܶܗ and ellipt. ܫܢܳܐ is, to be mad.

Pual, *to be changed* (in a good sense), Ecc. 8:1; where יְשֻׁנָּא is for יְשֻׁנֶּה.

Hithpael, *to change oneself*, i. e. to change one's garments, 1 Ki. 14:2.

Derivatives, מִשְׁנֶה, שֵׁנִי, שְׁנַיִם, שָׁנָה, שִׁנְאָן.

II. **שָׁנָה** i. q. Arab. سنى to shine, to be bright, whence שָׁנִי.

שָׁנָה pl. שָׁנִים const. שְׁנֵי, poet. שָׁנוֹת const. שְׁנוֹת f. *a year* (pr. an iteration, sc. of the course of the sun, or of the changes of seasons, as spring, summer, autumn, winter; compare the Lat. *annus*, which pr. denotes a circle, Gr. ἐνιαυτός, Arab. حَوْلٌ a circle, a year). מִדֵּי שָׁנָה שָׁנָה Deut. 14:22; שָׁנָה בְשָׁנָה Deut. 15:20; שָׁנָה בְּשָׁנָה 1 Sa. 7:16, yearly. שְׁנַת שְׁתַּיִם the second year, 2 Ki. 14:1; שְׁנַת אַרְבַּע לְאַחְ׳ the fourth year of Ahab, 1 Ki. 22:41. Sometimes שָׁנָה is repeated, as בִּשְׁנַת שֵׁשׁ מֵאוֹת שָׁנָה in the six hundredth year, Gen. 7:11, pr. in the (last) year of six hundred years. Plur. שָׁנִים also denotes some years indefinitely, 2 Ch. 18:2, compare יָמִים, some days. Trop. year is used for annual produce, Joel 2:25.

Dual שְׁנָתַיִם *two years*, Gen. 11:10; sometimes שְׁנָתַיִם יָמִים pr. two years of time, see יָמִים No. 2, *b*, p. CCCXLII, A.

שֵׁנָה (for יְשֵׁנָה, from the root יָשֵׁן) f.—(1) *sleep*, Prov. 6:4; Ecc. 8:16.

(2) *a dream*, Ps. 90:5. [This meaning is rightly rejected in Thes.]

שְׁנָה Ch. f.—(I) i. q. Heb. שָׁנָה *year*, plur. שְׁנִין Dan. 6:1.

(II) i. q. שֵׁנָה *sleep*, Dan. 6:19.

שֶׁנְהַבִּים m. pl. *ivory*, 1 Ki. 10:22; 2 Ch. 9:21 (LXX. ὀδόντες ἐλεφάντινοι. Targ. שֵׁן דְּפִיל tooth of an elephant), compounded of שֵׁן tooth, and (as was first shewn by Ag. Benary in Annal. Litt. Berol. 1831, No. 96) הָאִבִּים contr. הַבִּים, from the Sanscr. *ibha-s* (whence with the Arabic art. Gr. ἐλ-έφας), an elephant, which the Hebrews could only pronounce אִבָּה or אִבָּא (pl. אִבִּים). This is more suitable than what I formerly supposed, namely that שֶׁנְהַבִּים was a corruption of שֶׁנְהַפִּיל, from פִּיל elephant.

שְׁנַס see שָׁסָה.

שָׁנִי m. *coccus, crimson*, or *deep scarlet*, produced by certain insects (Arab. قرمس, Coccus ilicis, Linn.), which adheres, together with its eggs, to the leaves of the ilex (see on Isa. 1:18), Gen. 38:28, 30; Jer. 4:30; fully תּוֹלַעַת שָׁנִי (prop. worm of coccus), Exod. 25:4, and שְׁנִי תוֹלַעַת (coccus of worm), Lev. 14:4. Pl. שָׁנִים *crimson garments*, Isa. 1:18; Pro. 31:21. Prop. it is bright colour (from the root שָׁנָה No. II.), compare Aram. זְהוֹרִי, ܙܚܘܪܝܐ coccus; likewise from זָהַר to be bright; also חָמַץ No. 2. Others take שָׁנִי to be prop. δίβαφον, *twice dyed* (from שָׁנָה No. I.); but purple garments only were twice dyed, and never crimson. See Braun, De Vestitu Sacerd. p. 237, seqq.; Boch. Hieroz. iii. p. 527, seqq. ed. Lips.

שֵׁנִי m. שֵׁנִית f. ordinal adj., *second* (see the root שָׁנָה No. I., 3), Gen. 1:8; Exod. 1:15, etc. (Arab. ثانٍ, f. ثانية, Ch. תִּנְיָן, Syr. ܬܪܝܢܐ) Fem. שֵׁנִית, also adverb. *a second time, again*. Gen. 22:15; 41:5. Pl. שְׁנִיִּים *the second* (as to place), Num. 2:16; chambers on the second story, Gen. 6:16.

שְׁנַיִם dual, constr. שְׁנֵי, m. *two*. (Arabic إثنان, Aram. ܬܪܝܢ, תְּרֵין, which latter is very different from the primary form. To this numeral is cognate the verb שָׁנָה No. I. *to repeat;* perhaps, however, the root is rather in the numeral, than in the verb. The primary form of the numeral appears to be תְּנִי, from which have been softened Sanscr. *dwi*, dual. *dwáu*, compare *twa*, other, different, Goth. *twa*, *twá*, *twai;* whence Eng., Germ. *two*, zwo, Gr., Lat. δύο, *duo*. The high Germans, like the Hebrews, have the sibilant zwo, zwey.) שְׁנַיִם שְׁנַיִם two and two, in pairs, Gen. 7:9, 15; with suff. שְׁנֵיהֶם they two, Gen. 2:25. *Two* 1 Ki. 17:12, and *two or three*, Isa. 17:6; used for a few.

Fem. שְׁתַּיִם (by syncope for שְׁנָתַיִם; Arab. اثنتان, Dag. lene being put in an unusual manner after Sh'va moveable; as though Aleph had been prefixed אֶשְׁתַּיִם) constr. שְׁתֵּי and with preff. בִּשְׁתֵּי Genesis 31:41; לִשְׁתֵּי Ex. 26:19; but מִשְּׁתֵּי Jud 16:28 (on the

other hand בִּשְׁתַּיִם עֶשְׂרֵה Jon. 4:11).—(1) *two* (fem.); plur. with suff. שְׁתֵּיהֶן *they two*, Eze. 23:13.

(2) of a two-fold kind (zweyerley), Isa. 51:19; compare כִּלְאַיִם of all kinds (allerley).

(3) *a second time, again*, Neh. 13:20; בִּשְׁתַּיִם id., Job 33:14.

Twelve, m., and *twelfth*, m., are שְׁנֵים עָשָׂר Exod. 24:4; 1 Ki. 19:19; fem. they are שְׁתֵּים עֶשְׂרֵה Gen. 14:4; Lev. 24:5.

שְׁנִינָה f., *a sharp* or *pointed saying; hence a byword*. הָיָה לִשְׁנִינָה to be for a byword, Deut. 28:37; 1 Ki. 9:7; from the root—

שָׁנַן (Chald. id., Arab. سَنَّ) TO SHARPEN; a sword, Deu. 32:41; metaph. the tongue, i. e. to assail any one with sharp sayings, Ps. 64:4; 140:4. Part. pass. שָׁנוּן *sharpened* (of a weapon), Ps. 45:6; Isa. 5:28.

Piel, *to inculcate* any thing on any one (Germ. einschärfen); followed by dat. of pers. and acc. of thing, Deut. 6:7.

Hithpoel, *to be wounded*, as if *pierced through* (with grief), Ps. 73:21.

Derivatives, שַׁיִת (which see, for שֶׁנֶת), שְׁנִינָה.

שָׁנַס not used in Kal; perhaps TO FORCE, TO BIND TOGETHER; kindred to אָנַס (the aspirate and sibilant being interchanged). Chald. שְׁנָץ, שַׁנְצָא thongs. More remote is the Arab. شنص to be infolded, to adhere.

Piel, שִׁנֵּס *to gird up* (the loins) 1 Ki. 18:46. So all the ancient versions, as required by the context.

שִׁנְעָר [*Shinar*] pr. n. of the region around Babylon, Gen. 11:2; 14:1; Isa. 11:11; Zec. 5:11; Dan. 1:2. As to its extent, see Gen. 10:10. Compare Bochart, Phaleg. i. 5. J. D. Mich. Spicileg. Geogr. i. p. 231. (Syr. ܣܢܥܪ used of the country round Bagdad, see Barhebr. p. 256). The derivation is unknown.

שְׁנָת f. i. q. שֵׁנָה (from יָשֵׁן *sleep*, Ps. 132:4).

שָׁסָה (kindred to the verbs שָׁסַס, שָׁסַע) TO PLUNDER, TO SPOIL, Ps. 44:11; followed by an acc. of pers. 1 Sam. 14:48; and of thing, Hos. 13:15. Part. שֹׁסִים *spoilers*, Jud. 2:14; 1 Sam. 23:1.

Poel, שׁוֹשֵׂה (for שׁוֹסֵה, which is the reading of some copies) id. with acc. of thing, Isa. 10:13.

שָׁסַס i. q. שָׁסָה with acc. of thing, Jud. 2:14; 1 Sam. 17:53; Ps. 89:42. Part. pl. with suff. שֹׁאסַיִךְ by a Syriacism for שֹׁסַיִךְ Jer. 30:16; compare ܘܣ part. ܘܐܣ.

Niphal, *to be despoiled*, Isa. 13:16; Zec. 14:2. Derivative, מְשִׁסָּה.

שָׁסַע *to cleave* (kindred roots are קָצַע, גָּדַע, גָּזַע, to these answer the Sanscr. *tshid*, to cut, Gr. σχίζω, Germ. scheiden), שֹׁסַע שֶׁסַע פַּרְסָה Lev. 11:7; and שֹׁ׳ שֶׁ׳ פְּרָסוֹת Lev. 11:3; Deu. 14:6; to cleave the cleft of the hoof, i. e. to be cloven-hoofed. Compare הִפְרִיס.

Piel.—(1) *to cleave*, Lev. 1:17.

(2) *to rend, to tear* in pieces a lion, Jud. 14:6.

(3) metaph. *to rend* with words, i. e. to chide, to upbraid, 1 Sam. 24:8.

שֶׁסַע cleft, see the root in Kal.

שָׁסַף not used in Kal TO CUT IN PIECES (cogn to קָצַף, גָּדַף, compare under שָׁסַע.)

Piel, *to cut in pieces*, 1 Samuel 15:33. LXX. ἔσφαξε. Vulg. *in frusta concidit*.

I. **שָׁעָה** TO LOOK (kindred to שָׂכָה No. 1, which see); hence, absol. *to look around* (for help), 2 Sa. 22:42. Specially—(*a*) followed by אֶל to regard any one (his prayers [offerings, rather]), Gen. 4:4, 5. —(*b*) *to look to* any one for aid, followed by אֶל Isa. 17:8; עַל Isa. 17:7; 31:1; בְּ Ex. 5:9.—(*c*) followed by מִן and מֵעַל *to look away from, to turn the eyes from* anything, to let it alone, Job 7:19; 14:6; Isa. 22:4.

Hiphil, i. q. Kal, letter *c*, followed by מִן Psa. 39:14, הָשַׁע מִמֶּנִּי "turn thy eyes from me." The form הָשַׁע is imp. apoc. for הַשְׁעֵה, whence הַשַׁע, and, by lengthening the former syllable (like יִרֶב ,יָרֶב ;יִכְהֶה, יִכֶה), הָשַׁע. There is therefore no need to refer this form to a root שׁוּעַ, or that the vowels should be changed. Another הָשַׁע see under שָׁעַע Hiphil.

Hithpael הִשְׁתָּעָה—(1) *to look around* (for help), Isa. 41:10.

(2) i. q. הִתְרָאָה letter *b*, *to look upon one another* (sc. in fighting, or rather in disputing), Isa. 41:23.—Derivative, Ch. שָׁעָה.

II. **שָׁעָה** i. q. Syr. ܥܫܐ, Heb. שָׁעַע TO BE SMEARED TOGETHER, TO BE SMEARED OVER (as the eye), Isa. 32:3.

שָׁעָה emphat. שַׁעְתָּא, שַׁעֲתָא Ch. f. *a moment of time*, pr. the twinkling of an eye, Augenblick (Arabic سَاعَة a moment; also, an hour, compare Dutch *Stondt*, which signifies both). בַּהּ שַׁעֲתָא at the same moment, i. e. immediately, Dan. 3:6, 15; 4:30; 5:5; but 4:16, כְּשָׁעָה חֲדָא "for a short time."

שָׁעַט an unused verb, which appears to have had

the signification of *pounding, beating, stamping.* Arab. شعط II. to stamp in pieces. Hence—

שְׁעָטָה const. שַׁעֲטַת fem. *crashing noise* (of horses' hoofs), which is done in striking the ground, das Stampfen der Rosse, Jer. 47:3.

שַׁעַטְנֵז a kind of cloth or garment made of two kinds of thread, linen and woollen, Lev. 19:19 (where there is added כִּלְאַיִם), and Deut. 22:11, where the words are, "thou shalt not put on **shatnes**, woollen and linen together." LXX. κίβδηλον, i. e. something adulterated. The origin is very obscure. Those proposed by Bochart (Hieroz. i. p. 486) and Buxtorf (Lex. Chald. p. 2483), who sought for an etymology in the Phœnicio-Shemitic languages, are very improbable; nor are those quite satisfactory which are given by Jablonski (Opuscc. ed. te Water, i. p. 294) and Forster (De Bysso Antiquorum, p. 92), who regard this word as being taken from the Coptic, and that it should be written ϣⲟⲛⲧⲏⲉⲥ (i. e. *byssus fimbriatus*).

שָׁעַל an unused verb, which seems, from the derived nouns, to have had the sense of *hollowness,* שֹׁעַל hollow of the hand, מִשְׁעוֹל hollow way, שׁוּעָל fox, as being a burrower and an inhabitant of caverns. Kindred are שָׁאַל No. II.; whence שְׁאוֹל Orcus (Hölle), and in the Indo-Germanic languages, κοῖλος (*cælum*), hohl.

שֹׁעַל with suff. שָׁעֳלוֹ, pl. שְׁעָלִים, constr. שַׁעֲלֵי, m.

(1) *hollow of the hand,* Isa. 40:12.

(2) *a handful,* 1 Ki. 20:10; Eze. 13:19; Syr. ܫܥܠܐ id.

שַׁעַלְבִים Jud. 1:35; 1 Ki. 4:9, and שַׁעַלַבִּין Josh. 19:42 ("place of foxes," for the fuller בֵּית שׁ׳, compare Arab. ثَعْلَب i. q. שׁוּעָל a fox), [*Shaalbim, Shaalabbin*], pr. n. of a town of the Danites, see Relandi Palæstina, p. 988. Gent. n. שַׁעַלְבֹנִי (as if from שַׁעַלְבוֹן), 2 Sa. 23:32; 1 Ch. 11:33.

שַׁעֲלִים ("region of foxes"), [*Shaalim*], pr. n. of a territory, 1 Sa. 9:4, prob. in the territory of the city שַׁעַלְבִים, which see.

שָׁעַן not used in Kal.

Niphal—(1) to lean upon, to rest upon, as a spear, followed by עַל 2 Sa. 1:6. נִשְׁעַן עַל יַד פ׳ to lean on any one's hand, spoken of kings, who were accustomed to go in public leaning on their friends and ministers, 2 Ki. 5:18; 7:2, 17. Metaph. *to repose confidence* in any person or thing, followed by עַל Isa. 10:20; 31:1; Job 8:15; 2 Ch. 13:18. 14:10: 16:7; Mic. 3:11; followed by אֶל Pro. 3:5; followed by בְּ Isa. 50:10; absol. Job 24:23.

(2) *to lean against,* followed by עַל, Jud. 16:26; of a country, followed by לְ Nu. 21:15.

(3) *to recline* (prop. to rest upon the elbow), Gen 18:4.

Derivatives, מַשְׁעֵן, מִשְׁעֶנֶת, מִשְׁעָן, and pr. n. אֶשְׁעָן.

שָׁעַע prop. to stroke; also to overspread, to smear (Chald. and Syr. שְׁעַע and שׁוּעַ compare שָׁעָה No. II.). In Kal once intrans., *to be smeared over* (used of the eye), *to be blinded,* Isa. 29:9; as to this passage see Hithpael.

Hiphil, imp. הָשַׁע *smear,* blind (the eyes), Isaiah 6:10.

Pilpel שִׁעֲשַׁע—(1) *to delight* (prop. to stroke, to smooth), Ps. 94:19.

(2) intrans. *to delight oneself,* Isaiah 11:8; followed by an acc. (in any thing), Ps. 119:70.

Pulpal שֻׁעֲשַׁע *to be smoothed, to be caressed* (geliebkost werden), Isa. 66:12.

Hithpalpel הִשְׁתַּעֲשַׁע *to delight oneself.* Isaiah 29:9, הִשְׁתַּעַשְׁעוּ וָשֹׁעוּ "delight yourselves and be blind," i. e. indulge freely in your own delights and pleasures, presently, however you will be blinded, i. e. ye shall be amazed at the sight of those things which will happen. As to this use of two imperatives, one of them concessive, the other asserting and threatening, see Hebr. Gramm. § 127, 2 (§ 99, ed. 9). Followed by בְּ in anything, Ps. 119:16, 47.

Derivative, שַׁעֲשֻׁעִים.

שָׁעַף an unused verb; prob. i. q. סָעַף to divide. Hence—

שַׁעַף ("division"), [*Shaaph*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Chr. 2:49.

I. שָׁעַר—(1) to cleave, to divide. Arabic intrans. ثَغَرَ to be cleft, to open in fissures, ثُغْر aperture, chink, Æth. ሰዐረ: to dismiss, to set free (from the signification of opening, see Lud. de Dieu on Gen 23:10). Hence שַׁעַר No. 1, a gate.

(2) *to estimate, to set a price* (verbs of cleaving being often transferred to the sense of judging). Pro. 23:7. Arab. سعر to set a price, سِعْر price of corn, Chald. שְׁעַר id. Hence שַׁעַר No. II. and pr. n. שְׁעַרְיָה.

II. שָׁעַר i. q. שָׂעַר *to shudder,* not used as a verb. But hence שַׁעַר, שַׁעֲרוּרָה, שַׁעֲרוּרִי.

שַׁעַר comm. (fem. Isa. 14:31; compare Neh. 3: 6).—(1) *a gate.* (Syr. and Chald. with the letters transposed תְּרַע, ܬܪܥܐ), whether of a camp, Ex. 32: 26, 27; or of a city, Gen. 23:18; Josh. 2:7; or of a temple, Eze. 8:5; 10:19; or of a palace, Esth. 2:19, 21 (whence שַׁעַר used of the palace itself, Esth. 4: 2, 6; compare תְּרַע). שַׁעֲרֵי הָאָרֶץ *the gates of a land* are the entrances of a land, places where enemies might enter, Jer. 15:7; Nah. 3:13; בִּשְׁעָרֶיךָ within thy gates, i. e. in thy cities, Deut. 12:12; 14:27; and even בְּאַחַד שְׁעָרֶיךָ *in one of thy cities,* Deut. 17:2; compare 1 Kin. 8:37; 2 Chr. 6:28. At the gates of cities there was the *forum* (רְחֹב, compare amongst other passages, Neh. 8:16), where trials were held, and the citizens assembled, some of them for business, and some to sit at leisure, to look on, and converse (Gen. 19:1; Ruth 4:11; Pro. 31:23; Lam. 1:4); whence בַּשַּׁעַר *in the gate,* often for *in the forum, in judgment,* Deu. 25:7; Job 5:4; 31:21; Prov. 22:22; Isa. 29:21; Amos 5:10, 12, 15; יֹשְׁבֵי שַׁעַר those who sit in the gate, i. e. persons of leisure, idlers, Ps. 69:13; Ruth 3:11; כָּל־שַׁעַר עַמִּי "all the assembly of my people."

The following were the names of the gates in the walls of Jerusalem—(*a*) שַׁעַר הָעַיִן *the gate of the fountain,* so called from the fountain Gihon, on the west side of the city, near the foot of Mount Zion, Neh. 2:14; 3:15; 12:37. Going from this towards the north—(*b*) שַׁעַר הָאַשְׁפֹּת *the dunghill-gate,* Neh. 2:13; 3:14; 12:31; contr. שׁ׳ הַשְׁפּוֹת Neh. 3:13; Josephus calls it (Bell. Jud. v. 4, § 2), the gate of the Essenes.—(*c*) שַׁעַר הַגַּיְא *the gate of the valley,* Neh. 2:13, 15; 3:13; 2 Ch. 33:14. On the north side of the city there followed—(*d*) שַׁעַר הַפִּנָּה Jerem. 31:38; 2 Ch. 26:9; and שַׁעַר הַפֹּנִים *the gate of the mural towers,* Zec. 14:10.—(*e*) שׁ׳ אֶפְרַיִם Nehemiah 8:16; also called שׁ׳ בִּנְיָמִן Jer. 37:13; 38:7; Zech. 14:10 (the way from it leading to both these tribes), with a forum near it (Neh. 8:16).—Next this on the eastern side of the city was—(*f*) שׁ׳ הַיְשָׁנָה *the old gate,* Neh. 3:6; 12:39; prob. the same as is called שַׁעַר הָרִאשׁוֹן Zech. 14:10. Then—(*g*) שׁ׳ הַדָּגִים *the fish-gate,* prob. so called from the fish which were there offered for sale, Neh. 3:3; 12:39; Zeph. 1:10.—(*h*) שׁ׳ הַצֹּאן *the sheep-gate,* Nehemiah 3:1; 12:39, near the temple, so called from the sheep for sacrifice in the temple, which were offered for sale in the forum of this gate.—(*i*) שׁ׳ הַמִּפְקָד Vulg. *porta judicialis,* Neh. 3:31 (which others take to be one of the gates of the temple).—(*k*) *the horse-gate,* Neh. 3:28; Jer. 31:40.—(*l*) *the water-gate,* so called from the brook Kedron, Neh. 3:26; 12:37; which some suppose to be the same as—(*m*) שַׁעַר הַחַרְסוּת *the pottery-gate,* Jer. 19:2, through which they went to the valley of Hinnom, which is no doubt to be sought on the south-east side of the city. On the south side of the city, the walls were built on the edge of the steep side of Mount Zion, in which therefore there were no gates. *The inner-gate* (שׁ׳ הַתָּוֶךְ), Jer. 39:3, seems to have led from the higher city to the lower. See concerning the whole subject, Bachiene, Descr. Palæstinæ, ii. § 94—107; J. E. Faber, Archäologie der Hebräer, i. p. 336, seqq.; Rosenm. Alterthumskunde, ii. 2, p. 216, seqq. Certain other gates were not in the walls of the city, but in the outer wall of the temple; see סוּר, שַׁלֶּכֶת.

(2) *a measure, -fold,* see the root No. I., 2, Gen. 26:12, מֵאָה שְׁעָרִים *a hundred measures, a hundred-fold,* i. e. ἑκατονπλασίως.

שֹׁעָר adj. *bad, disagreeable* (used of figs), Jer. 29:17, from the root שָׁעַר No. II.

שַׁעֲרוּר adj. *horrible.* Fem. *something horrible,* Jer. 5:30; 23:14.

שַׁעֲרוּרִי id. Jer. 18:13.

שְׁעַרְיָה ("whom Jehovah estimates"), [*Sheariah*], pr. n. m. 1 Ch. 8:38; 9:44.

שַׁעֲרַיִם ("two gates"), [*Shaaraim*], pr. n. of a town in the tribe of Judah, Josh. 15:36; 1 Sam. 17: 52; 1 Ch. 4:31.

שַׁעַשְׁגַז [*Shaashgaz*], Persic pr. n. of a eunuch and keeper of women in the court of Xerxes, Esth. 2:14. (Pers. ساسکی is, servant of the beautiful.)

שַׁעֲשֻׁעִים pl. *delight, pleasure,* Pro. 8:30; Ps. 119:24; Jer. 31:20. Root שָׁעַע.

שָׁפָה—(1) prop. TO SCRATCH, TO SCRAPE; hence *to scrape off, to pare off.* Aram. ܫܦܐ to file, prop. to make smooth, bald, ܡܫܦܝܢܐ a file, ܫܘܦܝܐ a filing, a paring.

(2) i. q. Syr. Pa. to purge, to cleanse from dregs, compare Talmud. שפה to filter. Hence שְׁפָה.

NIPHAL, part. *bare, bald, naked* (used of a mountain), Isa. 13:2. LXX. ὄρος πεδινόν.

PUAL, Job 33:21 שֻׁפּוּ עַצְמוֹתָיו ,קרי "his bones become naked," naked of flesh.

Derivatives, שְׁפָה, שְׁפִי, and the pr. n. שְׁפוֹ, יִשְׁפָּה.

שָׁפָה or **שְׁפָה** only in pl. 2 Sa. 17:29, שְׁפוֹת בָּקָר

according to Targ., Syr., and the Hebrews, *cheeses of kine*, so called from the idea of filtering and cleansing from dregs, see the root No. 2. Abulwalid explains it to mean, slices of curdled milk.

שְׁפוֹ ("nakedness"), [*Shepho*], pr. n. m. Gen. 36:23; called שְׁפִי 1 Ch. 1:40.

שְׁפוֹט m. (from שָׁפַט), *judgment, penalty*, 2 Ch. 20:9; pl. שְׁפוּטִים (ו being shortened into ֻ), Eze. 23:10.

שְׁפוּפָם (i. q. שְׁפִיפוֹן "serpent?"), [*Shupham*], pr. n. of a son of Benjamin, Nu. 26:39.

שְׁפוּפָן (id.), [*Shephuphan*], pr. n. m. 1 Ch. 8:5.

שָׁפַח an unused verb, prob. i. q. צָפַח, Æthiop. ሰፍሐ: *to spread out* (compare also שָׁבַח). Hence מִשְׁפָּחָה family; and as closely connected therewith is—

שִׁפְחָה f. *famula* (as if a noun of unity, one of a family), *a maid-servant*, Gen. 16:1; 29:24. As to its difference from אָמָה, see 1 Sa. 25:41, הִנֵּה אֲמָתְךָ לְשִׁפְחָה "behold, thy handmaid is a servant," i. e. I am thy household servant to wait on thee.

שָׁפַט fut. יִשְׁפֹּט—(1) TO JUDGE. (A root which is not found in the other Phœnicio-Shemitic languages, the primary idea of which appears to be, *to set up, to erect*, like the Germ. richten, comp. the cognate roots שָׁפַת ,שָׁבַט. Traces of it are found perhaps in the Indo-Germ. languages, as scheffen, in Gloss. Mons. to judge; geschefft, testament; Schöppe, judge.) Const. either absol. Job 22:13; Eze. 44:24; or followed by an acc. of pers. whose cause is judged, Ex. 18:22, 26; Deut. 16:18; Isa. 11:4. שְׁפָט צֶדֶק Prov. 31:9, and שׁ׳ מֵישָׁרִים Ps. 75:3, to do justice, equity. Ezek. 16:38, שְׁפַטְתִּיךְ מִשְׁפְּטֵי נֹאֲפוֹת "I will judge thee (with) the judgments of adulteresses." שׁ׳ בֵּין וּבֵין to be judge or umpire between, Gen. 16:5; 31:53; Isaiah 2:4. Part. שֹׁפֵט subst. *judge*, Deu. 16:18.

Specially (see דִּין No. 2) *to judge* any one is—(*a*) i. q. *to condemn, to punish* the guilty (κατακρίνω), 1 Sa. 3:13; Obad. 21; Psa. 109:31; compare שְׁפוֹט. —(*b*) *to defend* any one's cause, especially that of the poor and oppressed. Isa. 1:17, שִׁפְטוּ יָתוֹם "defend the cause of the orphan." Psa. 10:18; 26:1. שׁ׳ מִשְׁפַּט פ׳ Jer. 5:28; Lam. 3:59. Followed by מִן and מִיַּד pregn. *to defend* (any one's) *cause, and to deliver him from the power* (of his enemies), 1 Sam. 24:16; 2 Sa. 18:19, 31; Ps. 43:1.

(2) *to rule, to govern*, as connected with the idea of judging, since judging was the province of kings and chief magistrates (1 Sam. 8:20; 2 Chron. 1:11; compare דִּין No. 1, 2), Judges 16:31. Hence Part שֹׁפֵט ,שֹׁפְטִם *a prince*, Ps. 2:10; Am. 2:3; especially used of the leaders and magistrates of the Israelites, who delivered their people from the oppression of neighbouring nations between the time of Joshua and Samuel, and who then governed them in peace as supreme magistrates (Jud. 4:5), Jud. 2:16, 18; Ruth 1:1; 2 Kings 23:22, etc. The same name (*sufes*, plur. *suffetes*) was applied to the chief magistrates of the Carthaginians.

Niphal—(1) *to be judged*, Ps. 37:33.

(2) recipr., *to litigate* with any one, Prov. 29:9; Isaiah 43:26; followed by עִם of pers., Joel 4:2; אֶת (אִתּ) Eze. 17:20; 20:35, 36; לְ Jer. 25:31 (see below); also with an acc. and עַל of the thing (Jer. 2:35) concerning which any one contends, 1 Sam. 12:7; Eze. 17:20. When Jehovah is said *to contend* with men, it has sometimes the notion of punishing, Eze. 38:22; Isa. 66:16; compare 2 Ch. 22:8.

Poel, part. מְשׁוֹפֵט i. q. שׁוֹפֵט Job 9:15.

Derivatives, שֶׁפֶט—שִׁפְטָן ,שְׁפוֹט ,מִשְׁפָּט.

שְׁפַט Chald. part. שָׁפֵט *a judge* (by a Hebraism, for the verb itself is not found in Chaldee), Ezr. 7:25.

שָׁפָט ("judge"), [*Shaphat*], pr. n. m.—(1) Nu. 13:5.—(2) 1 Chron. 3:22.—(3) 1 Ki. 19:16.—(4) 1 Ch. 27:29.—(5) 1 Ch. 5:12.

שֶׁפֶט, only plur. שְׁפָטִים m., *judgments, punishments*. עָשָׂה שְׁפָטִים בְּ Ex. 12:12; Num. 33:4.

שְׁפַטְיָה ("whom Jehovah defends"), [*Shephatiah*], pr. n.—(1) of a son of David, 2 Sam. 3:4.—(2) Jer. 38:1.—(3) Neh. 11:4.—(4) Ezra 2:4, 57.—(5) 8:8; Neh. 7:9, 59.

שְׁפַטְיָהוּ (id.) [*Shephatiah*], pr. n.—(1) of a son of Jehoshaphat, 2 Ch. 21:2.—(2) 1 Ch. 12:5.—(3) 27:16.

שִׁפְטָן ("judicial"), [*Shiphtan*], pr. n. m., Nu. 34:24.

שְׁפִי plur. שְׁפָיִים masc. (from the root שָׁפָה)—(1) *baldness, nakedness*, Job 33:21 כתיב, where a substantive is poetically put for a finite verb. קרי has in the same sense שֻׁפּוּ, see the root in Pual.

(2) *a naked hill* (void of trees) (compare הַר נִשְׁפֶּה Isa. 13:2). Jerem. 12:12, שְׁפָיִם בַּמִּדְבָּר "the hills in the desert;" 3:2, 21; 4:11; 7:29; 14:6; Isaiah 41:18; 49:9; Nu. 23:3, וַיֵּלֶךְ שֶׁפִי "he went upon a hill."

(3) [*Shephi*], pr. n., see שְׁפִי.

שֻׁפִּים ("serpents?") [*Shuppim*], pr. n. m.—(1) 1 Ch. 7:12, 15.—(2) 26:16.

שְׁפִיפֹן Gen. 49:17, a species of serpent, from the root שְׁפַף Syriac, to glide. Arab. سِفِنّ a kind of serpent, marked with black and white spots. See Bochart, Hieroz. i. p. 416, seqq.

שָׁפִיר ("beautiful"), [*Shaphir*], pr. n. of a town of Judæa, otherwise unknown, Mic. 1:11.

שַׁפִּיר Chald. adj. *beautiful*, Dan. 4:9, 18.

שָׁפַךְ fut. יִשְׁפֹּךְ—(1) TO POUR, TO POUR OUT (Arabic سفك id., Æthiop. ሰፈከ: to cast metals, kindred to סָפַח, سفح), e. g. a drink-offering, Isaiah 57:6. שָׁפַךְ דָּם to pour out blood, i. e. to commit slaughter, Gen. 9:6; 37:22; Eze. 14:19. Metaph. שָׁפַךְ נַפְשׁוֹ Ps. 42:5; and שׁ׳ לִבּוֹ Lam. 2:19; to pour out one's soul, i. e. to be poured out in tears and complaints, followed by לִפְנֵי יְיָ 1 Sa. 1:15; Ps. 62:9; compare Lam. loc. cit., שָׁפַךְ חֲמָתוֹ עַל to pour one's anger upon any one, Eze. 14:19; 22:22; Lam. 2:4.

(2) *to heap up a mound* (aufschütten), Eze. 26:8.

NIPHAL—(1) *to be poured out*, 1 Kings 13:5. Metaph., Ps. 22:15, "I am poured out like water," a description of a man who cannot arise from weakness [Christ bearing our sins vicariously].

(2) *to be poured out*, i. e. *profusely expended* (as money), Eze. 16:36; comp. ἐκχέω, Tob. 4:17.

PUAL, *to be poured out*, used of one's steps, i. e. to slip, Ps. 73:2 קרי, compare the Lat. *fundi*, for *prosterni*.

HITHPAEL, *to be poured out*, Lam. 4:1. The phrase, "my soul is poured out," is—(*a*) it pours itself out in complaints, Job 30:16.—(*b*) my blood is poured out, I die, Lam. 2:12. Hence—

שֶׁפֶךְ the place where any thing is poured out, Lev. 4:12; and—

שָׁפְכָה fem. *urethra*, through which the urine is poured out, Deu. 23:2. Vulg. *veretrum*. Some incorrectly render *testicle* (see אֶשֶׁךְ).

שָׁפֵל fut. יִשְׁפַּל inf. שְׁפַל, Arab. سَفُلَ, سَفَلَ TO BE DEPRESSED, TO BE OR BECOME LOW, used of a mountain, Isa. 40:4; of a wood, Isa. 10:33; a city, 32:19. Metaph. *to be depressed*, is used of—(*a*) men who are cast down from a high rank Isaiah 2:9, 11, 12, 17; 5:15; 10:33.—(*b*) of the voice, both when low, Isa. 29:4; and altogether suppressed, Ecc. 12:4. Inf. שְׁפַל רוּחַ to be cast down of spirit, Pro. 16:19. Compare שָׁפָל.

HIPHIL—(1) *to depress, cast down, make low*, (opp. to הֵרִים), Psalm 18:28; 75:8. Intrans. to be cast down (pr. to cast (one's self) down), Job 22:29. Followed by another verb it assumes the nature of an adverb, Jer. 13:18, הַשְׁפִּילוּ שֵׁבוּ "humble yourselves, sit down," i. e. sit down in a low place (setzt euch niedrig); Ps. 113:6.

(2) *to cast down*, as walls, Isa. 25:12.

Derivatives, שְׁפֵלוּת—שֶׁפֶל.

שְׁפַל Chaldee APHEL, *to depress, to cast down* (kings, mighty men), Dan. 5:19; 7:24. With לִבְבָה to depress, humble one's heart, to be humbled, ibid., 5:22.

שָׁפָל m. **שְׁפָלָה** f. adj. *low*, of a tree, Eze. 17:24; *depressed* (of a spot on the skin), Lev. 13:20, 21. Metaph.—(*a*) *ignoble, vile*, 2 Sa. 6:22; Job 5:11.—(*b*) שְׁפַל רוּחַ cast down, humble of spirit, Pro 29:23; Isa. 57:15; and without רוּחַ id.; Isa. loc. cit. הַשְּׁפָלָה that which is low, Eze. 21:31 (masc. with ה parag.).

שְׁפַל Chald. *low*, Dan. 4:14.

שֵׁפֶל m. *lowliness*, i. e. an ignoble and wretched condition, Ecc. 10:6; Ps. 136:23.

שִׁפְלָה f. id., Isa. 32:19.

שְׁפֵלָה *a low region*, Josh. 11:16, fin.; with the art. הַשְּׁפֵלָה the low region near the Mediterranean sea, extending from Joppa to Gaza, Josh. 11:16; Jer. 32:44; 33:13; ἡ Σέφηλα, 1 Mac. 12:38.

שִׁפְלוּת f. *a letting down*, with יָדַיִם *remissness of the hands*, sloth, Ecc. 10:18.

שָׁפָם (perhaps, "bald," "shaven," from the root שָׁפָה; there are no certain traces of a root שָׁפַם) [*Shapham*], pr. n. m. 1 Ch. 5:12.

שְׁפָם ("nakedness," "a place naked of trees"), [*Shepham*], pr. n. of a town in the eastern part of the tribe of Judah, Nu. 34:10, 11; prob. the same which is called שִׁפְמוֹת [? שׁ׳] 1 Sa. 30:28. Gent. n. שִׁפְמִי 1 Ch. 27:27.

שָׁפַן an unused verb, prob. i. q. סָפַן, צָפַן to cover, to hide, especially under the earth, whence שָׁפָן. Whence figuratively, شَفِنَ astute.

שָׁפָן m.—(1) a quadruped (which chews the cud like a hare), Levit. 11:5; Deut. 14:7; which lives

gregariously on rocks, and is remarked for its cunning, Ps. 104:18; Prov. 30:26. The Rabbins render it *coney;* more correctly the LXX. in three places, χοιρογρύλλιος, i. e. *mus jaculus* Linn., Arab. يربوع, *Jerboa*, an animal of the size of the coney, with a head resembling that of a hog, with long hind legs fitted for leaping; it inhabits burrows dug in the mud, and is remarkably cunning. It is either so called from its burrows in which it hides itself, or from its cunning. See Bochart, Hieroz. i. p. 1001, seqq. Oedmann, Verm. Sammlungen, iv. p. 48.

(2) [*Shaphan*], pr. n.—(*a*) a scribe of Josiah, 2 Ki. 22:3, 12; Jer. 36:10, compare Ezek. 8:11.—(*b*) 2 Ki. 22:12; 25:22; Jer. 26:24; 39:14.

שָׁפַע an unused verb, *to overflow*, like the Ch., Syr. Hence—

שֶׁפַע m. *abundance*, Deu. 33:19, "abundance of the sea," i. e. wealth obtained by sea traffic.

שִׁפְעָה f. *great multitude* (pr. abundance), as of water, Job 22:11; 38:34; of men, 2 Ki. 9:17; of camels, Isa. 60:6; Eze. 26:10.

שִׁפְעִי ("abundant"), [*Shiphi*], pr. n. m. 1 Ch. 4:37.

שָׁפַף an unused root, prob. i. q. Syr. ܫܦ to glide. Hence שְׁפִיפֹן serpent, and pr. names שְׁפוּפָם, שֻׁפִּים, שְׁפוּפָן.

שָׁפַר—(1) i. q. شفر TO SCRATCH, TO SCRAPE (cognate to סָפַר, צָפַר); hence *to polish*.

(2) *to be bright*, prop. to be polished (compare Arab. سفر I. IV., to shine forth as the dawn, and שְׁפַרְפָּרָא), *to be beautiful*, i. q. Ch. and Syr. Followed by עַל *to please* any one, Ps. 16:6, compare Dan. 4:24. The notion of being bright is also applied to brilliancy of sound (compare, on the other hand, הָלַל); whence שׁוֹפָר trumpet.

(3) i. q. Æthiop. *safara*, to measure; whence אֶשְׁפָּר a measure; which see. (Cogn. is סָפַר No. 3, to number.) As to the passage, Job 26:13, see שִׁפְרָה.

שְׁפַר fut. יִשְׁפַּר Chald., *to be beautiful;* followed by עַל Dan. 4:24, and קֳדָם Dan. 3:32; 6:2, *to please* (Syr. id.).

[Derivatives, אֶשְׁפָּר, שׁוֹפָר, שְׁפַרְפָּרָא–שֶׁפֶר.]

שֶׁפֶר m.—(1) *beauty, elegance* (of words), Gen. 49:21.

(2) [*Shapher*], pr. n. of a mountain in the desert of Arabia, Num. 33:23, 24.

שִׁפְרָה f.—(1) *brightness, beauty*. Here, apparently, we should refer with Jo. Simonis, who has been followed by Ewald (Gr. page 92), Job 26:13, בְּרוּחוֹ שָׁמַיִם שִׁפְרָה "by his (God's) Spirit the heavens were made brightness," i. e. splendid, most splendid. Several interpreters have supposed שִׁפְרָה to be for שִׁפְּרָה (to make beautiful, to adorn, sc. with stars and constellations), so put that two constructions (רוחו שׁ׳ שִׁפְּרָה and בְּרוּחוֹ שָׁמַיִם שֶׁפֶר) are confused (Vulg. *spiritus ejus ornavit cœlos*), but Dag. forte necessarium is scarcely ever found to be omitted in the letters בגדכפת.

(2) [*Shiphrah*], pr. n. f., Ex. 1:15.

שַׁפְרִיר m., *ornaments of a throne, tapestry* with which a throne is covered, Jer. 43:10 קרי, where the כתיב has שַׁפְרוּר.

שְׁפַרְפָּרָא m., Chald., *dawn*, Dan. 6:20. Syriac ܫܦܪܐ id.

שָׁפַת fut. יִשְׁפֹּת—(1) TO PLACE, TO PUT (i. q. שׁוּת which I suppose to be itself cognate to this verb, so that פ is softened into ב, and even into ו; compare עָפַר, עָוַר; חָפַר and חוּר to dig; טָפַח and טוּחַ to spread out, and to spread over. Also שָׁפַט and (שָׁבַט). 2 Ki. 4:38; Ezek. 24:3; Psalm 22:16, לַעֲפַר מָוֶת תִּשְׁפְּתֵנִי "into the dust of death (in the sepulchre) thou wilt put me."

(2) followed by a dat. of pers., *to give*, Isaiah 26:12.

Derivatives, אַשְׁפֹּת, מִשְׁפְּתַיִם.

שְׁפַתַּיִם m. dual, *stalls, folds*, Psa. 68:14 (compare מִשְׁפְּתַיִם p. DXX, A), Eze. 40:43 (where places in the court of the temple are signified, in which the sacrificial victims were bound).

שָׁצַף an unused verb, i. q. שָׁטַף *to inundate, to overflow*. Hence—

שֶׁצֶף, once found, Isa. 54:8, שֶׁצֶף קֶצֶף "an inundation (pouring out) of wrath," i. q. שֶׁטֶף אַף Prov. 27:4. The form שֶׁצֶף appears to have been used for שֶׁטֶף by the writer, for the sake of paronomasia.

שָׁק Chald., i. q. שׁוֹק *a leg;* pl., Dan. 2:33. Theod. κνῆμαι.

שָׁקַד fut. יִשְׁקֹד TO BE SLEEPLESS (Arab. شقذ) Ps. 102:8; *to watch*, Psa. 127:1; Ezr. 8:29. Figuratively—(*a*) followed by עַל to watch over any thing, i. e. to attend to it, to fix one's attention on any thing, Jer. 1:12; 31:28; 44:27; Dan. 9:14. Job 21:32.

(but Pro. 8:34, שָׁקַד עַל דַּלְתוֹת is to be taken in its proper sense, to watch at the threshold, to guard the threshold). Isa. 29:20, שֹׁקְדֵי אָוֶן "those who watch for iniquity," who are diligent not to do what is good, but what is evil.—(*b*) *to lie in wait for* (used of a leopard); followed by עַל Jer. 5:6.

Pual, part. מְשֻׁקָּד (denom. from שָׁקֵד) as if *amygdalatus*, i. e. made of the form of almond flowers, Ex. 25:33, 34.

שָׁקֵד m.—(1) *the almond tree;* so called because of all trees it is the first to arouse and awake from the sleep of winter, Jer. 1:11 (where allusion is made to the signification of haste and ardour, which there is in this root).

(2) *an almond, the nut of the almond*, Gen. 43:11; Numbers 17:23; Eccl. 12:5, יָנֵאץ שָׁקֵד "the almond is rejected" (by the old man who has no teeth), although really a delicate and delicious fruit. Others incorrectly, "the almond flourishes," which they refer to whiteness of hair; but the flower of the almond is not hoary, but rose-coloured. See Cels. Hierob. i. p. 297.

שָׁקָה not used in Kal, i.q. שָׁתָה TO DRINK (see, as to the interchange of the letters *k* and *t*, p. DCCXX, A). Arab. سقى; Æth. ሰቀየ: to drink, to irrigate.

Hiphil—(1) *to give to drink, to furnish drink;* followed by two acc. of pers. and thing, Gen. 19:32; 24:43; Jud. 4:19; Num. 5:24; Psalm 60:5; Job 22:7; Jer. 9:14; 35:2; followed by בְּ of thing, Ps. 80:6; מִן of thing (*of* any thing), Cant. 8:2. Part. מַשְׁקֶה subst., *a butler, cup-bearer*, Genesis 40:1; 41:9; but Genesis 40:21 מַשְׁקֵה denotes *drink* (see מַשְׁקֶה p. DXX, B, No. 2); and we should thus understand the words, "he restored the chief butler again עַל מַשְׁקֵהוּ to his drink," i. e. to his butlership, and he again gave him his office of cup-bearer.

(2) *to water* cattle, Gen. 24:46; 29:2; Ex. 2:16, 17, 19.

(3) *to irrigate, to water* land, Gen. 2:6, 10; Ps. 104:13.

Niphal, see שָׁקַע Niphal.

Pual, *to be watered, moistened.* Job 21:24, "the marrow of his bones is watered," i. e. is fresh, vigorous (compare Prov. 3:8; 15:30; 17:22).

Derivatives, שֶׁקֶת, מַשְׁקֶה and the two following words.

שִׁקּוּ (for שִׁקּוּי of the form קִטּוּל) *drink;* only in plur. שִׁקּוּיִם Ps. 102:10.

שִׁקּוּי plur. with suff. שִׁקּוּיָי Hos. 2:7.—(1) *drink*, Hos. loc cit (where we should not understand water, but some more delicate drink; especially wine. LXX. Ald. ὁ οἶνός μου).

(2) *the moistening*, i. e. refreshing of bones, Pro. 3:8; see the verb in Pual.

שִׁקּוּץ m., *an abomination, something abominable;* used of impure things (garments), Nah. 3:6; of flesh of victims, εἰδωλοθύτα, Zec. 9:7; especially of idols. 1 Ki. 11:5, "Milcom שׁ׳ עַמֹּנִים the idol of the Ammonites." 2 Ki. 23:13; Dan. 9:27; comp. Dan. 11:31; 12:11. Plur. idols, 2 Ki. 23:24; Eze. 20:7, 8.

שָׁקַט fut. יִשְׁקֹט TO REST, TO HAVE QUIET (pr. *to lie, to lie down;* compare Arab. سقط to fall; kindred to סָכַת, سكت). It is used—(*a*) of one whom no one harasses, Jud. 3:11; 5:31; 8:28; Jer. 30:10; 46:27 (hence שָׁקְטָה מִמִּלְחָמָה Josh. 11:23; 14:15), and who harasses no one, Jud. 18:7, 27; which sometimes arises from fear, Psalm 76:9.—(*b*) of a person who does nothing, remains inactive, Isa. 62:1; Jer. 47:6; hence used of God when he does not afford aid, Psa 83:2.

Hiphil—(1) *to cause to be quiet*, i. e. to allay strife, Pro. 15:18; also, *to make tranquil and secure*, i. e. *to give quiet*, Job 34:29; followed by לְ of pers. and מִן of thing (from danger), Ps. 94:13.

(2) intrans. *to keep oneself quiet* (pr. to make oneself quiet, Ruhe bey sich hervorbringen, Ruhe halten), Isa. 7:4; 57:20. Inf. הַשְׁקֵט subst. *rest, quiet*, Isa. 30:15; 32:17. The earth is figuratively said *to be quiet*, when the air is sultry and unmoved (bey stiller, schwüler Luft), Job 37:17. Hence—

שֶׁקֶט m. *rest, quiet*, 1 Chr. 22:9.

שָׁקַל fut. יִשְׁקֹל, once אֶשְׁקְלָה (as if from יִשְׁקַל) Jer. 32:9; TO POISE, TO WEIGH (Arab. شقل, more often ثقل, Syr. ܫܩܠ and ܬܩܠ id. The primary idea is that of suspending a balance, compare Æthiopic ሰቀለ: to suspend, as on a cross. Compare סָלָה, סָלָא, and Lat. *pendo*, *pendeo*), Ex. 22:16; 2 Sam. 14:26; Isa. 40:12. Followed by לְ *to weigh out* to any one (metals, money), Gen. 23:16; Jer. 32:9; Ezr. 8:25; followed by עַל יְדֵי Ezr. 8:26; Esth. 3:9; followed by עַל (to weigh over or into the royal treasuries) Esth. 4:7; 2 Sam. 18:12, "although I might weigh a thousand shekels in my hands," i. e. if they were weighed, counted to me. Figuratively, *to weigh, to examine* any person, Job 31:6; any thing, Job 6:2.

Niphal, *to be weighed*, Job 6:2; *to be weighed out*, Job 28:15; Ezr. 8:33.

Derivatives, מִשְׁקָל, מִשְׁקוֹל, מִשְׁקֶלֶת, pr. n. אֶשְׁקְלוֹן, and—

שֶׁקֶל pl. שְׁקָלִים const. שִׁקְלֵי m. *a shekel*, a certain weight of gold and silver, containing twenty *beans* (גֵּרָה), Ex. 30:13; which the Hebrews used, when weighed, for money (compare עָבַר No. 2), Gen. 23:15, 16; Ex. 21:32; Lev. 5:15; 27:3, 6; Josh. 7:21; 1 Sa. 17:5; of this there are two kinds distinguished, the holy shekel, Ex. 30:13; and the royal shekel, 2 Sam. 14:26 (but which was the larger and which the less of these is not stated). In the time of the Maccabees (1 Macc. 15:6) silver coins were struck of the weight of a shekel, bearing the inscription שקל ישראל (see F. P. Bayer, De Nummis Hebræo-Samaritanis, Valent. 1781, 4to. p. 171, seqq.), which contained four Attic drachms (i. e. one stater), according to Josephus (Arch. iii. 8, § 2), nor does the weight of those still in being differ much from this, which, though worn with age, contains 215—229 grains troy weight, 60 grains of which are equal to one drachm (see Eckhel, Doctr. Numm. Vett. iii. p. 464. Fröhlich, Annal. Regum Syriæ, Prolegg. p. 84. Rasche, Lex. Rei Nummariæ iv. 2, p. 904). The LXX., however, often render שֶׁקֶל by δίδραχμον, which may be thus reconciled with the words of Josephus and the weight of existing coins, by supposing that the shekel before the Babylonian exile, and before the use of coined money, was a smaller weight. Of less value and weight was also the σίκλος, σίγλος used by the Persians, and containing 7½ oboli (six oboli being equal to one drachm), Xen. Anab. i. 5, § 6. Golden shekels used at Ephesus are mentioned by Alexander Ætolus, ap. Macrob. Sat. v. 22.

שָׁקַם an unused verb. Arab. سقم *to be ill, sick*. Hence—

שִׁקְמָה (sing. found sometimes in Mishnah), plur. שִׁקְמִים 1 Kin. 10:27; Isaiah 9:9; Amos 7:14; and שִׁקְמוֹת f. Ps. 78:47, *sycamore*, Gr. συκόμορος, συκάμινος, a very frequent tree in the lower districts of Palestine, resembling the mulberry tree in its leaves and appearance, with fruit like that of the fig, but more difficult of digestion (Dioscorid. i. 182, compare the etymology); these grow from the wood itself of the branches, and they are cultivated only by persons of the lowest condition (see בָּלַס). See Cels. Hierob. i. p. 310. Warnekros, Natural Hist. of the Sycomore, in Repert. f. Morgenl. Litt. fasc. 11, 12.

שָׁקַע TO SUBSIDE, TO SINK DOWN, as fire, Num. 11:2; *to be submerged* as a country, Jer. 51:64; Am. 9:5, "it is overflowed, כִּיאֹר מִצְרָיִם as by the river of Egypt," where it is joined with an acc. of plenty.

NIPHAL, *to be submerged* (of a country), Am. 8:8 קרי. In כתיב for נִשְׁקְעָה there is נִשְׁקָה by elision of ע.

HIPHIL—(1) *to cause to sink down*, water, Eze. 32:14.

(2) *to sink, to depress*, Job 40:25; בְּחֶבֶל תַּשְׁקִיעַ לְשֹׁנוֹ "canst thou sink down his tongue with a cord? canst thou tame him (the crocodile) by putting a cord or bridle in his mouth?

Derivatives, מִשְׁקָע.

שְׁקַעֲרוּרוֹת pl. f. *places sunk down* in a wall (LXX. κοιλάδες. Vulg. *valliculæ*); formed from שָׁקַע and قعر to be deep.

שָׁקַף not used in Kal; prob. TO LAY UPON (überlegen, darüberlegen), TO LAY OVER; specially planks and beams, *to cover with planks*, i. q. Arab. سقف; Gr. σκεπάω, σκεπάζω. Hence שֶׁקֶף, שְׁקֻפִים, מַשְׁקוֹף.

NIPHAL, *to lie out over* any thing (sich vorn überlegen, vorbiegen; Gr. παρακύπτειν); especially in order to look out; hence *to look out, to look forth* (compare under צָפָה) from a window (בְּעַד הַחַלּוֹן) Jud. 5:28; 2 Sam. 6:16; also used of a mountain which *hangs over* a region, Nu. 21:20; 23:28. Metaphorically Jerem. 6:1, "calamity impends from the north." (Arab. أسقف long and at the same time bending, of the neck of the ostrich, used of a tall person who hangs down his head.)

HIPHIL, id., specially הִשְׁקִיף מִשָּׁמַיִם *to look forth* (God) from heaven, Ps. 14:2; 53:3; 85:12; to look forth from a window, Gen. 26:8.

Derivatives, see under Kal.

שֶׁקֶף m. *a layer of beams, a flooring, ceiling* 1 Ki. 7:5, "all their doors with the posts רְבֻעִים שָׁקֶף were square with the beams," i. e. covered over with beams and planks (not vaulted), and therefore of a square form.

שְׁקֻפִים m. pl. *beams laid over*. 1 Ki. 7:4; 6:4, חַלּוֹנֵי שְׁקֻפִים אֲטֻמִים "windows with closed beams," compare the root אָטַם.

שָׁקַץ not used in Kal, TO BE BASE, IMPURE, ABOMINABLE.

PIEL—(1) *to contaminate, to pollute*, with נֶפֶשׁ oneself, Lev. 11:43; 20:25.

(2) *to abominate, to loathe*, Psalm 22:25; especially something impure, Lev. 11:11; Deu. 7:26.

Derivatives, שִׁקּוּץ and—

שֶׁקֶץ m. *an abomination, something abominable*, used of unclean persons and things, especially those belonging to idolatry, Lev. 11:10, 12, 13, 20, 23, 41, 42; Isa. 66:17.

שִׁקֻּץ see שִׁקּוּץ.

שָׁקַק fut. יָשֹׁק (cogn. to שׁוּק).—(1) TO RUN UP AND DOWN, TO RUN ABOUT, used especially of those who eagerly seek any thing; used of locusts [?], Joel 2:9; Isa. 33:4 (followed by בְּ of prey); hence—

(2) *to be eager, greedy, thirsty*, used of a bear, Prov. 28:15; of a thirsty man, Isaiah 29:8; Psalm 107:9.

HITHPALPAL הִשְׁתַּקְשֵׁק i.q. Kal No. 1; Nah. 2:5.

Derivative מַשָּׁק.

שָׁקַר fut. יִשְׁקֹר. TO LIE, followed by a dat. of pers. TO DECEIVE any one, Gen. 21:23. (The primary idea is perhaps that of *colouring*, compare شقر to be red, شقرة red colour, paint, falsehood; see Tsepregi, in Diss. Lugdd. p. 115; compare the kindred שָׂרַק.)

PIEL, *to lie*, 1 Sam. 15:29; followed by בְּ of pers. Lev. 19:11; also, בְּ of thing, *to deceive;* שִׁקֵּר בִּבְרִית to deceive in a covenant, i. e. perfidiously to break a covenant, Psa. 44:18; שִׁ׳ בֶּאֱמוּנָה to be false to one's faith, Ps. 89:34; without an acc. id. Isa. 63:8.

שֶׁקֶר pl. with suff. שִׁקְרֵיהֶם Jer. 23:32, m.

(1) *a lie.* דִּבְרֵי שֶׁקֶר lying words, Ex. 5:9. עֵד שֶׁקֶר a lying witness, Deut. 19:18. נִשְׁבַּע לַשֶּׁקֶר to be perjured, Levit. 5:24; 19:12. נִבָּא בַשֶּׁקֶר to prophesy false things (not received from God), Jer. 5:31; 20:6; 29:9. Absol. and in the manner of an adverb, (thou hast spoken) *falsely*, (it is) *a lie*, 2 Ki. 9:12; Jer. 37:14. Pl. lies, Ps. 101:7. Once for concr. *a liar* (for אִישׁ שֶׁקֶר), Pro. 17:4.

(2) *whatever deceives, fraud, vanity.* Psalm 33:17, שֶׁקֶר הַסּוּס לִתְשׁוּעָה i. e. they are deceived who hope for victory from cavalry. Hence לַשֶּׁקֶר in vain, 1 Sam. 25:21; Jer. 3:23; and שֶׁקֶר without cause, undeservedly, Ps. 38:20; 69:5; 119:78, 86.

שֹׁקֶת f. Gen. 24:20; pl. const. שִׁקְתוֹת (as if from שִׁקְת) Gen. 30:38, *drinking troughs*, such as were made of wood and stone, and were used for cattle to drink at. Root שָׁקָה.

שַׁר or **שָׁרָה** plur. שָׁרוֹת *walls*, Jer. 5:10, i. q. שׁוּרוֹת. So LXX., Vulg., Chald., the context requiring it.

שֹׁר m. with suff. שָׁרֵּךְ (from the root שָׁרַר)—(1) *nerve, muscle.* Collect. Pro. 3:8, רִפְאוּת תְּהִי לְשָׁרֶּךָ "health (refreshment) shall it be to thy nerves" (in which is the seat of strength). In the other hemistich there is "to thy bones."

(2) *the navel* (prop. the navel cord); Arab. سُرّ Eze. 16:4. Compare שֹׁר.

שְׁרָא & **שְׁרֵא** (Dan. 2:22) Chald.—(1) *to loose* (knots, metaph. difficult questions), Dan. 5:16. Part. plur. שָׁרַיִן *loosed* from bonds, Dan. 3:25. Specially used of those who turn aside at evening to an inn and loose the burdens of their beasts (Arab. حَلّ, Greek καταλύω, whence κατάλυμα); hence—

(2) *to turn in to lodge*, and generally *to dwell* (Syr. ܫܪܐ to put up, to dwell), Dan. 2:22. Comp. הִשְׁכִּים.

PAEL—(1) i. q. Kal No. 1, *to loose*, Dan. 5:12.

(2) *to begin* (prop. to open, comp. הֵחֵל and חָלַל).

ITHPAEL, *to be loosed*, Dan. 5:6.

שַׂרְאֶצֶר (سر آذر "prince of fire"), [*Sharezer*], pr. n. Pers.—(1) a son of Sennacherib, a parricide, Isaiah 37:38; 2 Ki. 19:37.—(2) Zec. 7:2. Compare נֵרְגַל שַׂרְאֶצֶר.

שָׁרַב an unused root. Syr. and Ch. *to be hot, dry*, cognate to צָרַב. Hence—

שָׁרָב m.—(1) *heat* of the sun, Isa. 49:10; hence—

(2) a phenomenon frequent in the desert of Arabia and Egypt, and sometimes also observed in the southern parts of Russia and France (Arabic سراب Kor. xxiv. 39; French, *le mirage*, Germ. Kimmung, Spiegelung); it consists in this, that the desert, either the whole or in part, appears like a sea or a lake, so that even the most skilful travellers are sometimes deceived, see Erdmann and Frähn in Gilbert's Annales Phys. t. xxviii. page 1, and my Comment. on Isa. 35:7. Hence light is thrown upon the words, Isaiah loc. cit. וְהָיָה הַשָּׁרָב לַאֲגַם "the desert which assumes the appearance of water shall be changed into a lake" (into real water).

שֵׁרֵבְיָה ("heat of Jehovah"), [*Sherebiah*], pr. n. masc. Ezra 8:18, 24; Neh. 8:7; 9:4; 10:13; 12:8, 24.

שַׁרְבִיט i. q. שֵׁבֶט (ר being inserted, as to which see p. DCCXLVIII, A), *a sceptre*, a form used in the later Hebrew, Est. 4:11; 5:2; 8:4.

I. **שָׁרָה** i. q. Ch. שְׁרָא to loose.

PIEL, שֵׁרָה TO LOOSE, Jer. 15:11 שֵׁרִיתִךָ לְטוֹב, כְּ״י "I will loose thee for good," i. e. I will set thee

free. The Hebrews appear to have used this verb also in a bad sense (לְרַע), for to desert, on which account there is added in this place לְטוֹב.

Derivatives, מִשְׂרָה, שֵׂרוּת.

II. **שָׂרָה** perhaps i. q. Arab. شرى to shine, to glitter (as lightning); hence שִׁרְיָה, שִׁרְיוֹן a coat of mail.

שָׁרָה pl. שֵׁרוֹת, f. *chains*; hence *bracelets*, Isa. 3:19, so called from being wreathed, root שָׁרַר No. 1. (Ch. שֵׁיר id.; also Gr. σειρά, and Hebr. שַׁרְשְׁרָה, which see in its place.)

שָׁרוּחֶן (for שְׁרוּת חֵן "pleasant lodging-place"), [*Sharuhen*], pr. n. of a town of the Simeonites, Josh. 19:6.

שָׁרוֹן (for יְשָׁרוֹן "plain," "plain country"), every where with the art. הַשָּׁרוֹן *Sharon*, pr. n. of a plain country near the Mediterranean Sea, between Cæsarea and Joppa, remarkable for the fertility of its fields and pastures, Josh. 12:18; Cant. 2:1; Isa. 33:9; 35:2; 65:10; 1 Chr. 27:29. Some understand another plain of the same name to be spoken of, 1 Ch. 5:16, for which, however, there is no occasion; [In Thes. Gesenius favours this supposition], Relandi Palæst. p. 188, 370.—Hence שָׁרוֹנִי a Sharonite, 1 Ch. 27:29.

שְׁרוּקוֹת Jer. 18:16 כתיב, i. q. שְׁרִיקוֹת, which see.

שֵׁרוּת f. *beginning*, Jer. 15:11 כתיב. Ch. שֵׁרוּ id., from the root שְׁרָא Pael No. 2.

שִׁרְטַי [*Shitrai*], see שִׁטְרַי.

שָׁרַי ("beginning"?), [*Sharai*], pr. n. m. Ezr. 10:40.

שִׁרְיָה f. *a coat of mail*, so called apparently from its glittering, see שָׂרָה No. II., Job 41:18.

שִׁרְיוֹן—(1) id. 1 Sam. 17:5, 38, pl. שִׁרְיֹנִים Neh. 4:10, שִׁרְיֹנוֹת 2 Ch. 26:14. (Syr. ܫܪܝܢܐ id.) The same is סִרְיוֹן, which see.

(2) [*Sirion*], pr. n. given to Mount Hermon by the Sidonians, Deut. 3:9, compare שְׂנִיר. This name appears to have been taken from its resemblance to a breastplate, just like the Gr. Θωράξ, for the mountain of Magnesia.

שִׁרְיָן m. id. *a coat of mail*, 1 Ki. 22:34; Isa. 59:17.

שְׁרִיקוֹת plur. fem.—(1) *whistlings*, or rather *pipings*, Jud. 5: 6, שְׁרִיקוֹת עֲדָרִים, which should be referred to the shepherds, who play on pipes while keeping their sheep.

(2) *hissings, derisions*, Jer. 18:16 קרי.

שָׁרִיר adj. *firm, hard* (Ch. שְׁרִיר id.), only in pl. שְׁרִירֵי בִטְנוֹ *the firm parts of the belly* (of the hippopotamus), i. e. the nerves, ligaments, muscles, Job 40:16. Root שָׁרַר; but compare שֹׁר No. 1.—Hence abstr.—

שְׁרִירוּת f. *hardness*, with לֵב and לֵב רָע *stubbornness of heart*, Deut. 29:18; Ps. 81:13; Jer. 3:17; 7:24; 9:13; 11:8. Aram. ܫܪܝܪܘܬܐ in a good sense, firmness, truth.

שֵׁרִית see שְׁאֵרִית.

שְׁרֵמוֹת Jer. 31:40 כתיב, which appears to me to have sprung by a transcriber's error, from שְׁדֵמוֹת *fields*, which is in the parallel place, 2 Ki. 23:4, and also Jer. loc. cit. in קרי, 6 MSS., and some printed editions. That the common reading (which has been followed by the LXX., who have written Ἀσαρημώς), in the sense of *fields cut up* or *overflowed*, may be defended as belonging to the Hebrew language, Kuypers has endeavoured to shew in Dissert. Lugdd. i. p. 537, comparing Arab. شرم ,سرم *to cleave, to cut*; but this is without any appearance of truth.

שָׁרַץ—(1) TO CREEP, TO CRAWL, used of reptiles and smaller water animals, Gen. 7:21; Lev. 11:29, 41, 42, 43. Sometimes a place (earth or sea) is said *to creep* with creeping things, i. e. *to abound* in them (von etwas wimmeln), followed by an acc. (compare הָלַךְ No. 4), as the sea with aquatic creatures, Gen. 1:20, 21; Egypt with frogs, Ex. 7:28; Ps. 105:30. Hence—

(2) *to multiply selves, to be multiplied*, of beasts, Gen. 8:17; 9:7; of persons, Ex. 1:7. Æth. ሠረጸ: to sprout forth. Hence—

שֶׁרֶץ m., collect.—(1) *reptiles*, Gen. 7:21; Lev. 5:2; 11:29. Verse 20, "winged reptiles (שֶׁרֶץ הָעוֹף) that walk on four" (feet), are bats (not crickets which have six legs, though they are said to use only four of them in walking), 11:21, 23; Deu. 14:19.

(2) *smaller aquatic animals*, Gen. 1:20; more fully שֶׁרֶץ הַמַּיִם Lev. 11:10.

שָׁרַק fut. יִשְׁרֹק—(1) TO HISS, TO WHISTLE; zischen, pfeifen (an onomatopoetic root, like the Greek συρίζω, συρίσσω, συρίττω, from the theme συρίγ

compare σύριγξ, σύριγμα, συρίγγιον).—(*a*) followed by לְ ***to bring near*** to by hissing or whistling, as bees, flies (in the manner of a bee-keeper), Isaiah **5:26**; **7:18**; figuratively peoples, Isa. locc. citt.; Zech. **10:8**. In other places it is—(*b*) in mockery (auszischen, auspfeifen), 1 Ki. **9:8**; Lam. **2:15, 16**; followed by עַל of pers. or thing, Jer. **19:8**; **49:17**; pregn., Job **27:23**, יִשְׁרֹק עָלָיו מִמְּקֹמוֹ "they shall hiss him out of his place."

(**2**) ***to pipe*** (to whistle, not with the mouth, but with an instrument). Hence שְׁרִיקוֹת, מַשְׁרוֹקִיתָא.

שְׁרֵקָה f., ***hissing, mockery.*** הָיָה לִשְׁרֵקָה to become a mocking, Jer. **19:8**; **25:9**; **29:18**.

שָׁרַר—(**1**) ***to twist, to twine*** like a rope (kindred to the roots שׁוּר, טוּר, סוּר, זוּר, דּוּר; all of which have the idea of turning, twisting, going in a circle, variously inflected). Hence שֹׁר and שֹׁרֶר the navel (pr. the umbilical cord; Nabelstrang); שְׁרִירִים nerves, sinews; שַׁרְשָׁה, שַׁרְשְׁרָה, שֵׁרָה a chain (as if a rope made of metal). Hence—

(**2**) ***to be firm, hard*** (Syr. Pael, to make firm, stable); especially in a bad sense; whence שְׁרִירוּת obstinacy (of heart).

(**3**) ***to press together;*** hence ***to oppress, to treat as an enemy***, i. q. צָרַר No. 4. Part. שׁוֹרֵר ***an adversary, an enemy***, Psa. **27:11**; **54:7**; **56:3**; **59:11**.

Derivatives, see Kal No. **1, 2**.

שָׁרָר [***Sharar***], pr. n. m., 2 Sam. **23:33**, for שָׂכָר 1 Ch. **11:35**.

שֹׁרֶר with suff. שָׁרְרֵךְ ***the navel***, i. q. שֹׁר Cant. **7:3**; used for the part around the navel, or ***the belly*** (which is compared to a bowl). Compare on the other hand טַבּוּר high place, summit; and טִיבּוּר navel.

שֶׁרֶשׁ ("root," i. q. שֹׁרֶשׁ; comp. Syr. ܫܶܪܫܳܐ) [***Sheresh***], pr. n. m., 1 Ch. **7:16**.

שֹׁרֶשׁ plur. שָׁרָשִׁים with suff. שָׁרָשָׁיו constr. שָׁרְשֵׁי m.—(**1**) A ROOT; Syr. ܫܶܪܫܳܐ; compare שָׁרַשׁ. Job **30:4**; Jer. **17:8**; and frequently. Figuratively it is —(*a*) ***the lowest part*** of a thing, as of the foot (compare Lat. *planta pedis*), Job **13:27**; of a mountain (Lat. *radix*), Job **28:9**; of the sea, Job **36:30**. Hence—(*b*) ***a root of controversy*** is the ground, cause of the controversy, Job **19:28**. As nations, when they take up their abode in any country, are said to be planted in it and to take root (see נָטַע).—(*c*) ***root*** is put poet. for the ***seat, fixed dwelling***, Jud. **5:14**.

(**2**) ***a shoot*** which springs from a root, Isa. **53:2**; hence metaph. שֹׁרֶשׁ יִשַׁי ***the shoot of Jesse***, Isaiah **11:10**; of the Messiah; compare ῥίζα Δαυίδ, Apoc. **5:5**. [There is no need to depart from the usual meaning *root.*] On the other hand, *root* (by a metaphor taken from plants and applied to a people) is meant, Isa. **14:30**.

Hence denom. שָׁרְשׁוּ and the verb—

שָׁרַשׁ Piel, ***to root out, eradicate, extirpate***, Ps. **52:7**; Job **31:12**.

Pual שֹׁרַשׁ pass. Job **31:8**.

Poel שֹׁרֵשׁ ***to take root*** (pr. to make, to produce root), Isa. **40:24**.

Poal, id. Jer. **12:2**.

Hiphil, i. q. Poel, Job **5:3**; Isa. **27:6** (and there metaph. of a man flourishing in prosperity), with the addition of שָׁרָשִׁים Ps. **80:10**.

שְׁרֹשׁ Ch. i. q. Heb. ***a root***, Dan. **4:12**.

שַׁרְשָׁה for quadril. שַׁרְשְׁרָה pl. const. שַׁרְשׁוֹת f. ***small chains***, Ex. **28:22**.

שְׁרֹשׁוּ (shĕroshu), קרי שְׁרֹשִׁי Ch. f. ***eradication, rooting out***, i. e. expulsion, banishment, Ezr. **7:26**; compare Ezr. **10:8**; and Heb. שֹׁרֶשׁ No. **1**, *c*.

שַׁרְשְׁרָה f. ***a little chain***, Exod. **28:14**; **39:15**. Root שָׁרַר No. **1**. Arab. with the letter *r* softened سلسلة, Ch. שַׁלְשְׁלָה, שַׁלְשֶׁלֶת. Hence is abbreviated שַׁרְשָׁה which see.

שָׁרַת not used in Kal.

Piel שֵׁרֵת inf. שָׁרֵת and with the tone drawn back, שָׁרֶת Deu. **17:12**; fut. convers. וַיְשָׁרֶת TO WAIT UPON, TO SERVE, TO MINISTER UNTO, with an acc. of pers. Gen. **39:4**; **40:4**; Num. **3:6**; 1 Ki. **1:15**: followed by לְ Nu. **4:9**. There often occurs, שֵׁרֵת אֶת־יְיָ concerning the ministering priests, Nu. **18:2**: 1 Samuel **2:11**; **3:1**; and without the acc., Nu. **3:31**; **4:12**; from which we must distinguish שֵׁרֵת בְּשֵׁם יְיָ Deut. **18:5, 7**, i. e. to worship Jehovah by calling upon him, according to the analogy of the phrases קָרָא בְּשֵׁם יְיָ, בֵּרֵךְ בְּשֵׁם יְיָ. A very bold expression, Isaiah **60:7**, "the rams of Nebaioth יְשָׁרְתוּנֶךָ shall minister to thee," i. e. shall serve for sacred ministry Part. מְשָׁרֵת subst. ***a minister, a servant***, Josh. **1:1**; specially in holy things, Ezr. **8:17**; fem. מְשָׁרֶת (for מְשָׁרֶתֶת), 1 Ki. **1:15**.

שָׁשָׁה see שָׁסָה.

I. **שֵׁשׁ** f. & **שִׁשָּׁה** const. **שֵׁשֶׁת** m. SIX (often occurring). (A numeral, which is widely extended even beyond the Phœnicio-Shemitic languages; Arab. سِتّ, سِتَّة, Aram. שֵׁת which see; Æth. ስድስ: Sanscr. *shash*, Zend. *qswas*, Slav. *schest*, Gr. ἕξ, Lat. *sex*, to which every one can easily add the forms used in modern languages.)—Plur. שִׁשִּׁים *sixty* (often occurring).

Derivatives, שִׁשָּׁה, שִׁשִּׁי.

II. **שֵׁשׁ** m. SOMETHING WHITE (from the root שׁוּשׁ).

(1) *white marble*, Esther 1:6; Cant. 5:15, i. q. שַׁיִשׁ.

(2) *byssus*, so called from its whiteness, both that of the Egyptians, Gen. 41:42; Prov. 31:22; and of the Hebrew priests, Exod. 26:1; 27:9, 18; 28:39. See בּוּץ. (This word, as we have seen, may be referred to a Hebrew origin; it nearly approximates however to the Ægyptian ϣⲉⲛϣ, and perhaps the Hebrews may have so imitated the Egyptian word, that it might also seem to have an etymology in their own language.) See Celsii Hierob. ii. p. 259; Hartmann's Hebräerin, iii. p. 34—46.

שָׁשָׁא an uncertain root. PIEL שִׁשֵּׁא Eze. 39:2, שֹׁבַבְתִּיךָ וְשִׁשֵּׁאתִיךָ וְהַעֲלִיתִיךָ "I will turn thee and will lead thee (LXX. καθοδηγήσω σε, but Compl. κατάξω σε. Targ. *I will make thee go astray*. Vulg. *seducam te*) and will lead thee up." The signification of leading is clear enough from the context: as to the origin, compare Æth. ሰወሰወ: contr. ሰሰወ: whence አንሰሰወ: to walk or go about, to traverse countries, and ሰዋስው: a ladder, from the idea of going up.

שֵׁשְׁבַּצַּר [*Sheshbazzar*], pr. n. Pers. (perhaps contr. from جسباناز worshipper of fire); the name which Zerubbabel appears to have borne in Ezra 1:8; 5:14.

שִׁשָּׁה PIEL (from the numeral שֵׁשׁ) pr. to divide into six parts, hence *to give a sixth part*, Eze. 45:13

שָׁשַׁי ("whitish"? from the root שׁוּשׁ), [*Shashai*], pr. n. m. Ezr. 10:40.

שֵׁשַׁי (id.) [*Sheshai*], pr. n. of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

שִׁשִּׁי Eze. 16:13 כתיב, for שֵׁשׁ *six*. [Ought not this to be שֵׁשׁ No. II. *byssus?*] The writer appears to have used this uncommon form for the sake of paronomasia with the word מֶשִׁי

שִׁשִּׁי m. שִׁשִּׁית fem. *sixth*. Fem. also denotes a *sixth part*, Eze. 4:11; 45:13.

שֵׁשַׁךְ [*Sheshach*], a name of Babylon, Jerem. 25:26; 51:41. The origin and proper signification are doubtful. The Hebrew interpreters, and also Jerome, suppose that ששך is put by אתבש (i. e. a cabalistic mode of writing, in which ת is put for א, ש for ב) for בָּבֶל, and that the prophet used that secret mode of writing for fear of the Chaldeans. Even if it were conceded (which it cannot be) that these Kabbalæ or mysteries, or trifles, were already in use in the time of Jeremiah, how could it be explained, that in 51:41, in the same verse בָּבֶל is mentioned by its own proper name? not amiss is the supposition of C. B. Michaëlis, that שֵׁשַׁךְ is contracted from שֵׁכְשַׁךְ comparing سَكَّ to cover a gate with iron or other plate, so that ששך would denote Babylon, as χαλκόπυλος. Bohlen renders it *house of the prince*, comparing Persic شاه شه.

שֵׁשָׁן (perhaps i. q. שׁוֹשַׁן "lily"), [*Sheshan*], pr. n. m. 1 Ch. 2:31, 34, 35.

שָׁשָׁק (according to Jo. Simonis, for שְׁקַשְׁקַ "desire"), [*Shashak*], pr. n. m. 1 Ch. 8:14, 25.

שָׁשַׁר an unused root, which has the signification of *redness* (cogn. to שָׁקַר, שָׁרַק), Arab. اشْتَرٌ red, rosy. Hence—

שָׁשַׁר, in pause שָׁשָׁר m. *red colour, red ochre, rubrica*, Jer. 22:14. Vulg. *sinopis*, i. e. *rubrica Sinopensis*, which was most esteemed, see Plin. H. N., xxxv. 5, s. 13. LXX. μίλτος, in Hom. *rubrica*. The Hebrews render it *cinnabar*, vermilion.

שֵׁת plur. שָׁתוֹת m. *columns* (from the root שִׁית), and metaph. *princes, nobles*. Psa. 11:3, "when the columns are overturned," i. e. when the noblest, the defenders of what is right and good, have perished. Isa. 19:10, "and the columns thereof (of Egypt) are broken down," i. e. the foremost of the state. Opp. to the hired labourers, i. e. the common people.

I. **שֵׁת**—(1) *buttock*, Isa. 20:4; plur. שְׁתוֹת 2 Sa. 10:4. Arab. اِسْتٌ, Syriac plur. ܐܶܣܬ݂ܳܐ id. The origin should be sought in the root שִׁית (compare the German Gesäß), although שְׁתוֹת with the forms in Arab. and Syr. follows the analogy of verbs לה.

(2) [*Seth, Sheth*], pr. n. of the third [mentioned] son of Adam, Gen. 4:25, 26; 5:3, seqq. In the first of

these passages it is derived from *placing, setting* in the stead of another (as if Ersatz).

II. שֵׁת fem. contr. for שְׁאֵת (Lam. 3:47) *tumult*, from the root שָׁאָה. Nu. 24:17, בְּנֵי שֵׁת "the sons of the **tumult** of war," i.e. the tumultuous enemies of Israel. In Jerem. 48:45 (a passage taken from this in Num.) there is instead, בְּנֵי שָׁאוֹן.

שֵׁת & שִׁת Chald. i.q. Hebr. שֵׁשׁ *six*, Dan. 3:1; Ezr. 6:15. Plur. שִׁתִּין sixty, Dan. 3:1.

I. שָׁתָה fut. יִשְׁתֶּה apoc. יֵשְׁתְּ—(1) TO DRINK. (Syr., Chald., Æthiop., id. Synonymous is שָׁקָה, in Kal and Niphal not used, whence Hiphil הִשְׁקָה.) Followed by an acc. of the drink, Ex. 34:28; followed by מִן Job 21:20 (as to which passage, compare כּוֹס), followed by בְּ *of, from* any thing, with the addition of the idea of pleasure, Pro. 9:5; also followed by בְּ of the vessel (compare בְּ A, 1, *a*), Am. 6:6. Metaph. Job 15:16, שֹׁתֶה כַמַּיִם עַוְלָה "**drinking** iniquity as water," i.e. altogether replete with iniquity, abounding in it, compare 34:7. But Pro. 26:6, the same phrase is used in a passive sense, "the lame **drinks** in iniquity," i.e. must suffer it, cannot avenge it.

(2) *to drink together, to banquet*, Esth. 7:1; compare מִשְׁתֶּה.

NIPHAL, pass. of Kal No. 1, Lev. 11:34.

HIPHIL, see שָׁקָה.

Derivatives, מִשְׁתֶּה, שְׁתִי No. I, שְׁתִיָּה.

II. שָׁתָה an unused verb. Arab. سَتَى IV. i.q. أَسْدَى to fix the warp in the loom, Syr. ܐܶܫܬܝ to weave. Hence שְׁתִי No. II.

שְׁתָה and שְׁתָא Chaldee, *to drink*, Dan. 5:1, 2, 23; pret. with Aleph prosthet. אִשְׁתִּיו Dan. 5:3, 4, compare Syr. ܐܶܫܬܝ to drink. Followed by בְּ of the vessel, verse 3. Compare Hebr.

Derivative, מִשְׁתֵּה.

שָׁתוֹת see שֵׁת.

שְׁתִי—(I.) *a drinking, a carousing*, Ecc. 10:17; from the root שָׁתָה No. I.

(II.) *the warp*, in weaving, Levit. 13:48, seqq., from the root שָׁתָה No. II.

שְׁתִיָּה f. i.q. שְׁתִי No. I, Est. 1:8.

שָׁתִיל m. *a plant, a shoot*, Ps. 128:3.

שְׁתַּיִם *two* (fem.), see שְׁנַיִם.

שָׁתַל fut. יִשְׁתֹּל TO PLANT, a poetic word, Ps. 1:3; 92:14; Hos. 9:13; Jer. 17:8; Ezek. 17:8; 19:10, 13. Hence שָׁתִיל.

שָׁתַם prob. TO UNCLOSE (cogn. to סָתַם, שָׂתַם to shut. Chald. to perforate). It occurs in one phrase, Nu. 24:3, 15, שְׁתֻם הָעָיִן "with the eye (of the mind) **unclosed**;" used of a prophet, i.q. גְלוּי עֵינָיִם verse 4. As to the sense, see Ps. 40:7.

שָׁתַן only part. HIPHIL מַשְׁתִּין MAKING WATER. (The Talmudists use also inf. השתין, fut. ישתין; but there exists no trace of a root שתן: on the contrary, in the signification of making water there is used שִׁין; whence שַׁיִן. Jo. Simonis, ed. 2, therefore has not inaptly laid down הִשְׁתִּין to be contracted from הִשְׁתַּיֵּן Hithpael, from the root שִׁין.) It occurs in this one phrase, מַשְׁתִּין בְּקִיר "one **making water against** the wall," which is generally a contemptuous designation for a little boy, especially when mention is made of extirpating a whole race or family, 1 Ki. 16:11, "he slew all the house of Baasha, and left him none, *mingens ad parietem* (not even a boy), relations and friends;" 1 Ki. 14:10; 21:21; 1 Sa. 25:22, 34; 2 Ki. 9:8; compare the same phrase in Syriac, e.g. Assem. Bibl. Orient. ii. p. 260, "*an diœcesis sacra Gumæ (me teneat) in qua non remansit qui mingat ad parietem?*" i.e. *quæ tota devastata est.* The phrase seems to be used contemptuously to denote a boy, because adults in the East regard decency in doing this sitting down [covered with their garments], nor would they do it in the sight of others (Herod. ii. 35; Cyrop. i. 2, § 16; Ammian. Marcell. xxiii. 6). Some have understood *a slave*, and *a person of the lowest rank* (Jahn, Arch. i. 2, p. 77; Hermeneut. Sacræ, p. 31), and some have understood *a dog* (Ephr. Syr. Opp. i. 542; Abulwalid, Judah ben Karish MSS., Kimchi, Jarchi); but both of these are unsuitable to the context of the passages. See Lud. de Dieu, on 1 Sam. 25:34; Boch. Hieroz. i. p. 675.

שָׁתַק fut. יִשְׁתֹּק *to subside, to settle down;* hence *to be hushed, silent* (kindred to שָׁקַט, סָכַת), used of the waves, Ps. 107:30; Jon. 1:11, 12; used of strife, Pro. 26:20.

שֵׁתָר (ستار Pers. "star"), [*Shethar*], pr. n. of a Persian prince, Est. 1:14.

שְׁתַר בּוֹזְנַי (ستار بازناى "bright star"), [*Shethar-bozni*], pr. n. of a Persian governor, Ezra 5:3; 6:6.

שָׁתַת i. q. שִׁית to set, to place. From this there twice occurs, pret. pl. שָׁתוּ, Psa. 49:15, כַּצֹּאן לִשְׁאוֹל שַׁתּוּ "like sheep they place (them) in Hades," i. e. they drive, thrust them down thither (compare Ps. 88:5); Ps. 73:9, שַׁתּוּ בַשָּׁמַיִם פִּיהֶם "they set their mouth against the heavens," i. e. they assail heaven, and, as it were, provoke it, with proud and impious words.

ת

Tav (Tau), the twenty-third [reckoning שׂ and שׁ for two letters] and last letter of the alphabet, when used as a numeral denoting *four hundred.* As to the signification of the name see under the word תָּו.

As to pronunciation, ת without Dagesh is an aspirated letter, and seems to have a lisping sound, like Gr. θ, and *th* English. When it has Dagesh lene (תּ) it is a slender *t;* as to its difference from ט, see page CCCXVI, A. To this there answers in Arabic ت, rarely ث, as in תָּקַף, ثقف. It is sometimes interchanged with Shin (p. DCCXCVII, A) and Tet (p. CCCXVI, B), and it has even some relation to the breathings (א, ה), see Hebr. Gramm. page **101**, note; also, שׁוּב ,תּוּב ,אוּב to return; אָוָה and תָּוָה to dwell; also, to mark out, and so often in Arabic.

תָּא m. *a chamber,* **1** Ki. **14:28**; Eze. **40:7**, seq. (Ch. תָּא, תְּוָא, תָּוָן, Syr. ܬܘܐ, ܬܘܘܐ.) Plur. תָּאִים, once תָּאוֹת Eze. **40:12**, from the root תָּוָה No. III, to dwell. The form תָּא appears to spring from תָּו (for תָּוָה), the letter ו being changed because of the preceding Kametz into Aleph, as קָם, קָאם, קָוַם.

I. **תָּאַב** TO DESIRE, TO LONG FOR, followed by לְ Ps. **119:40, 174**. Of more frequent occurrence in Chaldee. (To this answer אָבָה ,אָוָה, and this root may seem to be secondary, and taken from the Hithpael of those verbs.)

Derivative, תַּאֲבָה.

II. **תָּאַב** only found in part. Piel מְתָאֵב i. q. מְתָעֵב ABHORRING, Am. 6:8; the letters ע and א being interchanged in the Aramæan manner, see p. I.

תַּאֲבָה f. *desire, longing,* Ps. **119:20**, from the root תָּאָה No. 1.

I. **תָּאָה** i. q. תָּוָה No. 1, TO MARK OUT, only in—

PIEL. Fut. תְּתָאוּ Nu. **34:7,8**. LXX. καταμετρήσετε. Syr. ye shall determine. Compare אָוָה No. III.

II. **תָּאָה** i. q. Arab. تأى to outrun. Hence—

תְּאוֹ Deut. **14:5**, and contr. **תּוֹא** Isaiah **51:20**, a species of *gazelle,* so called from the swiftness of its running. LXX., Vulg. in Deut.; Aqu., Symm., Theod., Vulg. in Isa. render it *oryx.* Targg. *wild bull,* which is pretty much the same (compare רְאֵם). See Boch. Hieroz. t. i. page **973**.

תַּאֲוָה f. (from the root אָוָה No. I)—(1) *desire, longing,* whether good and just, Psa. **10:17**; **21:3**; or wicked, Ps. **112:10**.

(2) in a bad sense, *lust, desire* (Lust, Gelüst). Nu. **11:4**, הִתְאַוּוּ תַּאֲוָה "they lusted a lust." Psal. **78: 29, 30**. קִבְרוֹת הַתַּאֲוָה the graves of lust, Num. **11: 34, 35**.

(3) *delight, object of desire.* מַאֲכַל תַּאֲוָה food of delight, i. e. delicate, Job **33:20**; Gen. **3:6**; also, *honour, ornament,* Gen. **49:26**; Prov. **19:22**.

תְּאוֹם *a twin,* only plur. תְּאוֹמִים Gen. **38:27**; by a Syriacism contr. תּוֹמִם Gen. **25:24**; const. תְּאוֹמֵי Cant **4:5**, from the root תָּאַם.

תַּאֲלָה f. (from the root אָלָה), *curse, execration,* Lam. **3:65**.

תָּאַם TO BE TWIN, DOUBLE. Part. תֹּאֲמִים double (used of planks or beams), Exod. **26:24**; **36: 29**. (Syr. and Arab. to be a twin.)

HIPHIL, *to bear twins,* Cant. **4:2**; **6:6**.

Derivative, תְּאוֹם, and—

תְּאֹם or **תָּאֹם**, whence pl. תְּאֹמֵי *twins,* Cant. **7:4**. A monosyllabic noun, of the form גְּדֹל, גֹּדֶל, properly an abstract, put there for a concrete.

תַּאֲנָה f. *coitus,* from the root אָנָה No. 2. Piel, to cause to meet, which is applied to copulation. It is once used of the lust of the wild she-ass, Jerem. **2:24**. Not less suitably, N. G. Schrœder (Observatt. ad Origg. Heb. page **10**) derives the signification of lust from the root أنى to be hot (compare פָּחַז).

תְּאֵנָה plur. תְּאֵנִים f., *a fig tree,* Gen. **3:7** (where the Indian fig or *Musa paradisiaca,* Germ. Paradiesfeigenbaum, with large leaves, is apparently meant), Num. **13:23**; **20:5**; Deut. **8:8**, etc., also *a fig,* the fruit, **2** Ki. **20:7**. (The etymology is unknown, for it can neither be suitably derived from the root אָנַן, nor

from תָּאַן; Arab. تَانَ Conj. III.). "To sit under one's vine and under one's **fig tree**" is said of those who lead a tranquil and happy life, 1 Ki. 5:5; Zec. 3:10; Mic. 4:4. See Celsii Hierobot. t. ii. p. 368—399.

תֹּאֲנָה (for תַּאֲנָה) f., *occasion*, Jud. 14:4; from the root אָנָה No. II. See especially Hithpael.

תַּאֲנִיָּה f., *sorrow, mourning*, Isa. 29:2; Lam. 2:5; from the root אָנָה No. I.

תְּאֻנִים m. plur., *toils, labours*, (from the root און No. 3). Ezekiel 24:12, תְּאֻנִים הֶלְאָת "(the pot) wearies (me) with **toils**." Vulg. *multo labore sudatum est.*

תַּאֲנַת שִׁלֹה ("approach to Shiloh"), [*Taanath-shiloh*], pr. n. of a town on the border of the tribe of Ephraim, Josh. 16:6.

תָּאַר TO BE MARKED OUT, TO BE DESCRIBED (a border); followed by מִן...אֶל, ־ָה (from...unto), Josh. 15:9, 11; 18:14, 17. Others take it actively, to describe.

Piel *to describe, to delineate*, Isa. 44:13.

Pual מְתֹאָר Josh. 19:13, "Rimmon הַמְּתֹאָר הַנֵּעָה **which pertains** to Neah." Hence—

תֹּאַר with suff. תָּאֳרוֹ (for תָּאֳרוֹ), תָּאֳרָם m., *form* of body, 1 Sam. 28:14; Lam. 4:8. יְפֵה, יְפַת תֹּאַר beautiful of form; commonly used of persons, Gen. 29:17; 39:6; and of animals, Gen. 41:18, 19. Specially *a beautiful form*, Isa. 53:2; 1 Sam. 16:18, אִישׁ תֹּאַר "a man of form," i. e. *formosus, beautiful.*

תַּאְרֵעַ [*Tarea*], pr. n. m., 1 Chron. 8:35; and **תַּחְרֵעַ** 1 Ch. 9:41.

תְּאַשּׁוּר m., Isa. 41:19; 60:13; pr. *erectness* (see the root אָשַׁר No. 1), *tallness*; hence a tall tree; specially *a species of cedar*, growing in Lebanon. Vulg. and Ch. render it *the box*; Syr. and the Hebr. *Sherbin*, i. e. a species of cedar remarkable for the smallness of the cones, and with branches turned upward.

תֵּבָה f. pr. *a chest, an ark* (Chald. תֵּיבוּתָא; Arab. تَابُوت, تَابُوة an ark, *a coffer*; also Gr. θίβη, θίβις in LXX. intp., taken from the usage of the Orientals); used of the ship which Noah made like a chest or coffer, Gen. 6:14, seq.; of the ark in which Moses, when a child, was exposed, Ex. 2:5. LXX. κιβωτός; Vulg. *arca*; Luther suitably retained the word Arche, as denoting both a chest and a vessel like one (see Adelung, s. v.) The etymology is unknown.

תְּבוּאָה f.—(1) *produce*, as of the earth, Josh 5:12; of the corn-floor, Num. 18:30; of the wine-press, ibid.; of the vineyard, Deut. 22:9.

(2) *gain, profits.* תְּבוּאַת רָשָׁע the profit of the wicked, Prov. 10:16; 15:6; תְּבוּאַת חָכְמָה gain resulting from wisdom, Pro. 3:14; 8:19; Isa. 23:3.

(3) metaph. *fruit, result.* תְּבוּאַת שְׂפָתָיו the fruit, result of his words, Prov. 18:20. Compare פְּרִי No. 1.

תְּבוּן m. *intelligence, understanding*, Hosea 13:2, "they made idols כִּתְבוּנָם according to their **own understanding**," i. e. at their pleasure.

תְּבוּנָה f. id. *intelligence, understanding, insight* (Einsicht), used both of God and men, Prov. 2:6; 3:19; 21:30; Deut. 32:28. Pl. like the Germ. Einsichten, Prov. 11:12; 28:16; Isa. 40:14; also *intelligent words*, Job 32:11. Root בּוּן, בִּין.

תְּבוּסָה f. (from the root בּוּס) *a treading down, destruction*, 2 Ch. 22:7.

תָּבוֹר (either of a "**stone-quarry**," from the root תָּבַר i. q. שָׁבַר, or a "**lofty place**," umbilicus, i. q. טַבּוּר which see), [*Tabor*], pr. n.—(1) of a mountain on the borders of Zebulon and Naphtali, situated in the middle of a plain, called by Josephus Ἰταβύριον, Ἀταβύριον (Relandi Palæstina, p. 331—336), now جبل طور (Burckhardt's Reisen, p. 589, seq.), Josh. 19:22; Jud. 4:6; 8:18; Psalm 89:13; Jer. 46:18; Hos. 5:1.—(2) of an oak in the tribe of Benjamin, 1 Sam. 10:3.—(3) of a town of the Levites in the tribe of Zebulon, 1 Ch. 6:62.

תֵּבֵל (each Tzere impure) a poetic word—(1) *fertile and inhabited earth, the habitable globe, οἰκουμένη* (from the root יָבַל, of which see Hiphil No. 3, Syr. ܬܐܒܝܠ, ܬܒܝܠ, ܬܒܠ id.), Isa. 14:17 (opp. to מִדְבָּר). There twice occurs poetically תֵּבֵל אַרְצוֹ the world of his (God's) earth, Prov. 8:31; Job 37:12; compare אֶרֶץ וְתֵבֵל Psal. 90:2. It often denotes—

(2) *the whole earth*, especially where the creation of the world is mentioned, 1 Sa. 2:8; Psalm 18:16; 93:1; meton. the inhabitants of the earth, Psalm 9:9; 24:1; 33:8; 96:13; 98:9. Hyperbolically applied to the kingdom of Babylon, Isa. 13:11; to that of Israel, Isaiah 24:4 (compare *orbis Romanus*). [Whatever be the meaning of תֵּבֵל in these passages, no one who believes in the inspiration of Scripture can admit that they contain real *hyperbole*.]

תֶּבֶל m. *pollution, profanation*, Lev. 18:23, after the law against Sodomy, תֶּבֶל הוּא "this (is)

profanation." Lev. 20:12. Root בָּלַל No. 3 (like תֹּמֶס from the root מָסַס), compare Ch. בַּלְבֵּל to profane (by incest), Genesis 49:4, Targ. Pseudo-Jon.; Arab. بل to be profane, to commit adultery.

תֶּבֶל see תּוּבַל.

תַּבְלִית f. *consumption, destruction*, Isaiah 10:25, from the root בָּלָה. Some MS. copies and printed editions have תַּכְלִיתָם, which may also have the sense of *consumption*, from כָּלָה Piel. But this reading appears however to arise from a copyist to whom תַּכְלִית was a more familiar word; compare a similar variety of reading, Job 21:13; 36:11.

תְּבַלֻּל m. *stained, spotted, having spots* or *stains* (from the root בָּלַל No. 2), only found Levit. 21:20, תְּבַלֻּל בְּעֵינוֹ. Vulg. *albuginem habens in oculo.* Vers. anon. in the Hexapla, λεύκωμα, compare Tob. 2:9; 3:17; 6:8 (where the Hebrew interpreter has rendered the Gr. λεύκωμα by this word). Targg. snail, here used for *blear-eyed* (see the root בָּלַל No. 1).

תֶּבֶן m. *straw* as broken up by threshing, *chaff.* (Arab. تبن id. whence denom. تبن to give chaff for fodder, to sell straw. The origin is doubtful. But it is not improbable that תֶּבֶן is for תִּבְנָה from the root בָּנָה, and that it denotes *building material*, compare Exod. 5:7, seqq.; compare אֶבֶן and תִּבְנִי.) Job 21:18; Gen. 24:25; Isa. 11:7; 65:25.

Denom. מַתְבֵּן, and—

תִּבְנִי (prob. for תִּבְנִיָּה "building of Jehovah"), [*Tibni*], pr. n. m. 1 Ki. 16:21, 22.

תַּבְנִית f. (from the root בָּנָה)—(1) *structure, manner of building*, Ps. 144:12.

(2) *exemplar, model*, according to which any thing is made (Modell), Ex. 25:9, 40; 2 Ki. 16:10.

(3) *image, likeness* of a thing, Deu. 4:16—18; Eze. 8:10. Hence Ezek. 8:3, וַיִּשְׁלַח תַּבְנִית יָד "and he put forth (that which had) the appearance of a hand," Germ. etwas wie eine Hand. Eze. 10:8. Compare דְּמוּת No. 3.

תַּבְעֵרָה ("burning"), [*Taberah*], pr. n. of a place in the desert of Arabia, Nu. 11:3; Deu. 9:22.

תֵּבֵץ (perhaps "brightness," from the unused root יָבַץ which see), [*Thebez*], pr. n. of a town near Shechem, Jud. 9:50; 2 Sam. 11:21.

תְּבַר Ch. i. q. Heb. שָׁבַר *to break.* Part. pass. תְּבִיר fragile, Dan. 2:42. Compare תָּבוֹר.

תִּגְלַת פִּלְאֶסֶר pr. n. *Tiglath-pileser*, a king of Assyria, from the year 753 to 734 B.C., 2 Ki. 15:29. 16:10. Also written, תִּגְלַת פִּלֶסֶר 2 Ki. 16:7; תִּלְּגַת פִּלְנְאֶסֶר 1 Ch. 5:6; 2 Ch. 28:20, and תִּלְּגַת פִּלְנֶסֶר 1 Ch 5:26. (The former part of the name appears to be the same as *Diglath*, the river Tigris (see חִדֶּקֶל), pr swift; the latter, which also appears in the name *Nabo-polasaris*, Pers. پالسر a great king, comp. Sanscr. *pâla*, lord, king, from the root *pâl*, to guard, to rule, unless rather, *Pilesar* and *Polasar*, be i. q. Sanscr. *para sara*, one preceding, a leader, see Bopp, Glossar., p. 109. I would render the entire name *lord of the Tigris.*)

תַּגְמוּל m. (from the root גָּמַל) *benefit*, i. q. גְּמוּל Ps. 116:12.

תִּגְרָה f. (from the root גָּרָה), *strife, contention* Ps. 39:11, מִתִּגְרַת יָדְךָ אֲנִי כָלִיתִי "I am consumed under the strife of thy hand," i. e. by the divine plagues. (Chald. id.)

תֹּגַרְמָה Gen. 10:3; and תּוֹגַרְמָה 1 Ch. 1:6; Eze 27:14; 38:6 [*Togarmah*], pr. n. of a northern nation and country sprung from Gomer (the Cimmerians), abounding in horses and mules. We should, apparently, understand *Armenia*, as very abundant in horses (ἱππόβοτος σφόδρα, Strab., xi. 13, § 9); at least a part of it. Such is either the tradition or the opinion of the Armenians themselves, who regard Torgom the son of Gomer (LXX. locc. citt. has the name by transposition of the letters Θοργαμά, Θεργαμά, Θυργαμά, and so also some Hebrew copies תרגמה), as the founder of their nation, and they call themselves *the house of Torgom.* See J. D. Michaelis Spicileg. Geogr., t. i., p. 67—78.

תִּדְהָר masc. the name of a tree which grows on Lebanon, Isaiah 41:19; 60:13. Vulg. *ulmus, elm.* Chald. מֶרְנִין i.e. a species of plane, which is called in Arab. ساج. I prefer *the oak, the ilex*, as the word properly denotes *a firm enduring tree* (compare תְּדִירָא), from the root דָּהַר No. 2. Compare Celsii Hierobot., t. ii. p. 271; and my Comment. on Isaiah 41:19.

תְּדִירָא fem. Chald. *circuit* (from the root דור), *perpetuity*, i. q. תָּמִיד. Adv. בִּתְדִירָא perpetually, continually, Dan. 6:17, 21.

תַּדְמֹר 1 Ki. 9:18 קרי, and 2 Ch. 8:4 [*Tadmor*], pr. n. of a city built by Solomon, in a fertile district of the Syrian desert, between Damascus and the Euphrates, called by the Arabs, and now bearing

the name تَدْمُر or تَتْمُر (i.e. a place abounding in palms, see Schultens, Ind. ad Vit. Salad.), Gr. *Palmyra* (just as on the other hand the Arabians called Palma, a city in Spain تَدْمِيرُ). The same is תָּמָר (palm), loc. cit. כתיב, which seems to have been less used. In the Aramæan and Greek inscriptions which are found in great numbers in the ruins of Palmyra, the name is spelled either תדמר or תדמור, see Swinton, Philos. Transactions, vol. xlviii.

תִּדְעָל ("fear," "reverence," from the Samaritan root דעל = ﬞ, to fear) [*Tidal*], pr. n. of a king, Gen. 14:1.

תָּהָה an unused root, Chald. תְּהָא TO BE WASTE, DESERT (cogn. to the root שָׁאָה), whence תְּהִי, תְּהֲוָא waste, desert, Arab. تِهي empty. Hence—

תֹּהוּ (for תָּהֹו a segolate and penacute form, subst. —(1) *wasteness*, concr. *that which is wasted, laid waste*, Genesis 1:2; Job 26:7; hence—(*a*) *a desert*, Deut. 32:10; Job 6:18; 12:24.—(*b*) *destruction*, Isaiah 24:10, קִרְיַת תֹּהוּ "a desolated city;" 34:11.

(2) *emptiness, vanity*, and concr. *something vain* (syn. הֶבֶל), Isaiah 41:29; 44:9; 49:4; 59:4; 1 Sam. 12:21; *nothing*, i.q. אַיִן Isa. 40:17, 23.

(3) לְתֹהוּ Isaiah 49:4; and acc. תֹּהוּ adv. *in vain*, Isa. 45:19.

תְּהוֹם pl. תְּהֹמוֹת comm., a poetic word, pr. water making a noise, in commotion (from the root הוּם), hence—(1) *wave* (Welle, Woge), Psa. 42:8, תְּהוֹם אֶל־תְּהוֹם קוֹרֵא "wave calleth unto wave," i.e. wave follows wave without intermission. Pl. Ex. 15:5, 8; Ps. 33:7; 78:15.

(2) *a great quantity of waters*, i.q. מַיִם Deut. 8:7; Eze. 31:4; תְּהוֹם רַבָּה *ocean, sea*, Gen. 7:11; Ps. 36:7; Am. 7:4; and simply תְּהוֹם id., Job 28:14; 38:16, 30. Hence—

(3) *gulf, abyss*, even used of the deep hollows of the earth, Ps. 71:20. (Syr. ܬܗܘܡܐ wave, abyss.)

תְּהִלָּה f. (from the root הָלַל Piel).—(1) *praise*, Ps. 22:26; 48:11; 51:17; hence—(*a*) a song containing praise, *a hymn*, Ps. 22:4; 66:2; 145:1; and pl. תְּהִלִּים, as the title of the whole book of *Psalms*. —(*b*) *the person praised* or *celebrated*, Deu. 26:19; Jer. 13:11; 33:9; Zeph. 3:19, 20.

(2) *praise*, in which any one stands with respect to others, *glory*, Psa. 9:15; Isa. 42:8. Hence *the person* (or thing) *wherein any one glories*. Jer. 17:14, תְּהִלָּתִי אַתָּה "thou (Jehovah, art) my glory." Deu. 10:21.

תָּהֳלָה fem. ἅπ. λεγόμ. Job 4:18, which the LXX. render σκολιόν τι. Vulg. *pravum quid*. Targ. *iniquity*. As to the etymology, there are various opinions of interpreters; but the Hebrews, and amongst them Kimchi, long ago saw the truth, taking תָּהֳלָה as fem. from תֹּהַל or תָּהֵל (from the root הָלַל, like תֶּבֶל, תֶּמֶס, תֹּרֶן, from רָנַן, בָּלַל, מָסַס). Nor is there any necessity for Dagesh in ל, compare מֶכֶס (from כָּסַס), f. מִכְסָה; see Lehrg. page 503. Hence prop. it is *folly* (see הָלַל No. 4); hence *sin*, compare נְבָלָה. Others regard as the root وهل, to err, to go astray; whence وهل, error, and hence they derive the noun תֻּהֳלָה, תּוֹהֳלָה; whence תָּהֳלָה, as vice versâ תְּעָלָה from תְּעָלָה Jud. 6:28; זְעָמָה from זָעֲמָה Nu. 23:7.

תַּהֲלוּכָה fem. (from the root הָלַךְ), *procession*. Neh. 12:31.

תַּהְפֻּכָה fem. (from the root הָפַךְ), only in plur. תַּהְפֻּכוֹת—(1) *perversity, foolishness*, Deu. 32:20.

(2) *deceit, fraud*, Prov. 2:12, 14; 6:14; לְשׁוֹן תַּהְפֻּכוֹת a deceitful tongue, Pro. 10:31.

תָּו m. (for תָּוֶה, from the root תָּוָה No. I)—(1) *a sign*, Eze. 9:4. (Arab. تَوِي, تَوَاءٌ a sign in the form of a cross branded on the thigh or neck of horses and camels, whence the name of the letter ת, which in Phœnician, and on the coins of the Maccabees has the form of a cross. From the Phœnicians the Greeks and Romans took both the name and form of the letter.)

(2) *sign* (cruciform), *mark* subscribed instead of a name to a bill of complaint; hence *subscription*, Job 31:35. It is stated that at the Synod of Chalcedon and other synods principally in the East, some even of the bishops being unable to write, put the sign of the cross instead of their names, which is still often done by common people in legal proceedings; so that in the infancy of the art of writing this could not fail of being the case, so as for the expression to be received into the usage of language.

תּוֹא see תְּאוֹ a gazelle.

תּוּב fut. יְתוּב, Ch. i.q. Heb. שׁוּב TO TURN BACK, TO RETURN, Dan. 4:31, 33.

APHEL הֲתִיב *to restore, to return*, Ezr. 6:5. הֲתִיב פִּתְגָם i.q. Heb. הֵשִׁיב דָּבָר to answer, followed by an acc. of pers. Ezr. 5:11; Dan. 3:16 (as to the passage

Dan. 2:14, see טְעֵם). ה׳ לִשְׁתְּוָנָא to return an epistle, to reply by letters, Ezr. 5:5.

תּוּבַל Eze. 27:13; 38:2, 3; Isa. 66:19, and תֻּבַל Gen. 10:2; Ezek. 32:26; 39:1, [*Tubal*], pr. n. *the Tibareni*, a nation of Asia Minor, dwelling by the Euxine sea, to the west of the Moschi, see מֶשֶׁךְ No. 3.

תּוּבַל קַיִן (perhaps "smith of scoria," comp. of Arab. قين smith, and Pers. توبال scoria of metal, the genitive being put first, which seems to shew the origin to be Assyrian or Persic [but be it remembered that it is an antediluvian pr. n.]), *Tubalcain*, pr. n. of a son of Lamech, inventor of working in iron, Gen. 4:22.

תובנה Job 26:12 כתיב for תְּבוּנָה prudence.

תּוּגָה f. (from the root יָגָה) *sadness, sorrow*, Prov. 14:13; 17:21; Ps. 119:28.

תּוֹגַרְמָה see תֹּגַרְמָה.

תּוֹדָה f. (from the root יָדָה Hiph.)—(1) *confession*, Josh. 7:19; Ezr. 10:11.

(2) *thanksgiving*, Psal. 26:7; 42:5. זָבַח תּוֹדָה to offer praise to God (for a sacrifice) Ps. 50:14, 23; 107:22; 116:17 (where the phrase is not to be taken as though proper sacrifices were spoken of). זֶבַח תּוֹדָה Lev. 22:29, זֶבַח תּוֹדַת הַשְּׁלָמִים Lev. 7:13, 15; comp. 12, and ellipt. תּוֹדָה a sacrifice of thanksgiving, Ps. 56:13.

(3) *a choir* of givers of thanks, praising God, Neh. 12:31, 38, 40.

תְּוַהּ Chald. (kindred to תְּמַהּ), *to be amazed*, Dan. 3:24.

I. תָּוָה (compare אָוָה No. III.) in Kal not used, i. q. תָּאָה No. I. TO MARK, TO DELINEATE.

PIEL id. 1 Sam. 21:14, of David when simulating madness: וַיְתָו עַל־דַּלְתוֹת הַשַּׁעַר, "and he made marks (scrawls) upon the doors of the gate," like petulant boys.

HIPHIL הִתְוָה תָו *to mark*, followed by עַל upon any thing, Eze. 9:4.

Derivative, תָּו.

II. תָּוָה TO REPENT, TO BE GRIEVED. (Syr. id.)

HIPHIL, causat. *to make to grieve, to afflict* (as a people, God), Psal. 78:41 [*to set marks* or *limits*, gives a good sense in the passage, from תָּוָה I.].

III. תָּוָה an unused root, i. q. אָוָה No. I., and Arab. ثوى *to abide, to dwell*, whence תָּא a chamber; which see, for תָּו.

תּוֹחַ [*Toah*], pr. n. m. 1 Ch. 6:19, for which there is, verse 11, נַחַת, and 1 Sam. 1:1, תֹּחוּ.

תּוֹחֶלֶת f. (from the root יָחַל) *expectation, hope*, Ps. 39:8; Prov. 10:28.

תּוּךְ an unused root, perhaps i. q. تك to cut up, to divide: whence—

תָּוֶךְ constr. תּוֹךְ, with suff. תּוֹכִי, m. *the middle* of a thing, so called from its being divided (compare חֵצִי). תּוֹךְ הַבַּיִת the middle part of a house, the interior court, 2 Sam. 4:6. Put in the genitive after a noun, Jud. 16:29, עַמּוּדֵי הַתָּוֶךְ "the middle columns."

With prefixes—(1) בְּתוֹךְ—(*a*) *in the middle of* (any) *thing*, as, בְּתוֹךְ הַבַּיִת in the midst of a house, 1 Ki. 11:20; בְּתוֹךְ יְרוּשָׁלַיִם Zec. 8:8; and after verbs of motion, בְּתוֹךְ הַיָּם into the midst of the sea, Ex. 14:27. Sometimes it does not differ from בְּ A, No. 1, *in* (any place), Gen. 9:21; Am. 3:9; *into* (any place), Ps. 57:7; עָבַר בְּתוֹךְ to go through the midst of a thing, Ezek. 9:4; Exod. 14:29.—(*b*) when referring to many, *among* (prop. *inter medios*). בְּתוֹכְכֶם amongst you, in your midst, Gen. 35:2; Pro. 17:2; Eze. 2:5. Used even for בֵּין, when distinction is expressed, Gen. 1:6, בְּתוֹךְ הַמָּיִם between the waters (terrestrial and celestial).

(2) מִתּוֹךְ *from the midst of any thing*, and simply *out of*, Jer. 51:6; Ex. 33:11.

(3) אֶל־תּוֹךְ *into the middle of a thing*, Num. 17:12; 19:6. Compare syn. קֶרֶב.

Derivative, תִּיכוֹן.

תּוֹךְ i. q. תֹּךְ, *vexation*, which see.

תּוֹכֵחָה f. (from the root יָכַח) *punishment*, i. q. תּוֹכַחַת No. 4, Ps. 149:7; Hos. 5:9.

תּוֹכַחַת f. with suff. תּוֹכַחְתִּי, pl. תּוֹכָחוֹת (from the root יָכַח).

(1) the act of arguing, *shewing* and maintaining *the right*, Job 13:6. Pl. arguments, Job 23:4.

(2) *arguing down, contradicting*, Ps. 38:15; Prov. 29:1, אִישׁ תּוֹכָחוֹת "a man who opposes in speaking," one who likes to speak against, positive in assertions (others take it from signif. 3, who is often corrected).

(3) *rebuke, correction* by words, Prov. 1:23, 25, 30; 3:11; 5:12; 27:5; 29:15. Plur. תּוֹכְחוֹת מוּסָר rebuke joined with correction. Prov. 6:23.

Once used of *reproof* (from God), *complaint*, Hab. 2:1.

(4) *punishment, chastening*, Ps. 73:14. Pl. Ps. 39:12; Eze. 5:15, תּוֹכְחוֹת חֵמָה Eze. 25:17.

תּוּכִּיִּים 2 Ch. 9:21; see תֻּכִּיִּים.

תּוֹלָד ("race," "posterity" ["birth"]), [*Tolad*], pr. n. of a town of the Simeonites, 1 Ch. 4:29; also אֶלְתּוֹלַד Josh. 15:30; 19:4.

תּוֹלְדֹת f. pl. (from the root יָלַד)—(1) *generations, families, races*, Nu. 1:20, seqq. לְתוֹלְדֹתָם according to their races, Gen. 10:32; 25:13; Exod. 6:16. Hence סֵפֶר תּוֹלְדֹת genealogy, pedigree, Gen. 5:1. As a very large portion of the most ancient Oriental history consists of genealogies, it means—

(2) *history*, properly of families. Gen. 6:9, אֵלֶּה תּוֹלְדֹת נֹחַ "this is the history of Noah." Genesis 37:2; and thus also applied to the *origin* of other things. Gen. 2:4, "this is the origin of the heaven and earth." (Compare יָחַשׂ and Syr. ܫܪܒܬܐ family, genealogy, history.)

תּוֹלָל m. (from the root יָלַל) *a vexer, tormentor* (properly abstr. vexation, vexing, or the act of him who causes others to lament, forces the expression of grief from others, verbal of Piel of the root יָלַל, of the form تَفْعَال, תִּפְאָרָה). Once in pl. Ps. 137:3, תּוֹלָלֵינוּ "our vexers."—LXX. ἀπαγαγόντες ἡμᾶς. Vulg. *abducentes nos*. Targ. "those who have robbed us," taking תּוֹלָל for שׁוֹלָל (the letters שׁ and ת being interchanged), but that has a passive signification.

תּוֹלָע m. **תּוֹלֵעָה**, **תּוֹלַעַת** f. pl. תּוֹלָעִים (from the root תָּלַע) [from יָלַע in Thes.].

(1) *a worm*, specially one which springs from putrefaction. Ex. 16:20; Isa. 14:11; 66:24; those which devour plants, Jon. 4:7; Deu. 28:39. Metaphorically used of a weak and despised man, Psalm 22:7; Job 25:6.

(2) especially *scarlet, scarlet colour*, more fully תּוֹלַעַת שָׁנִי (see שָׁנִי), also *scarlet garments*, Lam. 4:5; Isa. 1:18 (compare תָּלַע Pu.).

(3) [*Tola*] pr. n.—(*a*) of the eldest son of Issachar, Gen. 46:13; 1 Chr. 7:1.—(*b*) of an Israelitish judge, Jud. 10:1. Patron. of letter *a*, תּוֹלָעִי Num. 26:23.

תּוּם. Some forms which seem to belong to this root, see under the root תָּמַם.

תּוֹמִים *twins*, see תְּאֹם.

תּוֹמָן (תּוֹמָן) Gen. 36:15 כתיב, for תֵּימָן

תּוֹעֵבָה f. constr. תּוֹעֲבַת (from the root תָּעַב), *an abomination, something abominable.* Prov. 21:27; 28:9, תּוֹעֲבַת יְהוָה "things which are an abomination to Jehovah." Prov. 3:32; 11:1, 20. Especially used of things which are made impure and illicit by the decrees of religion. Gen. 43:32, "for it is an abominable thing to the Egyptians" (to eat with the Hebrews). Gen. 46:34; Deu. 14:3; specially used of things belonging to the worship of idols, 1 Ki. 14:24; 2 Ki. 16:3; 21:2; Ezr. 9:1; Eze. 16:2; and of idols themselves, 2 Ki. 23:13. See שֶׁקֶץ, שִׁקּוּץ.

תּוֹעָה f. (from the root תָּעָה)—(1) *error* in holy things, *impiety*, see the root No. 3. Isa. 32:6.

(2) *harm, calamity*, Neh. 4:2.

תּוֹעָפוֹת pl. f. (from the root יָעַף)—(1) *a swift course*, Num. 23:22; 24:8, תּוֹעֲפוֹת רְאֵם "the swiftness of the buffalo."

(2) *weariness, tiring labour* (see יָעַף No. 2). hence *wealth* derived from labour (comp. יְגִיעַ No. 3). Ps. 95:4, תּוֹעֲפוֹת הָרִים "the wealth of the mountains;" Job 22:25, כֶּסֶף תּוֹעָפוֹת "money of the treasures," i.e. very great plenty of money. Some other interpreters derive this word from the Arabic root يفع to go up, to grow up, IV. to be tall, whence Num. loc. cit., the swiftness of the buffalo; Psal. 95:4, the heights of mountains. Job 22:25, money of heaps, heaps of money. But I prefer the former, as arising from the certain and ascertained use of the Hebrew language; compare the root יָפַע.

תּוּף an unused verb, Ch. *to spit out.* Arab. تَفَّ (onomatopoet.) to spit out, especially with contempt.

Derivative, תֹּפֶת.

תּוֹצָאוֹת f. plur. (from the root יָצָא to go out)—(1) *a going out*, metaph. a going forth from danger, *deliverance*, Ps. 68:21; compare the root, Eccles. 7:18.

(2) *the place from which* (any person or thing) *goes forth*, hence a gate, Eze. 48:30; a fountain, Prov. 4:23, תּוֹצְאוֹת חַיִּים "the fountain of life," of happiness; also *the place of the exit* or *termination* of any thing, Nu. 34:4, 5, 8, 9; Josh. 15:4.

תּוּר—(1) TO GO OR TRAVEL ABOUT (Arab. تار id.; comp. the kindred roots, under the verb דּוּר), either —(*a*) for the sake of traffic, 1 Ki. 10:15 (compare סָחַר, רָכַל), or—(*b*) for the sake of exploring, hence *to spy out*, e.g. a country, followed by an acc., Nu.

13:16, 17, 21; 14:6, seq.; also *to search out* any thing, Deu. 1:33; Nu. 10:33; Eze. 20:6. Metaph. *to investigate*, followed by an acc. Ecc. 7:25; and followed by עַל Ecc. 1:13; followed by a gerund (darauf denken, etwas zu thun, wie man etwas thue). Ecc. 2:3.

(2) followed by אַחֲרֵי *to follow, go about after.* Metaph. Nu. 15:39.

Hiphil, fut. יָתֵר and in the Rabbin. form יָתִּר 2 Sa. 22:33—(1) *to lead* one *about*, specially to shew him the way in unknown places. (Ch. תַּיָּר conductor of the way.) Followed by an acc. Proverbs 12:26, יָתֵר מֵרֵעֵהוּ צַדִּיק "the righteous shews the way to his friend." Followed by two acc. of pers. and way. 2 Sa. loc. cit. וַיַּתֵּר תָּמִים דַּרְכּוֹ "and (God) shews the upright his way," he shews an upright man the way in which he should walk. So at least we may explain this passage, as to the interpretation of which interpreters seem to have despaired, in speaking of Ps. 18:33.

(2) *to search, explore*, Jud. 1:23.

Derivatives, יֶתֶר, תּוֹר No. II.

I. תּוֹר m. A TURTLE DOVE (an onomatopoetic and primitive word), Gen. 15:9; Levit. 12:6; used as a word of endearment for a beloved female, Cant. 2:12 [?]; used of the people of Israel; Ps. 74:19, תּוֹרֶךָ "thy turtle dove," i. e. the people especially dear to thee, now afflicted and timid.

II. תּוֹר m.—(1) *order, row, turn*, especially used of what goes round in a circle, Esth. 2:12, 15.

(2) *a string of pearls*, or gold or silver beads (as an ornament for the head), Cant. 1:10, from the root תּוּר.

III. תּוֹר 1 Ch. 17:17; i. q. תּוֹרָה in the parallel place, 2 Sam. 7:19, *mode*, manner. If the reading be genuine, the form would seem to be from תּוֹרָה=תּוֹרָה.

תּוֹר Chald. *an ox*, i. q. Hebr. שׁוֹר; plur. תּוֹרִין oxen, Dan. 4:22, 29, 30; 5:21; Ezr. 6:9, 17; 7:17.

תּוֹרָה f. (from the root יָרָה Hiph. No. 4. to teach).—(1) *instruction, doctrine*, Job 22:22.—(*a*) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2.—(*b*) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.

(2) *law.*—(*a*) human, the manner and principles which men follow, 2 Sa. 7:19.—(*b*) divine, whether one, followed by a genit. of the object, e. g. *the law of sacrifice*, Leviticus 6:7; 7:7; or collect. *laws;* סֵפֶר הַתּוֹרָה the book of the law, Josh. 1:8; 8:34; 2 Ki. 22:8, 11; Neh. 8:3; plur. תּוֹרוֹת laws, Exod 18:20; Lev. 26:46.

תּוֹשָׁב m. (from the root יָשַׁב to dwell), *a stranger, an emigrant*, sojourning in a strange country, where he is not naturalized, Lev. 22:10; 25:47; Ps. 39:13. Plur. const. 1 Ki. 17:1.

תּוּשִׁיָּה f. a word altogether poet.; prop. *a lifting up, that which is erect* (from the root יָשָׁה); hence—

(1) *aid* (compare Arab. وسى Conj. III. to aid, to comfort, properly to lift up). Job 6:13, תֻשִׁיָּה נִדְּחָה מִמֶּנִּי "aid fled from me" (in the other member there is עֶזְרָה. LXX. βοήθεια). Prov. 2:7 (LXX. σωτηρία), Micah 6:9 (at least in several MSS. and Verss.), Job 30:22 קרי.

(2) *counsel* (properly, the raising of any thing, that which any one wishes *to raise* or *set up*). Job 5:12, לֹא תַעֲשֶׂינָה יְדֵיהֶם תּוּשִׁיָּה "and their hands do not perform (their) counsel." Vulg. *quod cœperant.*

(3) *counsel*, i. q. *wisdom.* Job 11:6, כִּפְלַיִם לְתוּשִׁיָּה "the double of wisdom." Job 12:16, עֹז וְתוּשִׁיָּה "might and counsel;" 26:3; Prov. 3:21; 8:14; 18:1; Isa. 28:29, הִפְלִא עֵצָה הִגְדִּיל תּוּשִׁיָּה "he is wonderful in counsel and of great wisdom."

תּוֹתָח (from the root יָתַח) m. *a club*, Job 41:2 LXX. σφῦρα. Vulg. *malleus.*

תָּזַז see תִּיז.

תַּזְנוּת f. (from the root זָנָה), *whoredom*, metaph. the worship of idols, Eze. 16:25, 26, 29; 23:8. Pl תַּזְנוּתַיִם Eze. 16:15, 22; 23:7, seqq.

תַּחְבֻּלוֹת & תַּחְבּוּלוֹת (from the root חָבַל No. 1, and more immediately derived from the nouns חֶבֶל a rope, חֹבֵל a sailor, a pilot) plur. fem.—(1) *rule, government*, Job 37:12; especially that of a state, Pro. 11:14.

(2) the art of governing, hence *prudent counsel.* in a good sense, Pro. 1:5; 20:18; 24:6; *cunning counsel*, in a bad sense, 12:5.

תֹּחוּ see תּוֹחַ.

תְּחוֹת Chald. prep. *under*, i. q. Hebr. תַּחַת Dan. 7:27. It is prop. a plural noun, hence with suff. תְּחֹתוֹהִי under it, Dan. 4:9, 18.

תַּחְכְּמֹנִי [*Tachmonite*], patron. from pr. n. m. otherwise unknown, תַּחְכְּמֹן ("wisdom") 2 Sa. 23:8 Compare חַכְמֹנִי.

תְּחִלָּה fem. (from the root חָלַל Hiphil, to begin) *beginning*, Hosea 1:2; Prov. 9:10; בַּתְּחִלָּה in the

beginning, i.e. previously, Gen. 13:3; 41:21; 43:18, 20; Isa. 1:26.

תַּחֲלוּא, only in plur. תַּחֲלוּאִים m. (from the root חָלָא = חָלָה *to be sick, diseased*), *diseases*, Deut. 29:21. Ps. 103:3; Jer. 16:4, מְמוֹתֵי תַחֲלוּאִים יָמוּתוּ "they shall die of diseases." Concr. 14:18, תַּחֲלוּאֵי רָעָב "those who are sick with famine."

תַּחְמָס m. Lev. 11:16; Deut. 14:15; an unclean bird, so called from violence and wrong (root חָמַס), according to Bochart (Hieroz. p. ii., p. 232), *the male ostrich;* called in Arabic ظليم unnatural, from its cruelty towards its young, compare Job 39:17, seqq.; Lam. 4:3. The preceding word בַּת יַעֲנָה loc. cit. must apparently be understood in a narrower sense, of the female ostrich. LXX. and Vulg. translate, *the night owl*, Jonathan, *the swallow*.

תַּחַן (for תַּחֲנָה "a camp"), [*Tahan*], pr. n. m.—(1) Num. 26:35.—(2) 1 Chr. 7:25. From the former comes patron. תַּחֲנִי Num. 26:35. Compare תַּחֲנוֹת.

תְּחִנָּה (from the root חָנַן)—(1) *grace, mercy*, Josh. 11:20; Ezra 9:8.

(2) *prayer, supplication* (properly, the cry for mercy, from the root in Hiphil), Psa. 6:10; 55:2; 119:170.

(3) [*Tehinnah*], pr. n. m. 1 Ch. 4:12.

תַּחֲנוּן, only in plur. תַּחֲנוּנִים Ps. 28:2, 6; 31:23; 116:1; and תַּחֲנוּנוֹת 86:6; i. q. תְּחִנָּה No. 2, *prayer, supplication.*

תַּחֲנוֹת m. plur. (from the root חָנָה) ["a camp"], a place where a camp is pitched, 2 Ki. 6:8.

תְּחַפְנְחֵס Ezek. 30:18; and **תַּחְפַּנְחֵס** Jer. 43:7, 8, 9; 44:1; 46:14; also 2:16 קרי (where the כתיב has תְּחְפְּנֵס), [*Tahpanhes, Tehaphnehes, Tahapanes*], pr. n. of a city in Egypt, which the LXX. render Τάφνη, Τάφναι. No doubt that it is *Daphne*, a fortified city near Pelusium. And Jablonski (Opuscc., p. i. 343) thinks that the Egyptian name of this city would be written ⲦⲀⲪⲈ-ⲚⲈϨ, i. e. *the head*, or *the beginning of the age;* or, as we should say, the beginning of the world or earth (as if the Egyptian world). "It would thus correspond to the city of *Syene* (see above סְוֵנֵה p. DLXXXI, A), which closes Egypt towards Æthiopia...just as Taphnæ closed Egypt towards Syria and Arabia."

תַּחְפְּנֵיס ("head of the age," see prec.), [*Tahpenes*], pr. n. of an Egyptian queen, 1 Ki. 11:19, 20.

תַּחְרָא m. *a breastplate* (θώρηξ), made of linen, Ex. 28:32; 39:23; properly a military garment, or armour, from the root חָרָה, Syr. ܚܪܐ Ethpe. to fight, to wage war, to prepare for battle.

תַּחֲרָה see חָרָה Tiphel.

תַּחְרֵעַ ("cunning," from the root ܚܪܥ Ethpael, to be cunning), [*Tahrea*], pr. n. of a man, 1 Chron. 9:41, called תַּאְרֵעַ 1 Ch. 8:35.

תַּחַשׁ m. an obscure word, always in this connexion, עוֹר תַּחַשׁ Tachash skin, Num. 4:6, seq. Plur. עוֹרוֹת תְּחָשִׁים Tachash skins, Exodus 25:5; 26:14; 35:23; 39:34; and in the same sense simply תַּחַשׁ Nu. 4:25; Eze. 16:10 (where it is said that women's shoes are made of it). The ancient versions understand it to be the colour of a skin (LXX. ὑακίνθινα. Aqu. Symm. ἰάνθινα. Chald. and Syr. *rubra, red*), and they have been followed by Bochart (Hieroz. i. p. 989, seqq.); this is however a mere conjecture, which has no ground either in the etymology or in the cognate languages; on the other hand the Talmudists and almost all the Hebrew interpreters take תַּחַשׁ to be an animal, the skins of which were used both for a covering of the holy tabernacle, and for making shoes. I have no hesitation in acceding to this opinion, and I would follow R. Salomon on Eze. loc. cit. with Luther in understanding it to be either *the seal*, or the *badger*, *taxus* or *taxo* (*meles*, Varr. Plin.). Besides the context, which almost requires an animal, this opinion is supported—(1) by the authority of the Talmudists who (Tract. Sabb. cap. ii. fol. 28) in treating at large of this animal, say that it is like the *weasel* (תלא אילן), which is very suitable to the badger—(2) by the agreement of languages, the authority of which is very great with regard to the names of animals and plants. Arabic تُخَس and دُخَس are indeed rendered *dolphin* by lexicographers; but this name has a wider extent, and also comprehends *seals*, which in many respects resemble the badger, and which were of frequent occurrence in the peninsula of Sinai (Strab. xvi. p. 776); this has been already observed (see Beckm. ad Antig Caryst. c. 60). The Latin *taxus* and *taxo* (whence in modern languages *taxo*, *taisson*, Dachs) is not found, it is true, in Latin writers before the time of Augustine, but there is no need for us to consider it on that account to be a new-formed word, but only one received from the vulgar language, and of foreign origin.—(3) The etymology, which the Hebrew language supplies with sufficient probability. For תַּחַשׁ may

be for תַּחְשָׁה, from the root חָשָׁה to rest, so that *taxus* may be so called from its sleeping for half a year, which became almost proverbial; nor are seals less somnolent.—(4) The skins both of the badger and seal might without doubt have been used both for covering the tabernacle, and for making elegant shoes: seal skins are even now used for shoes. To give my opinion, the Hebrews seem to have at once designated by this one word (which the Arabs and western nations apply to only particular species), *the seal, the badger*, and other similar creatures, which they neither knew nor distinguished with accuracy.

[(2) *Tahash*, pr. n. m. Gen. 22:24.]

תַּחַת—(1) subst. *the lower part, that which is below.* (Arab. تَحْتُ id., compare Æth. አተሐተ: to let down, to lower, ተተሕተ: to be lowered, depressed, ትሑት: low, ታሕተ: under. It may, however, be doubted whether ת final be primary and radical, or secondary, which latter opinion is supported by the Arab. تاخ to go down and dip (one's finger); whence תַּחַת may be derived, like נַחַת, from נוּחַ.) Hence, in acc. adverb. *below, beneath*, Gen. 49:25; Deu. 33:13; מִתַּחַת id. (comp. מִן No. 3, *c*), Ex. 20:4; Josh. 2:11. In constr. state (for which there is once תַּחַת לְ Cant. 2:6), and with suff., commonly pl. תַּחְתַּי, תַּחְתֶּיךָ, תַּחְתָּיו, תַּחְתֶּיהָ, תַּחְתֵּינוּ, תַּחְתָּם, תַּחְתֵּיכֶם, תַּחְתֵּיהֶם; rarely sing. תַּחְתֵּנִי 2 Sam. 22:37, 40, 48 (as to the form of which, see Hebr. Gramm. § 36, note). Prep. *below, beneath, under* (ὑπό), Arab. تَحْتَ. תַּחַת הַשָּׁמַיִם under heaven, Dan. 9:12; תַּחַת הַשֶּׁמֶשׁ under the sun (see שֶׁמֶשׁ); תַּחַת הָהָר beneath the mountain, at the foot of the mountain, Ex. 24:4; תַּחַת הַלָּשׁוֹן under the tongue, Ps. 10:7; 66:17, and תַּחַת שְׂפָתַיִם under the lips, Ps. 140:4, i.e. in the mouth; תַּחַת יַד פ׳ under the hand, i.e. in the power of any one, 1 Sam. 21:9. Of a woman it is said, she commits whoredom, adultery, under her husband, Nu. 5:19; Eze. 23:5, i.e. she commits whoredom who ought to obey the authority of her husband. But Hab. 3:16, may be rendered, תַּחְתַּי אֶרְגָּז "I tremble in my lower parts," i.e. my knees and feet tremble.—With verbs of *motion* it is—(*a*) *beneath, under* any thing, 2 Sam. 22:37, 40, 48; Gen. 18:4; Jud. 3:30.—(*b*) *κατά, down, downwards*, i.q. מַטָּה, Am. 2:13, אָנֹכִי מֵעִיק תַּחְתֵּיכֶם, prop. "I press you downwards;" Job 40:12.

With preff.—

(*α*) מִתַּחַת adv. *below, beneath* (see above), prep. ὑπ' ἐκ, unter (etwas) hervor, heraus, hinweg, *from under, from beneath*, used of those that were *under* any thing, and come out from thence, Eze. 47:1, "waters came out מִתַּחַת הַמִּפְתָּן from under the threshold;" Prov. 22:27, "why should they take away thy bed מִתַּחְתֶּיךָ from under thee?" i.e. on which thou liest Ex. 6:6; Deut. 7:24. Hence זָנָה מִתַּחַת פ׳, see זָנָה. More rarely for מִתַּחַת לְ *below, under* (any thing), Job 26:5; Eze. 42:9. Another מִתַּחַת (out of a place), see No. 2.

(*β*) מִתַּחַת לְ (opp. to מֵעַל לְ), *below, under* any thing, as מִתַּחַת לָרָקִיעַ below the firmament, Gen. 1:7; Ex. 30:4; מִתַּחַת לְבֵית אֵל at the foot of Bethel (situated on a mountain), Gen. 35:8, compare 1 Sam. 7:11.

(*γ*) לְמִתַּחַת לְ i.q. preceding, after a verb of motion, 1 Ki. 7:32.

(*δ*) אֶל תַּחַת *under, sub, subter*, with an acc. Jerem. 3:6; Zec. 3:10, אֶל תַּחַת לְ Eze. 10:2; with an abl 1 Sam. 21:4.

(2) *what is under any one, the place* in which any one stands, is constituted. Zech. 6:12, מִתַּחְתָּיו יִצְמָח "from his place he shall grow up," compare Ex. 10:23. Hence—(*a*) in acc. in a place, Ex. 16:29, שְׁבוּ אִישׁ תַּחְתָּיו "remain, every one in his own place;" Jud. 7:21; 1 Sa. 14:9; 2 Sa. 2:23; 7:10 1 Chr. 17:9; Job 36:16, רַחַב לֹא מוּצָק תַּחְתֶּיהָ *a wide space, where* (pr. in which place) *there is no straitness.*—(*b*) *in the place of, for, instead of* (anstatt), used of those who succeed into the place of another. Levit. 16:32; Esth. 2:17; Psal. 45:17, תַּחַת אֲבֹתֶיךָ יִהְיוּ בָנֶיךָ "in the stead of thy fathers shall be thy children." Hence used of things which are interchanged, used of price (*for*) Gen. 30:15; 1 Sa. 2:20; 1 Ki. 21:2, and after verbs of requiting, 1 Sa. 25:21. תַּחַת מָה for what? why? Jer. 5:19.

With a relat. conj. תַּחַת אֲשֶׁר—(1) *instead of that* (anstatt daß), Deu. 28:62.

(2) *because that*, i.e. because, Deu. 21:14; 2 Ki. 22:17. תַּחַת כִּי id. Deu. 4:37. Also in the same sense תַּחַת followed by an inf. Isa. 60:15, compare Job 34:26. תַּחַת רְשָׁעִים for the fuller תַּחַת הֱיוֹתָם רְשָׁעִים "because they are wicked."

(3) [*Thahath*], ("station," "place"), pr. n.—(*a*) of a station of the Israelites in the desert, Nu. 33:26.—(*b*) m.—(*α*) 1 Chr. 6:9, 22.—(*β* and *γ*) 1 Ch. 7:20.

תְּחוֹת Chald. id. Dan. 4:11, מִן תְּחוֹתוֹהִי i.q. Hebr מִתַּחְתָּיו. The more usual form is תְּחוֹת.

תַּחְתּוֹן m. **תַּחְתּוֹנָה** f. adj. *lower, lowest*, i.q. תַּחְתִּי Josh. 18:13; 1 Ki. 6:6.

תַּחְתִּי m. ־ִיָּה and ־ִית f. adj. *lower, lowest*. Ps

86:13; Job 41:16; Gen. 6:16. תַּחְתִּיּוֹת־אֶרֶץ the lower, lowest parts of the earth, Hades, Isa. 44:23; poet. used of a hidden place (here of the womb of the mother [but it is the formation of the members of Christ's mystical body]), Ps. 139:15; the same is אֶרֶץ תַּחְתִּיּוֹת Ezek. 26:20; 32:18, 24, compare בּוֹר תַּחְתִּיּוֹת the deepest pit, Ps. 88:7; Lam. 3:55.

תָּזַז Arab. تاز for تيز (pr. to cut off, cut away), intrans. to die (to be cut away), تَيَازٌ dwarf (pr. cut off, shortened), whence the Heb.

Hiphil הֵתַז (as if from תָּזַז) in pause הֵתַז TO CUT OFF the tendrils of a vine, Isa. 18:5. Talmud. הַתִּיז and הִתִּיז is to cut off the head.

תִּיכוֹן m. **תִּיכֹנָה** f. adj. (from תָּוֶךְ) *middle*, Exod. 26:28; Eze. 42:6.

תִּילוֹן (according to Simonis, for נְתִילוֹן "gift"), [*Tilon*], pr. n. m. 1 Ch. 4:20 קרי ;תולון כתיב.

תֵּימָא Isaiah 21:14; Jer. 25:23; and **תֵּמָא** Job 6:19 (i. q. تَيْمَاءُ "a desert," "an untilled district"), [*Tema*], pr. n. of a country and nation in the northern part of Arabia Deserta, on the borders of the desert of Syria; the name comes from Thema, the son of Ishmael (Gen. 25:15); now called by the Arabs تيما. The LXX. every where write the word Θαιμάν, as though it had been the same as תֵּימָן.

תֵּימָן m. (but fem. Isaiah 43:6), pr. whatever is situated *on the right* (compare יָמִין, יָמַן), hence—(1) *the southern quarter* (opp. to שְׂמֹאל which see), Job 9:9. תֵּימָנָה towards the south, southward, Exod. 26:18, 35; 27:9. Poet. for *the south wind* (fully רוּחַ הַתֵּימָן), Psalm 78:26; Cant 4:16. Compare צָפוֹן.

(2) [*Teman*], pr. n. of a city, country, and people eastward of Idumea, taking their origin from תֵּימָן the grandson of Esau, Gen. 36:11, 15; Jerem. 49:7, 20; Eze. 25:13; Hab. 3:3; Obad. 9; and like the rest of the Arabs (1 Ki. 5:11), they were famed for wisdom, Jer. 49:7; Obad. 9; Bar. 3:22, 23; comp. Job 2:11; 22:1. Patron. תֵּימָנִי Job loc. cit. Gen. 36:34. But תֵּימְנִי 1 Ch. 4:6, is different, being derived from some unknown town, תֵּימָן.

תִּימָרָה f. *a column, a pillar*, found twice in this connection, תִּימְרוֹת־עָשָׁן (other copies תִּמְרוֹת) *pillars of smoke*, Cant. 3:6; Joel 3:3; poet. for the common עַמּוּד עָשָׁן Jud. 20:40. Root תָּמַר which see. Comp. Talmudic תִּמֵּר to go up like a pillar (used of smoke); תִּמּוּר column, beam (of the rising sun or moon).

תִּירֹשׁ & **תִּירוֹשׁ** m. *must, new wine* (so called because in intoxicating, it takes possession of the brain, from the root יָרַשׁ, compare Syr. ܡܪܘܬܐ id.), Gen. 27:28. אֶרֶץ דָּגָן וְתִירוֹשׁ a land abounding in corn and new wine, Deut. 33:28; 2 Ki. 18:32; Isa. 36:17. Used of the juice of grapes, Is. 65:8.

תִּירְיָא ("fear;" perhaps from the root יָרֵא) [*Tiria*], pr. n. m. 1 Ch. 4:16.

תִּירָס m. Gen. 10:2 [*Tiras*], pr. n. of a northern nation sprung from Japheth, according to Jonath. and Targum of Jerusalem, *Thracia*. See Bochart, Phaleg. ii. 2.

תַּיִשׁ m. plur. תְּיָשִׁים A HE-GOAT, BUCK, Prov 30:31; Genesis 30:35; 32:15. (Arabic تَيْسٌ he-goat.)

תֹּךְ m. *oppression, violence*, Ps. 10:7; 55:12, fully תּוֹךְ Ps. 72:14; from the root תָּכַךְ which see.

תָּכָה not used in Kal, according to the Hebrews, to be fitted, joined; more correctly, TO LEAN UPON, TO LIE DOWN; compare the Arab. اتكأ Conj. VIII.

Pual. Deu. 33:3, וְהֵם תֻּכּוּ לְרַגְלֶךָ "and they (the Israelites) lay down at thy feet," i. e. at the foot of mount Sinai. Some prefer reading תָּכוּ *remain* (from the root תּוּךְ Syr. to remain).

I. **תְּכוּנָה** fem. (from the root כּוּן) *a place*, Job 23:3.

II. **תְּכוּנָה** f. (from the root תָּכַן)—(1) *arrangement, disposition, structure*, Ezekiel 43:11, i. q. תָּכְנִית Eze. 43:10.

(2) *splendid equipment*, Nah. 2:10. Compare תָּכְנִית No. 2.

תֻּכִּיִּים m. pl. 1 Ki. 10:22, and **תּוּכִּיִּים** 2 Chron. 9:21, according to Targ., Syr. (with the Arabic), Jerome and the Hebrews, *peacocks*. To this answer the Malabar. *togei*, Sanscr. *sikhi*. From this domestic name of the bird comes also the Gr. ταώς, ταῶς, pr. ταϜῶς, Athen. ix. p. 397 (whence Arab. طاوس, Ch. טָוָס), also *pavo* (*t* and *p* being interchanged; compare λαᾶς, *lapis*, λίθος). See Bochart, Hieroz. tom. ii. p. 135, seqq.; and the late learned remarks of Ag. Benary in Annal. Litt. Berol. 1831, No. 96.

תָּכַךְ an unused root, Arab. تَكَّ to cut, to cut up, hence *to tear off, to spoil*, i. q. עָשַׁק, גָּזַל, comp.

בָּצַע. Cogn. תּוֹךְ. (Chald. to injure, to fine. Syriac ܓܙܠ i. q. Heb. גָּזַל.)
Derivative, תֹּךְ and—

תְּכָכִים m. pl. *vexations, oppressions*, especially of the poor. Prov. 29:13, אִישׁ תְּכָכִים "an oppressor" (of the poor). LXX. δανειστής. Vulg. *creditor*. In a similar passage, Prov. 22:2, there is עָשִׁיר rich.

תָּכַל an unused verb, prob. i. q. שָׁחַל to peel, to shell off, schälen, whence שְׁחֵלֶת a shell-fish, muscle. The same meaning is also properly that of תְּכֵלֶת.

תִּכְלָה f. (from the root כָּלָה) *completion, perfection*, Ps. 119:96. According to others [J. D. Michaëlis, etc.] it is *hope, confidence*, from the root תָּכַל, ܬܟܠ to hope. [This latter meaning and derivation are utterly rejected in Thes.]

תַּכְלִית f. (from the root כָּלָה)—(1) *perfection, completion*, Job 11:7. Psal. 139:22, תַּכְלִית שִׂנְאָה "perfect hatred," "thorough hatred."

(2) *extremity, end, conclusion*. Neh. 3:21. Job 26:10, עַד־תַּכְלִית אוֹר עִם־חֹשֶׁךְ "as far as where light ends in darkness." Job 28:3, לְכָל־תַּכְלִית הוּא חוֹקֵר "as far as all the extremity (in the most profound recesses of the earth) search is made."

תְּכֵלֶת *a shell fish*, specially one so called (*helix ianthina*, Linn.), i. e. a species of muscle found in the Mediterranean sea, with a blue shell, from which the *cerulean purple* is made, Rabbin. חִלָּזוֹן; hence *cerulean purple*, and *garments* (*wool, thread*), *dyed with this purple*, Ex. 26:4, 31; Num. 4:6, seqq.; Ezek. 23:6; 27:7, 24. LXX., Vulg., well render, ὑάκινθος, ὑακίνθινος, *hyacinthina*; incorrectly, Aben Ezra, R. Sal., Luth. *yellow silk*. See Bochart, Hieroz. ii. 720—42; t. iii. 655—86, ed. Lips.; Braun, De Vestitu Sacerdot. p. 187—200.

תָּכַן—(1) pr. TO MAKE EVEN, TO LEVEL (kindred to תָּקַן). See Niphal.

(2) *to poise, to weigh* (from the equilibrium of the balance); metaph. *to prove, try, examine*, Pro. 16:2, תֹּכֵן רוּחוֹת יְהוָה "Jehovah proves the spirits;" Prov. 21:2; 24:12.

NIPHAL, prop. *to be levelled, made even*, as a way; figuratively, *to be right*, as a course of acting (compare יָשָׁר), Eze. 18:25, 29; 33:17, 20; 1 Sam. 2:3. Compare תֹּכֶן.

PIEL תִּכֵּן—(1) *to weigh*, e. g. waters, Job 28:25; hence *to prove, to examine* Isa. 40:13.

(2) *to measure*, Isa. 40:12, "who hath measured heaven with a span?" in the other member there is שָׁקַל, מָדַד.

(3) *to set up, to fix*, by a level, Ps. 75:4.

PUAL, part. *to be weighed out* (money), 2 Kings 12:12.

Derivatives, מַתְכֹּנֶת, תָּכְנִית, תֹּכֶן.

תֹּכֶן masc.—(1) *a task*, a portion measured or weighed out, Ex. 5:18.

(2) *a measure*, Eze. 45:11.

(3) [*Tochen*], pr. n. of a town of the Simeonites, 1 Ch. 4:32.

תָּכְנִית f.—(1) *measure, structure, disposition*, Eze. 43:10.

(2) *perfect form*, Eze. 28:12.

תַּכְרִיךְ m. *a mantle, a long royal robe*, Est. 8:15. (Ch. id.) Root כָּרַךְ.

תֵּל m. with suff. תִּלִּי (from the root תָּלַל), *a hill* Josh. 11:13, especially *a heap of ruins*, Deu. 13:17; Josh. 8:28; Jerem. 49:2. Hence come the following names of Babylonian cities, so called from *hills* or mounds near them (see Assemani Bibl. Orient.; Ind. Geogr. t. iii. 2, p. 784; Burckhardt's Travels in Syria, i. 253, sqq.).

(1) תֵּל אָבִיב ("hill of ears of corn"), [*Tel-abib*], Ezekiel 3:15, in Mesopotamia, by the river Chebar, perhaps Thal-labba in d'Anville's Map, L'Euphrate et le Tigre.

(2) תֵּל חַרְשָׁא ("hill of the wood" see חֹרֶשׁ) [*Tel-harsa, Tel-haresha*], in Babylonia, Ezra 2:59; Neh. 7:61.

(3) תֵּל מֶלַח ("hill of salt") [*Tel-mela*], ibid. Ezr. 2:59; Neh. 7:61.

תָּלָא i. q. תָּלָה—(1) TO HANG UP, TO SUSPEND, twice found in part. pass. Deuter. 28:66, "thy life shall be hung up before thy eyes," i. e. it will ever be in imminent danger.

(2) followed by לְ, *to adhere to, to be bent upon* any thing (Germ. abhängen, nachhängen). Hos. 11:7, עַמִּי תְלוּאִים לִמְשׁוּבָתִי "my people adhere (i. e. indulge) in defection from me."

תְּלָאָה f. (from the root לָאָה, like תְּעָלָה from the root עָלָה, for תַּלְאָאָה, תְּלָאָוָה, see Lehrg. p. 502), *labour, toil, weariness*, Exod. 18:8; Num. 20:14; Neh. 9:32.

תַּלְאוּבָה f. *thirst*, once Hosea 13:5, אֶרֶץ תַּלְאֻבוֹת "thirsty ground," i. e. arid.

תְּלַאשָּׂר 2 Kings 19:12, and **תְּלַשָּׂר** Isa. 37:12, [*Telassar*], pr. n. of a region in Assyria or Mesopotamia, which also occurs in Targ. of Jerus. Gen. 14:1, 9, for the Hebr. אֶלָּסָר and ibid. and in Jon. Gen. 10:12, for the Hebr. רֶסֶן. (In the syllable תל there seems to be תֵּל a hill, see that word.)

תִּלְבֹּשֶׁת f. (from the root לָבַשׁ) *a garment*, Isa. 59:17.

תְּלַג Chald. *snow*, i. q. Hebr. שֶׁלֶג Dan. 7:9.

תִּלְגַת פִּלְנֶסֶר see תִּגְלַת פ׳.

תָּלָה TO SUSPEND, TO HANG UP. (Chald. and Syr. id. Compare Gr. τλάω to suspend in a balance, whence τάλαντον.) 2 Sa. 18:10; Job 26:7. תָּלָה פ׳ עַל הָעֵץ to hang any one on a stake, to crucify, a kind of punishment used among the Israelites, Deuter. 21:22; the Egyptians, Gen. 40:19; the Persians, Est. 7:10; 5:14.

NIPHAL, pass. Lam. 5:12.

PIEL, i. q. Kal, Eze. 27:10, 11.

Derivative, תְּלִי.

תְּלוּנָּה f. only in plur. (from the root לוּן Niph.), *a murmuring, complaining*, of people, Exod. 16:7, seq.; Nu. 14:27.

תָּלַח an unused root, Aram. *to break, to tear*, Whence—

תֶּלַח ("fracture"), [*Telah*], pr. n. m. 1 Chr. 7:25.

תְּלִי m. ἅπ. λεγόμ. Gen. 27:3; according to very many old interpreters, *a quiver* (so called from its being suspended), but Onkelos and Syr. render it *sword*.

תְּלִיתָי Chald. *third*, Dan. 2:39; from תְּלָת three.

תָּלַל i. q. סָלַל—(1) TO HEAP UP, TO MAKE HIGH. Part. pass. תָּלוּל *heaped up, lofty*, Eze. 17:22.

(2) *to wave, to vibrate*, Arab. تَلْتَلَ (see סָלַל No. 2). Hence תַּלְתַּלִּים. As to the form הֵתֵל see under הָתַל.

Derivative No. 1, תֵּל.

תָּלַם an unused root, prob. i. q. ثلم to break, to cut into. Hence—

תֶּלֶם masc. *a furrow*, Job 31:38; 39:10; Psalm 65:11. Arab. تَلْم id.

תַּלְמַי ("abounding in furrows"), [*Talmai*], pr. n.—(1) of a king of Geshur, father-in-law of David, 2 Sam. 3:3; 13:37.—(2) of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

תַּלְמִיד m. (from the root לָמַד) *a disciple, one taught*, 1 Ch. 25:8. (Syr. and Arab. id.)

תָּלַע unused in Kal, Arab. تلع to have a long neck, to be stretched out; whence תּוֹלָע a worm. [From יָלַע Thes.]

PUAL, part. מְתֻלָּע (denom. תּוֹלָע) *clothed in scarlet*, Nah. 2:4.—מְתַלְּעוֹת teeth, see under the letter מ.

תָּלַף an unused root, Arab. تَلِفَ to perish, IV. to destroy, تَلَفٌ destruction; whence, perhaps—

תַּלְפִּי adj. *destructive*, and תַּלְפִּיּוֹת *the deadly*, poet. for *arms*, Cant. 4:4, "like the tower of David בָּנוּי לְתַלְפִּיּוֹת constructed for arms," i. e. in which arms are suspended (compare Ezek. 27:10, 11). Others, in nearly the same sense, take תַּלְפִּיּוֹת as compounded of תֵּל (from the root תָּלָה to hang up), and פִּיּוֹת mouths, i. e. edges (of swords, compare Pro. 5:4), arms; hence *arsenal*. We may also refer תַּלְפִּיּוֹת to the root לָפָה, which, however, does not offer a suitable etymology.

תְּלַשָּׂר see תְּלַאשָּׂר.

תְּלָת f., **תְּלָתָה**, **תְּלָתָא** m. Chald. THREE, i. q. Hebr. שָׁלֹשׁ. יוֹם תְּלָתָה the third day, Ezr. 6:15. Pl. תְּלָתִין *thirty*, Dan. 6:8, 13.

תַּלְת emphat. state תַּלְתָּא abstr. *the third rank*, Dan. 5:29, שַׁלִּיט תַּלְתָּא "a prince of the third rank" (compare מִשְׁנֶה), and verse 16, by ellipsis תַּלְתָּא id.

תַּלְתִּי m. *third*, Dan. 5:7. More in use is תְּלִיתָי.

תַּלְתַּלִּים m. pl. the pendulous *branches of palms*, with which, Cant. 5:11, flowing locks are compared. LXX. ἐλάται. Vulg. *elathæ palmarum*. Compare סָלַל No. 2. Arab. تَلْتَلَةٌ a wicker basket, pr. (as well remarked by Schultens, Opp. Min. p. 246), a pendulous branch.

תָּם m. תַּמָּה f. adj. (from the root תָּמַם) *whole, upright*, always in a moral sense, Job 1:1; 8:20; 9:20, 21, 22. A peculiar use is, Gen. 25:27, וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים "Jacob was an upright man, dwelling in tents," where תָּם appears to indicate the milder and placid disposition of Jacob, as opposed to

the more ferocious character of Esau. Neutr. abstr. *integrity*, Ps. 37:37.—Fem. תַּמָּתִי my perfect one, an endearing term for a beloved female, Cant. 6:9.

תַּם Ch. adv. i. q. Hebr. שָׁם *there*, always with the addition of ה local, תַּמָּה Ezr. 5:17; 6:6, 12.

תָּמִים m. pl. contr. for תְּאֹמִים Ex. 26:24; 36:29, *twins* (see תְּאֹם).

תֹּם (once תּוֹם Prov. 10:9) followed by Makk. תָּם־, with suffix תֻּמִּי (from the root תָּמַם), m. *integrity, wholeness*.

(1) of number and measure, *fulness*, Isa. 47:9, כְּתֻמָּם "in full measure."

(2) of fortune, welfare, *safety, prosperity*, i. q. שָׁלוֹם. Job 21:23, בְּעֶצֶם תֻּמּוֹ "in his very prosperity;" Ps. 41:13.

(3) *integrity* of mind, *innocence*. תָּם־לֵבָב integrity of heart, Gen. 20:5, 6; הֹלֵךְ בְּתֹם Pro. 10:9, and בְּתֻמּוֹ Ps. 26:1, to live uprightly. Used of simplicity of mind, which is opposed to mischief and ill-design, 1 Ki. 22:34, "he drew a bow לְתֻמּוֹ in his simplicity," without any evil purpose; 2 Sam. 15:11, הֹלְכִים לְתֻמָּם "going (with him) with a simple mind" (not conscious of an evil design).

(4) pl. תֻּמִּים [*Thummim*], truth (LXX. ἀλήθεια), see אוּרִים No. 1, *b*.

תֵּמָא see תֵּימָא.

תֻּמָּה f. i. q. m. תֹּם *integrity, innocence*, Job 2:3, 9; 27:5; 31:6.

תָּמַהּ TO MARVEL, TO WONDER. (Ch. תְּוַהּ id., the labial letters being interchanged. As to the origin, see more, page CCIII, B.) Constr. absol. Isa. 29:9; followed by עַל of cause, Ecc. 5:7; pregn. Isa. 13:8, אִישׁ אֶל־רֵעֵהוּ יִתְמָהוּ "they shall be astonished, and look at one another," compare Gen. 43:33. Sometimes more forcibly, to be smitten with fear and terror, Ps. 48:6; Jer. 4:9; Ecc. 5:7; Job 26:11.

HITHPAEL, id. Hab. 1:5.

Derivative, תִּמָּהוֹן, and—

תְּמַהּ Ch. m. *something astonishing, a miracle*, pl. תִּמְהִין Dan. 3:32, 33; 6:28.

תִּמָּהוֹן m. *astonishment, terror*, Deut. 28:28 (with the addition of לֵבָב). Zec. 12:4.

תַּמּוּז [*Tammuz*], pr. n. of a Syrian god, *Adonis* (אָדוֹן) of the Greeks, worshipped also by the Hebrew women with lamentations, in the fourth month of every year (called תַּמּוּז beginning at the new moon of July), Eze. 8:14. As to the Syrian festival, see Lucian, De Dea Syra, § 7, seqq.; also Selden, De Dis Syris, ii. 31, and Creuzer's Symbolik des Alterthums, vol. ii. 91, seqq. ed. 2. (I lay down nothing as to the etymology. A root תמז is not found in the Phœnicio-Shemitic languages; it may be that תַּמּוּז is for תַּמְזוּז from the root מָזַז denoting *fear*, concr *fearful*.)

תְּמוֹל adv. *yesterday*, i. q. אֶתְמוֹל, אֶתְמוּל (which see). It is often joined with שִׁלְשׁוֹם the day before yesterday, which see. Job 8:9, תְמוֹל אֲנַחְנוּ "we are of yesterday," for אַנְשֵׁי תְמוֹל. (The etymology is obscure. Many take תְּמוֹל for the primary form, whence with Aleph prosthetic אֶתְמוֹל, אֶתְמוּל; but the root תמל and its significations in cognate languages afford no light; unless perhaps we attribute to it the signification of *veiling over, covering over*, compare שָׂמַל, so that time past might be regarded as obscure, hidden; compare עוֹלָם from the root עָלַם. But still I prefer to regard the primary form to be אִתְמוֹל 1 Sam. 10:11, for אֶת־מוֹל *before, formerly*, whence by aphæresis תְּמוֹל.)

תְּמוּנָה f. (from the root מִין, מוּן)—(1) *appearance, form*, Nu. 12:8; Psalm 17:15. Job 4:16, תְּמוּנָה לְנֶגֶד עֵינָי "a (certain) appearance (passed) before my eyes."

(2) *image*, Ex. 20:4; Deu. 4:16, 23, 25.

תְּמוּרָה f. (from the root מוּר Hiphil, to exchange—(1) *exchange*, especially in buying and selling, *barter*, Ruth 4:7; Job 15:31. Hence *what is exchanged*. Job 28:17, וּתְמוּרָתָהּ כְּלִי פָז "and its exchange (are not) vessels of gold," i. e. wisdom cannot be acquired for vessels of gold, Leviticus 27:10, 33.

(2) *compensation, retribution, recompense*, Job 15:31; 20:18, כְּחֵיל תְּמוּרָתוֹ וְלֹא יַעֲלֹס "as something to be restored, in which one does not rejoice."

תְּמוּתָה f. (from the root מוּת) *death*, only in this phrase בֶּן־תְּמוּתָה "a son of death," i. e. "condemned to death," Ps. 79:11; 102:21.

תֶּמַח (Samarit. "laughter"), [*Thamah*], pr. n. Ezr. 2:53; Neh. 7:55.

תָּמִיד m.—(1) subst. *perpetuity, continuance* (so called from proceeding, going on, root מוּד, compare עַד from the root עָדָה, דּוֹר and תְּדִירָא from דּוּר). In genit. put after other substantives it is used as an adjective (compare קֹדֶשׁ No. 1), as אַנְשֵׁי תָמִיד "men

of continuance," i. e. hired for continuous work, Eze. 39:14; עֹלַת הַתָּמִיד a continual burnt-offering, i. e. daily, both morning and evening, Nu. 28:6, 10, 15, 23, 24. לֶחֶם הַתָּמִיד the continual bread, i. q. לֶחֶם פָּנִים Nu. 4:7.

(2) for עֹלַת הַתָּמִיד Dan. 8:11, 12, 13; 11:31.

(3) adv. *continually*, Ps. 16:8; 25:15; 34:2.

תָּמִים m. תְּמִימָה f. adj. (from the root תָּמַם)—(1) *perfect, complete*, Psalm 19:8; Job 36:4; 37:16.

(2) *whole, entire*, Lev. 3:9; 25:30; Josh. 10:13.

(3) *perfect, whole, sound*—(*a*) free from blemishes, used of victims, Ex. 12:5; Lev. 1:3.—(*b*) *safe, secure*, used of men, Prov. 1:12.—(*c*) *whole, upright in conduct, blameless*, Gen. 6:9; 17:1. תְּמִימֵי־דָרֶךְ the upright of life (in the way), Psa. 119:1. תָּמִים עִם אֵל upright towards God, i.e. altogether given to God, Deut. 18:13; Ps. 18:24 (2 Sa. 22:24, followed by לְ). Compare שָׁלֵם No. 3. Neutr. subst. *integrity*, Josh. 24:14; Jud. 9:16, 19. So too הָלַךְ בְּתָמִים Ps. 84:12, and הֹלֵךְ תָּמִים Ps. 15:2, to walk (live) uprightly. 1 Samuel 14:41, הָבָה תָמִים "give the truth!"

תָּמַךְ fut. יִתְמֹךְ.—(1) TO TAKE HOLD OF, followed by an acc. Gen. 48:17, and בְּ Prov. 28:17; 5:5.

(2) *to obtain, to acquire*, e. g. honour, Proverbs 11:16; 29:23.

(3) *to hold fast* something taken, followed by an acc. Am. 1:5, 8. Metaph. Pro. 4:4.

(4) *to hold up, to support*, followed by בְּ, Exod. 17:12, "they held up his hands." God is very often said to sustain any person or thing; followed by בְּ Psalm 41:13; 63:9; Isa. 42:1; followed by an acc. Ps. 16:5; 17:5.

(5) recipr. *to take hold of each other, to hold together, to adhere;* Job 36:17, דִּין וּמִשְׁפָּט יִתְמֹכוּ "cause and judgment follow one another;" compare אָחַז and לָכַד Hithp.

NIPHAL, pass. of No. 3; Pro. 5:22.

תָּמַל see תְּמוֹל.

תָּמַם fut. יִתֹּם, rarely יִתּוֹם Eze. 47:12; תָּתֹם Eze. 24:11; 1 pers. once אֵיתָם for אֵתַם Ps. 19:14; plur. יִתַּמּוּ Deu. 34:8.

(1) TO COMPLETE, TO FINISH, Ps. 64:7; followed by לְ *to leave off*, Josh. 3:17; 4:1, 11; 5:8; more often intrans. *to be completed, finished*, 1 Kings 6:22; 7:22; עַד תֻּמָּם unto their finishing, i.e. wholly, altogether, Deu. 31:24, 30. (Arab. تمّ id. The primary idea, as I judge, is in *shutting up, closing* Germ. abschließen, abgeschlossen seyn, compare the kindred roots אָטַם, חָתַם, and the same primary idea in the syn. כָּלָה.)

(2) *to be finished, ended*, especially used of time, Gen. 47:18 (*initio*). Ps. 102:28, שְׁנוֹתֶיךָ לֹא יִתָּמּוּ "thy years shall have no end;" Eze. 47:12, וְלֹא יִתֹּם פִּרְיוֹ "whose fruit shall never cease."

(3) *to be consumed, spent*, i. q. כָּלָה No. 3, Gen. 47:18; *to be come to an end*, Num. 32:13, עַד־תֹּם כָּל־הַדּוֹר "until all that generation was consumed;" Josh. 5:6; Jer. 27:8; עַד־תֻּמּוֹ 1 Ki. 14:10, and עַד תֻּמָּם Deu. 2:15; Josh. 8:24, until they were destroyed, i. q. עַד־כַּלֵּה; see כָּלָה No. 3.

(4) *to be complete.*—(*a*) in number, 1 Sa. 16:11. הֲתַמּוּ הַנְּעָרִים "are all the children here?" Nu. 17:28.—(*b*) in mind, heart, *to be upright*, Psa. 19:14; compare תָּמִים, תָּם.

NIPHAL, only in fut. pl. יִתַּמּוּ *to be consumed*, i. q. Kal No. 3, Nu. 14:35; Ps. 104:35; Jer. 14:15.

HIPHIL הֵתֵם (once inf. הֲתִימְךָ for הֲתִמְּךָ Isa 33:1), fut. יַתֵּם.—(1), i. q. Kal No. 1, but only causat. *to complete, to perfect*, e. g. flesh (i. e. to cook completely), Eze. 24:10; counsel, 2 Sa. 20:18.

(2) *to finish, to leave off;* Isa. 33:1, כַּהֲתִימְךָ שׁוֹדֵד "when thou ceasest to be a spoiler." Causat. *to cause to leave off*, followed by מִן *to remove* from any one, Eze. 22:15.

(3) *to make whole, to complete.*—(*a*) a number, Dan. 8:23, כְּהָתֵם הַפֹּשְׁעִים "when sinners shall have completed," sc. the number of their sins. Dan. 9:24 קרי; hence, *to pay out* (money), i. q. שִׁלֵּם 2 Ki. 22:4.—(*b*) used of a way, manner of life; Job 22:3, כִּי תַתֵּם דְּרָכֶיךָ "if thou live uprightly."

HITHPAEL, הִתַּמָּם *to act uprightly* with any one, followed by עִם Ps. 18:26.

Derivatives, תֹּם, תָּם, תָּמִים, מְתֹם.

תֵּמָן see תֵּימָן.

תִּמְנָה ("a part assigned"), with ה local **תִּמְנָתָה** [*Timnah, Timnath*], pr. n. of an ancient town of the Canaanites (Gen. 38:12), first given to the tribe of Judah (Josh. 15:10, 57), then to the Danites (Josh. 19:43), which was however long subject to the Philistines (Jud. 14:1; 2 Chron. 28:18; compare Jos. Arch. v. 8, § 5); Gent. תִּמְנִי Jud. 15:6.

תֵּמָנִי see תֵּימָן.

תִּמְנִי see תִּמְנָה.

תִּמְנָע ("restraint," concr. "restrained," as from intercourse with men), [*Timna*], pr. n. of a

concubine of Eliphaz, the son of Esau (Gen. 36:12, 22; 1 Ch. 1:39), giving a cognomen to a tribe of the Edomites, Gen. 36:40; 1 Ch. 1:51.

תִּמְנָתָה see תִּמְנָה.

תִּמְנַת חֶרֶס [*Timnath-heres*], ("portion of the sun"), Jud. 2:9, or more correctly תִּמְנַת־סֶרַח [*Timnath-serah*] ("abundant portion"), Josh. 19:50; 24:30, pr. n. of a town in Mount Ephraim, given as a portion to the leader Joshua.

תֶּמֶס m. (from the root מָסַס), *a melting, liquefaction*, Ps. 58:9. Compare under שַׁבְּלוּל.

תָּמַר an unused root, which seems to have had the power *to be* or *stand erect* (perhaps kindred to אָמַר, for verbs פא and פת are often of the same power, especially in Arabic). Arab. تمر Conj. XI. riguit hasta, membrum virile; تمر palm-tree, تامور, and تامورة a tower. As to the usage of the Talmudists, see תִּימָרָה.

Derivatives; תָּמָר—תִּמּוֹרָה, תִּימָרָה, תַּמְרוּר No. II., compare תַּדְמֹר.

תָּמָר m.—(1) *a palm-tree*, Phœnix dactylifera (Arab. تمر id.) Joel 1:12; Canticles 7:9, plur. Exod. 15:27. עִיר הַתְּמָרִים the city of palm-trees, see under עִיר.

(2) [*Tamar*], pr. n.—(*a*) of a town situated in the southern borders of Palestine, Ezekiel 47:19; 48:28.—(*b*) i. q. תַּדְמֹר *Palmyra* (which see), 1 Ki. 9:18 כתיב.—(*c*) f.—(*α*) the daughter-in-law of Judah, Genesis 38:6.—(*β*) a daughter of David, 2 Sam. 13:1.—(*γ*) a daughter of Absalom, 2 Sam. 14:27.

תֹּמֶר m. *a palm-tree*, hence *a column* (compare תִּימָרָה). Jer. 10:5.

תִּמֹּרָה pl. תִּמֹּרִים Eze. 41:18, and תִּמֹּרוֹת 1 Kings 6:29, 32, 35; Eze. 41:18, 19, *an artificial palm-tree*, as an architectural ornament.

תַּמְרוּק m. pl. תַּמְרֻקִים (from the root מָרַק)—(1) *purifications*, as of the virgins received into the women's house of the king of Persia, Esth. 2:12; and meton. *precious ointments* used by them, Esth. 2:3, 9.

(2) metaph. *remedy, cleansing*, by which any one is corrected and amended. Prov. 20:30 קרי.

I. **תַּמְרוּרִים** m. plur. (from the root מָרַר) *bitterness*, e.g. בְּכִי תַמְרוּרִים bitter weeping, Jer. 31:15, 6:26 Adv. *bitterly*, Hos. 12:15.

II. **תַּמְרוּרִים** masc. plur. *upright columns*, as way-marks, Jerem. 31:21; from the root תָּמַר which see.

תַּמְרִיק i. q. תַּמְרוּק Pro. 20:30 כתיב.

תַּן or **תָּן** only in plur. תַּנִּים and תַּנִּין m. a certain beast dwelling in deserts, Isa. 13:22; 43:20; 34:13 (whence מְקוֹם תַּנִּים Ps. 44:20; and מְעוֹן תַּנִּים Jerem. 9:10; 10:22; 49:33, used of the desert); it suckles its young, Lam. 4:3; and utters a mournful cry, Job 30:29; Mic. 1:8. Bochart (Hieroz. ii. p. 429) takes it to be *great serpents*, as if it were the same as תַּנִּין, but amongst the Hebrews, R. Tanchum of Jerusalem correctly explains this word ابن اوى *jackal, wild dog*, so called from its cry (elsewhere Hebr. אִי plur. אִיִּים), compare Arab. تنان wolf, both from the root תָּנַן No. 2.

תָּנָא see under תָּנָה.

תָּנָה TO GIVE PRESENTS, TO DISTRIBUTE GIFTS, especially to hire persons. (Kindred are תָּנַן which see, נָתַן, יָתַן). Hosea 8:10, גַּם כִּי־יִתְנוּ בַגּוֹיִם "although they distribute gifts (or hire) among the peoples," where others read יִתְּנוּ from the root נָתַן. (The notion of praising, which is in Piel, may also be that in Prov. 31:31, תְּנוּ לָהּ "praise her;" to which, in the other hemistich, there answers וִיהַלְלוּהָ).

Piel, *to praise, to celebrate*, followed by an acc., Jud. 5:11; followed by לְ 11:40. (Aram. תַּנִּי, ܬܰܢܺܝ, i. q. סִפֵּר to narrate. Arab. ثنى IV. to celebrate with praise, prop. to utter voice.)

Hiphil, i. q. Kal. Hos. 8:9, אֶפְרַיִם הִתְנוּ אֲהָבִים "Ephraim has hired loves."

Derivatives, אֶתְנַן, אֶתְנָה, and pr. n. יִתְנִיאֵל, יִתְנָן.

תְּנָה Chald. i. q. Heb. שָׁנָה to repeat, whence תִּנְיָן, תִּנְיָנוּת.

תָּנָה only plur. תַּנּוֹת fem. Mal. 1:3; according to LXX., Syr., *habitations*. The same is the meaning of Arab. تناءة, from the root تنأ to remain, to inhabit, the third radical of which, is sometimes lost, whence تان inhabitant, for تانئ. Thus תַּנּוֹת may be for תַּנְאוֹת (Dag. forte euphon.) compare

מִכְלָה for מִכְלָאָה and מִקְשָׁה for מִקְשָׁאָה, unless it be deemed better to assign to the root תָּנַן the power of the verb תָּנָא. Others take it i. q. תַּנִּים jackals.

תְּנוּאָה f. (from the root נוא) *alienation* (of God from men), see the root No. 2, Num. 14:34; hence *enmity*. Job 33:10, הֵן תְּנוּאוֹת עָלַי יִמְצָא "behold! he seeketh enmities against me." Compare Arab. ناء Med. Waw, to rise up hostilely against any one.

תְּנוּבָה fem. (from the root נוב) *produce, fruit*, Deu. 32:13; Jud. 9:11; Lam. 4:9.

תְּנוּךְ m. *extremity* (from the root תָּנַךְ), with the addition of אֹזֶן *tip of the ear, lobe of the ear*, Ex. 29:20; Lev. 8:23, 24; 14:14.

תְּנוּמָה fem. (from the root נום) *a being asleep, sleep*, Job 33:15; especially through indolence, Prov. 6:10; 24:33; Ps. 132:4.

תְּנוּפָה f. (from the root נוף) *waving, shaking* —(*a*) of the hand, as a gesture of threatening, Isaiah 19:16.—(*b*) of sacrifices before Jehovah, a particular rite in offering, as to which, see הֵנִיף No. 1, *d*. חֲזֵה תְּנוּפָה the breast of waving, i. e. offered with a particular kind of waving, Ex. 29:27. Lev. 7:34. זְהַב הַתְּנוּפָה Ex. 38:24.—(*c*) i. q. *tumult*, Isaiah 30:32, מִלְחֲמוֹת תְּנוּפָה "wars of shaking," tumultuous wars.

תַּנּוּר m. (fem. perhaps, Hos. 7:4) *an oven, a furnace*. Arab. تَنُّور (compounded of the unused תַּן a furnace (from the root תָּנַן No. II) and נוּר fire, Exod. 7:28; Levit. 2:4; 7:9; 11:35; Hos. loc. cit.) As to the ovens of the Orientals which have often the form of a great pot, see Jahn's Bibl. Archæol. vol. i. 1, p. 213, and 2, page 182. Beckmann's Beiträge zur Geschichte der Erfindungen, vol. ii. p. 419; compare Schneider and Passow. Lex., v. κλίβανος.

תַּנְחוּמוֹת fem. plur. (from the root נָחַם) *consolations*, Job 15:11; 21:2.

תַּנְחוּמִים m. pl.—(1) *consolations*, Isa. 66:11; Jer. 16:7.

(2) *pity, mercy*, Ps. 94:19.

תַּנְחֻמֶת ("consolation"), [*Tanhumeth*], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

תַּנִּים sing. Ezek. 29:3, *a great serpent*, a sea monster, i. q. תַּנִּין (which is the reading of many copies), from which this reading has been corrupted, either by the writer, or by copyists who were familiar with the plur. תַּנִּים, but in this neglected the etymology.

תַּנִּין pl. תַּנִּינִים m. Arab. تِنِّين (from the root תָּנַן No. 1).—(1) *a sea monster, a vast fish*, Gr. κῆτος, Gen. 1:21; Job 7:12; Isa. 27:1.

(2) *a serpent*, Ex. 7:9, seqq.; Deut. 32:33; Ps. 91:13; *a dragon*, Jer. 51:34; *a crocodile*, Ezek. 29:3 (where there is תַּנִּים, which see, for תַּנִּין), which is used as an image of Egypt, Isa. 51:9; Eze. loc. cit., and 32:2 (Ps. 74:13, 14). Compare תַּן.

תִּנְיָן Ch. *second*, Dan. 7:5, from the root תְּנָה to repeat. Compare שְׁנַיִם. Hence—

תִּנְיָנוּת adv. *again*, Dan. 2:7.

תָּנַךְ an unused verb. Syr. Ethpeal, *to fail, to leave off*. Hence תְּנוּךְ.

I. תָּנַן an unused verb, of which the native power may be pretty certainly gathered from the derivatives and cognate roots, and which also extends into the Indo-Germanic languages. It is—

(1) prop. TO EXTEND; compare in the Phœnicio-Shemitic languages, Æth. ተንእ: length, נָתַן and תָּנָה to give, prop. to stretch out the hand (compare יָד, יָדָה), יָתַן to extend itself (as time), to endure, to be continual; in the Indo-Germanic languages, Sanscr. *tan*, Gr. τείνω, τανύω, τιταίνω, Lat. *tendo* (compare Dissert. Lugdd. ii. 852); whence *tenuis* (Sanscr. *tanu*), Goth. *thanjan*, Germ. dehnen, with many words which have affinity with these, as the old High Germ. Tanna, fir tree. Hence תַּנִּין vast fish (κῆτος), so called from the length to which it extends, compare ταινία (from τείνω) a long fish, *tænia*.

(2) It is applied to *contention in running*, as being done with outstretched neck, like the Gr. τάνυμι; hence תַּן jackal, so called from its swiftness in running.

II. תָּנַן Syr. and Ch. *to smoke*. Hence אַתּוּן for אַתְּנוּן furnace, and תַּנּוּר from תַּן and נוּר. [Compare the Welsh, *tân*, fire.]

תִּנְשֶׁמֶת f.—(1) Lev. 11:30, an unclean animal, mentioned in connexion with other kinds of lizards; according to Bochart (Hieroz. t. 1, p. 1083), *the chameleon* (from the root נָשַׁם to breathe), from its having been supposed by the ancients to live wholly by inhaling air (Plin. viii. 33). LXX., Vulg. *talpa* Saad. *lizard*.

(2) Lev. 11:18; Deut. 14:16, an unclean, aquatic bird, LXX. πορφυρίων, i.e. *ardea purpurea*. Vulg. *cygnus*.

תָּעַב not used in Kal (compare תָּאַב No. II).

Piel תִּעֵב—(1) to abhor, to abominate, Deut. 7:26; Job 9:31; 19:19; Ps. 5:7; Isa. 49:7.

(2) causat. *to cause to be abhorred, to occasion horror* to any one, Isaiah 49:7, מְתָעֵב גּוֹי "who causeth abhorrence to the people," who is held in abomination by the people.

(3) *to make abominable*, Eze. 16:25, see Hiphil.

Hiphil, *to make abominable, shameful*, Psa. 14:1. הִתְעִיבוּ עֲלִילָה "they have basely done their deed," they acted shamefully; hence without עֲלִילָה id. 1 Kings 21:26; Ezekiel 16:52. Compare הִשְׁחִית, הֵרַע.

Niphal, pass. *to be held in abomination, to be detestable*, 1 Ch. 21:6; Job 15:16.

Derivative, תּוֹעֵבָה.

תָּעָה fut. יִתְעֶה apoc. יֵתַע—(1) to err, to wander, to go astray. (Aram. ܛܥܳܐ Arabic طغى id., of very rare occurrence are, تعى to pass away, and تغى to perish). Ex. 23:4; Job 38:41; followed by בְּ of place, Gen. 21:14; 37:15. Followed by an acc. *to wander through* or *over*, metaph. used of palm branches, Isa. 16:8. It is used also—(*a*) of drunken men who go astray through drink. Isa. 28:7, תָּעוּ מִן־הַשֵּׁכָר "they go astray through strong drink;" and by a figure taken from drunken men, Isa. 21:4, תָּעָה לְבָבִי "my heart reeleth."—(*b*) used of the mind which wanders from the path of virtue and piety, Ps. 58:4; Eze. 48:11; compare תֹּעֵי לֵבָב Ps. 95:10; תֹּעֵי רוּחַ Isa. 29:24; followed by מִן e.g. from the precepts of God, Psa. 119:110; compare Prov. 21:16; followed by מֵעַל יְהוָֹה Ezekiel 44:10, 15; followed by מֵאַחֲרֵי יְהוָֹה from worshipping God, Eze. 14:11. Compare Chald. טְעָה which is specially: to be addicted to the worship of idols, to be a heretic.

(2) i. q. אָבַד "to perish," Prov. 14:22; compare above, Arab. تغى.

Niphal, *to wander* (pr. to be made to wander), Isa. 19:14. Metaph. *to be deceived, to err* in a moral sense, Job 15:31.

Hiphil, fut. apoc. יַתַע—(1) *to cause to err*, Job 12:24; Psa. 107:40; Jerem. 50:6, a drunken man, Job 12:25. Metaph. *to cause* a people *to wander* from virtue and piety to impiety, Isa. 3:12; 9:15; and the worship of idols, 2 Ki. 21:9; followed by מִן Isa. 63:17.

(2) intrans. *to err* (pr. to cherish error), Jerem. 42:20 קרי. Prov. 10:17.

Derivative, תּוֹעָה and—

תֹּעוּ ("error") [*Tou*], pr. n. of a king of Hamath in Epiphania, 1 Chron. 18:9, 10, called תֹּעִי [*Toi*], 2 Sa. 8:9, 10.

תְּעוּדָה f. (from the root עוּד Hiphil, No. 1, *c*), *law*, Isa. 8:16, 20 (where it is joined with תּוֹרָה), also for *custom*, like a law which must be *kept*, Ruth 4:7. Compare חֹק letter *d*.

תֹּעִי see תֹּעוּ.

תְּעָלָה f. constr. תְּעָלַת (from the root עָלָה, like תְּלָאָה which see, from the root לָאָה).

(1) *a channel*, 1 Kings 18:32, *a water-course*, Isa. 7:3; 36:2; Ezekiel 31:4. Poet. Job 38:25, מִי־פִלַּג לַשֶּׁטֶף תְּעָלָה "who hath divided channels for the rain?" i. e. who has caused the rain to flow down from all parts of heaven?

(2) *a plaister, bandage, put* on a wound. Jer. 30:13; 46:11 (compare תְּעָלָה אֲרֻכָה).

תַּעֲלוּלִים m. pl.—(1) *petulances* ["*childishness*"], and poet. for concr. *one petulant, a boy, a child*, i. q. עוֹלָל Isaiah 3:4. Root עָלַל No. 2.

(2) *vexation, adversity*, Isaiah 66:4. See the root Poel, No. 3.

תַּעֲלֻמָּה f. (from the root עָלַם), *something hidden*, Job 28:11. Plur. Job 11:6; Ps. 44:22.

תַּעֲנוּג Prov. 19:10, plur. ־ִים Cant. 7:7, and וֹת Eccl. 2:8 (from the root עָנַג), *delight, delicate life*, Mic. 2:9; Prov. 19:10; Mic. 1:16, בְּנֵי תַּעֲנוּגָיִךְ "the sons in whom thou delightest:" specially *pleasure, sexual desire*, Cant. 7:7; Eccl. 2:8.

תַּעֲנִית f. affliction of one's self, *fasting*, Ezr. 9:5. See עָנָה No. 3.

תַּעְנָךְ and—

תַּעֲנָךְ ("sandy soil," from the root עָנַךְ) [*Taanach, Tanach*], pr. n. of a royal city of the Canaanites, Josh. 12:21, situated in the tribe of Issachar, but allotted to Manasseh, Jud. 1:27; 5:19; 1 Ki. 4:12.

תָּעַע not used in Kal.

Pilel תִּעְתַּע to mock, to scoff, Gen. 27:12, pr. *to stammer* (compare לָעַג), compare Arab. تعتع

I. II. to stammer, to slip with the tongue in speaking, تَعْتَعَة a stammering.

Hithpalel, *to scoff at*, followed by בְּ 2 Chron. 36:16.

Derivative, תַּעְתֻּעִים.

תַּעֲצֻמוֹת f. pl. *strength*, Psalm 68:36, from the root עָצַם.

תַּעַר m. (f. Isa. 7:20?) with suff. תַּעְרִי pr. *making naked, emptying* (for תַּעֲרָה from the root עָרָה)—(1) *a razor* (pr. *a naked* thin plate, for *making* the skin *bare*), Nu. 6:5; 8:7; Isaiah 7:20. תַּעַר הַסֹּפֵר a writer's pen-knife, with which he sharpens his reed, Jer. 36:23.

(2) *the sheath* of a sword (perhaps so called from emptiness, see the root Piel, No. 3). 1 Sam. 17:51; Eze. 21:8, 10, 35; Jer. 47:6.

תַּעֲרוּבָה f. *surety, security*, from the root עָרַב No. I, 3. 2 Ki. 14:14, בְּנֵי תַּעֲרֻבָה hostages given as sureties.

תַּעְתֻּעִים m. pl. *mockings* (root תָּעַע), Jerem. 10:15; 51:18; where idols are called מַעֲשֵׂה תַּעְתֻּעִים Jerome *opus risu dignum;* more correctly, work of mockery.

תֹּף m. plur. תֻּפִּים (from the root תָּפַף)—(1) *a drum, timbrel* (Arab. دُفّ, whence the Spanish *adduffa*), beaten in the East by women when dancing; it is made with a wooden circle, covered with membrane and furnished with brass bells, Exod. 15:20; Jud. 11:34; Jer. 31:4 (compare Ps. 68:26). Compare Niebuhr's Travels, vol. i. p. 181.

(2) Eze. 28:13, the bezel or hollow in which a gem is set; compare נֶקֶב.

תִּפְאָרָה f. often absol. and const. **תִּפְאֶרֶת** with suff. תִּפְאַרְתּוֹ (from the root פָּאַר)—(1) *ornament, splendour*, Exod. 28:2, 40; Isa. 3:18; 52:1, כְּלֵי תִפְאַרְתֵּךְ "thy splendid vessels." Ezekiel 16:17. Proverbs 28:12, בַּעֲלֹץ צַדִּיקִים רַבָּה תִפְאָרֶת "when the righteous exult there is great splendour," i. e. the citizens walk in splendid array.

(2) *glory*, Judges 4:9. שֵׁם תִּפְאֶרֶת "glorious name," Isa. 63:14; also *glorying*, Isa. 10:12; or the object of it, Isa. 20:5; 13:19. Poet. used of the *ark of the covenant*, as the seat of the divine majesty, Ps. 78:61. Compare עֹז No. 3.

תַּפּוּחַ m.—(1) *an apple* (so called from its scent; root נָפַח compare Canticles 7:9), Proverbs 25:11; also *an apple tree*, Cant. 2:3; 8:5. (Arab. تُفَّاح an apple, not only a common one, but also the lemon, citron, etc.)

(2) [*Tappuah*], pr. n. ("a place fruitful in apples").—(*a*) of a town in the tribe of Judah, Josh. 12:17; 15:34.—(*b*) on the confines of Ephraim and Manasseh, Josh. 16:8.—(*c*) m. 1 Ch. 2:43.

תְּפוֹצָה (from the root פּוּץ) *dispersion*, Jerem. 25:34 (but some copies read תְּפוֹצוֹתֵיכֶם), see פּוּץ Tiphel, p. DCLXIX, B.

תֻּפִינִים m. pl. *cookings, pieces cooked*, from the root אָפָה, ... to cook, of the form תּוּשִׁיָּה, תּוּגָה, with נ formative, like קָצִין from קָצָה. It occurs once in a very difficult passage, Lev. 6:14, of a cake for sacrifice, "thou shalt offer it fried תֻּפִינֵי מִנְחַת פִּתִּים as cookings of meat offerings in pieces," i. e. cooked in the manner of a meat offering in pieces (compare Lev. 2:4; 7:9), from the vulgar idiom of the language; as to which, see Lehrg. p. 810.

תָּפֵל an unused root—(1) Arab. تَفَل *to spit, to spit out*, Med. E, *to be insipid, unseasoned* (compare רִיר חַלָּמוּת Job 6:6), Ch. *to be unsalted.* Hence תָּפֵל, תִּפְלָה.

(2) *to glue* or *stick on* (pr. with spittle?), like the Ch. טְפַל (comp. Heb. טָפַל). Hence תָּפֵל No. 2, lime, cement.

תָּפֵל m.—(1) *unsalted, unseasoned*, Job 6:6; metaph. *insipid, foolish, false*, Lam. 2:14. See תִּפְלָה.

(2) *lime*, with which a wall is covered, *cement*, Ezekiel 13:10, seq.; Eze. 22:28, in both places contemptuously; see the etymology (Arab. طَفَال and طُفَال, Ch. טְפֵיל id.).

תֹּפֶל ("lime," "cement"), [*Tophel*], pr. n. of a town in the desert of Sinai, Deu. 1:1. [This prob. is the place now called *Tŭfîleh* الطفيلة Rob. ii. 570.]

תִּפְלָה f. unsavouriness; hence *something silly, foolish*, and even *impious* (compare נְבָלָה), Job 1:22; 24:12; Jer. 23:13.

תְּפִלָּה f. (from the root פָּלַל Hithp.).—(1) *intercession, deprecation* for any one, 2 Ki. 19:4; Isa. 37:4; Jer. 7:16; 11:14.

(2) *entreaty, supplication, prayer*, Psal. 4:2;

5:10; 109:4, וַאֲנִי תְפִלָּה poet. for "but I pray;" verse 7, הִתְפַּלֵּל תְּפִלָּה Neh. 1:6, to pour out prayers. In the sense of prayer תְּפִלָּה stands also in the titles of Psalms 17, 86, 90, 102, 142, but—

(3) in a wider signification of a *hymn, a sacred song*, Hab. 3:1, and Ps. 72:20, where Psalms 1—72 are called תְּפִלּוֹת דָּוִד [?]. There is a similar use of the verb הִתְפַּלֵּל 1 Sa. 2:1.

תִּפְלֶצֶת fem. (from the root פלץ Hithp.), *terror, fear*, Jer. 49:16.

תִּפְסַח ("passage," "crossing," from the root פָּסַח), [*Tiphsah*], pr. n. *Thapsacus*, a large and opulent city on the western bank of the Euphrates, situated at the bridge by which the Euphrates was usually crossed (see Xenoph. Anab. i. 4; Arrian, Exped. Alex. ii. 13; iii. 7; Strabo, xvi. p. 1082); 1 Ki. 5:4; nor is any other Thapsacus to be understood, 2 Ki. 15:16.

תָּפַף TO STRIKE, specially a timbrel, Ps. 68:26. (Arab. دف. Of the same stock is *τύπτω* (*τύπ-ω*); Sanscr. *tup*, to smite, to kill; whence *τύμπανον*, i. q. תֹּף.)

POEL, *to beat* (the breast), followed by עַל, Nah. 2:8.

Derivative, תֹּף.

תָּפַר TO SEW TOGETHER, Gen. 3:7; Eccl. 3:7; Job 16:15.

PIEL, id. Eze. 13:18.

תָּפַשׂ fut. יִתְפֹּשׂ.—(1) TO TAKE HOLD ON any one; followed by an acc. Gen. 39:12 (with בְּבִגְדוֹ by the garment). 1 Ki. 18:40, בְּ Isa. 3:6; any thing, followed by בְּ Deu. 9:17. Hence *to take* men in war, 2 Kings 7:12; towns, Josh. 8:8; Deut. 20:19. Figuratively used תָּפַשׂ שֵׁם יְיָ Pro. 30:9, to take hold of the name of Jehovah, i. e. to do violence to the name of God by perjury, well rendered by Luth. sich an dem Namen Gottes vergreifen (compare קָדַשׁ in the former hemistich).

(2) *to hold*, as a city, Jerem. 40:10; hence, *to handle, to wield*, as a sickle, Jerem. 50:16; a bow, Am. 2:15; Jer. 46:9; an oar, Eze. 27:29; the harp, Genesis 4:21. Figuratively, to handle the law (as a priest), Jer. 2:8.

(3) *to inclose* in gold (in Gold fassen), to overlay. Part. pass. תָּפוּשׂ זָהָב overlaid with gold, Hab. 2:19; compare אָחַז No. 5, 6.

NIPHAL, pass. of Kal No. 1, *to be taken hold of*, Num. 5:13; *to be taken*, used of men, Psalm 10:2 Ezek. 19:4, 8; of cities, Jer. 50:46.

PIEL, like Kal No. 1, *to take hold on*, Proverbs 30:28.

תֹּפֶת f.—(I) prop. *spittle* (from the root תּוּף); hence *that which is spit upon;* Job 17:6, תֹּפֶת לְפָנִים אֶהְיֶה "I am become as one in whose face they spit," i.e. the most base and despised of mortals; comp. *ῥακά*, Matt. 5:22, i. e. רֵקָא from the root רָקַק to spit out.

(II) With the art. הַתֹּפֶת pr. n. of a place in the valley of the sons of Hinnom (see page CLXVIII, A), near Jerusalem, well known from the human sacrifices there offered to Moloch, which were at length abolished by Josiah, 2 Ki. 23:10; Jer. 7:32; 19:6, 13, 14; בָּמוֹת הַתֹּפֶת Jerem. 7:31 (artificial) mounds on which those sacrifices were offered. As to the etymology, תֹּפֶת is commonly taken as prop. a place to be spit upon, i. e. abhorred; but this place appears to have borne this name amongst all, even the idolators themselves. I prefer therefore (with Noldius in Vind. p. 948, Lorsbach, and others), to take תֹּפֶת as i. q. תָּפְתֶּה (which see), and as signifying *place of burning* (the dead), and even *place of graves*.

תָּפְתֶּה Isa. 30:33, *place of burning, place of burning and burying dead bodies*, a word of Assyrio-Persic origin, comp. تافتن (read *toften*), تفتن to burn, Gr. *θάπτειν*, fully, *πυρὶ θάπτειν*, to burn (a dead body,) hence to burn. Even the form of the Hebrew word indicates a foreign origin.

תִּפְתָּיֵא Chald. plur. emphat. *lawyers, persons learned in the law*, Dan. 3:2, 3. (Arab. Conj. IV. افتى to give an answer concerning the law, whence المفتى Mufti, prop. wise man, whose answer is almost the same as law.) Bertholdt (on Daniel, page 828) explains it, governors of provinces, from פְּתִי, פְּתָאֵרּ level region. Theod. *οἱ ἐπ' ἐξουσιῶν*. Vulg. *præfecti*.

תָּקָא an unused root, Arab. تقى to fear, to take heed, see pr. n. אֶלְתְּקֵא.

["תָּקְהַת [*Tikvath*], pr. n. m. 2 Ch. 34:22 קרי;" from the root קָהַת.]

תִּקְוָה fem.—(1) i. q. קַו *a rope*, Josh. 2:18, 21; from the root קָוָה No. I.

(2) *expectation, hope* (from קָוָה to expect. Ru. 1:12; Job 5:16; 7:6; Zec. 9:12, אֲסִירֵי הַתִּקְוָה "the

captives cherishing hope." As to the words, Job 6:8, see ן note, p. cccxxxv, B.

(3) [*Tikvah*], pr. n. masc. 2 Ki. 22:14; for which there is in the parallel place, 2 Chr. 34:22, תָּקְהַת; תּוֹקְהַת כתיב (obedience, from the root יָקַה).

תְּקוּמָה f. *the ability of standing and resisting*, Lev. 26:37; from the root קוּם No. 2, *a*.

תְּקוֹמֵם m. i. q. מִתְקוֹמֵם *one who rises up, an adversary*, Ps. 139:21.

תְּקוֹעַ ("pitching," sc. of tents), [*Tekoa, Tekoah*], pr. n. of a fortified town to the south east of Bethlehem, on the borders of the great desert (מִדְבַּר תְּקוֹעַ 2 Chr. 20:20; compare 1 Macc. 9:33), 2 Sam. 14:2; 1 Chr. 2:24; Jer. 6:1; Am. 1:1; Gr. Θεκωέ, 1 Macc. 9:33. Relandi Palæstina, p. 1028. Ruins are still found there, bearing the ancient name (Legh, in Macmichael's Journey, p. 196.) [Gent. noun תְּקוֹעִי 2 Sam. 14:4; 1 Ch. 11:28; Neh. 3:5.]

תְּקוּפָה f. (from קוּף i. q. נָקַף No. 3) *circuit*, as of the sun, Psalm 19:7; hence *the course* of time, of season, 1 Sa. 1:20. לִתְקוּפַת הַשָּׁנָה after the course of a year, 2 Chr. 24:23; compare Ex. 34:22; where לְ is not found.

תַּקִּיף m. adj. *strong, mighty*, Ecc. 6:10.

תַּקִּיף m. Chald.—(1) *hard*, Dan 2:40, 42.

(2) *strong, mighty*, Dan. 3:33; from the root תְּקֵף.

תְּקַל Chald. TO WEIGH, i. q. Hebr. שָׁקַל. Part. pass. תְּקַל for תְּקִיל weighed, Dan. 5:25.

PEIL, pret. weighed, Dan. 5:27.

תָּקַן TO BE, or BECOME STRAIGHT (kindred to תָּכַן), a word of the later Hebrew, used in Chaldee and Talmudic. Ecc. 1:15.

PIEL, *to make straight*, Ecc. 7:13; *to dispose rightly* (proverbs), Ecc. 12:9.

תְּקַן Chald. id. HOPHAL (inflected in the Hebrew manner), *to be set up, restored*, Dan. 4:33.

תָּקַע—(1) TO STRIKE, TO SMITE, especially with כַּף to clap the hands, as done—(*a*) in rejoicing, Ps. 47:2; especially at another's misfortune, followed by עַל Nah. 3:19.—(*b*) in becoming surety, Pro. 17:18; 22:26: followed by לְ for any one, Pro. 6:1. Without כַּף id., Pro. 11:15.

(2) *to fix, by smiting, to drive in* (einschlagen), as a nail, Jud. 4:21; Isaiah 22:23, 25; *to fix* any thing with a nail, 1 Sa. 31:10; 1 Ch. 10:10; Jud. 16:14 (whence תָּקַע אֹהֶל to pitch a tent with nails fixed into the ground, Gen. 31:25; Jer. 6:3); *to thrust*, e. g. a spear, a sword, Jud. 3:21; 2 Sa. 18:14; and even *to cast* (into the sea), Ex. 10:19.

(3) תָּקַע בַּשּׁוֹפָר Nu. 10:3, 4, 8; and תּ׳ שׁוֹפָר Psa. 81:4; Jer. 4:5; 6:1; 51:27; Nu. 10:6, 7, *to blow, a trumpet* (once), to give a signal with a trumpet (Germ. in die Trompete stoßen, Arab. ضرب البوق); as to the difference of this from הֵרִיעַ and תָּקַע תְּרוּעָה to sound an alarm, see הֵרִיעַ p. DCCLXII, B.

NIPHAL—(1) reflex. of Kal No. 1, *b*, Job 17:3, מִי־הוּא לְיָדִי יִתָּקֵעַ "who is there that will strike hands with me?" i. e. who will give his right hand to be surety for me?

(2) pass. of No. 3, Isa. 27:13; Am. 3:6.

Hence pr. n. תְּקוֹעַ, and—

תֵּקַע m. Ps. 150:3, *sound* of a trumpet.

תָּקַף TO OVERPOWER any one, followed by an acc. Job 14:20; 15:24; *to assail*, Ecc. 4:12 (compare Ch., Arab. ثقف to conquer, to overcome).

Derivatives, תֹּקֶף, תַּקִּיף.

תְּקֵף Ch. *to be*, or *become strong, mighty*, Dan. 4:8, 19; in a bad sense, used of a mind become obstinate, Dan. 5:20.

PAEL, *to make strong, to confirm*, Dan. 6:8.

Derivative, תַּקִּיף.

תֹּקֶף m. *strength, power*, Est. 9:29; 10:2; Dan. 11:17.

תְּקֹף m. Chald. emphat. state תָּקְפָּא id. Dan. 2:37; 4:27.

תֹּר *turtle dove*, see תּוֹר No. I.

תַּרְאֲלָה (perhaps i. q. תַּרְעֵלָה "reeling"), [*Taralah*], pr. n. of a town of the Benjamites, Josh. 18:27.

תַּרְבּוּת f. *offspring, progeny*, used contemptuously of base persons, Num. 32:14.

תַּרְבִּית f. (from the root רָבָה), *interest, usury*, i. q. מַרְבִּית, which see, Lev. 25:36; Pro. 28:8; Eze. 18:8, seq.

תִּרְגַּל Tiphel denom. from רֶגֶל, רָגַל, which see.

תַּרְגֵּם Ch. TO TRANSLATE from one language to another, TO INTERPRET. Arab. and Æth. id.

As to the origin of this quadriliteral, see רָגַם No. 3. Part. pass. מְתֻרְגָּם *translated*, Ezr. 4:7.

תַּרְדֵּמָה f. (Tzere impure, from the root רָדַם), *deep sleep*, Genesis 2:21; 15:12; 1 Sam. 26:12; used of very great inertness, Isa. 29:10; Proverbs 19:15.

תִּרְהָקָה *Tirhakah*, pr. n. of a king of Æthiopia and Thebais, Isa. 37:9; 2 Ki. 19:9; Τεάρκων of Strabo (xv. 1, § 6), Τάρκος or Ταρακός of Manethon (ap. Syncellum, v. Routhii Rell. Sacræ, ii. p. 46; compare my Comment. on Isa. 18:1). Salt supposes that he found this name written in Hieroglyphico-phonetic letters, T-h-r-k, on Egyptian monuments; see Rühle v. Lilienstern, Graphische Darstellungen aus der alten Geschichte, i. 98.

תְּרוּמָה (from the root רום) f.—(1) *an oblation, offering, gift*, Pro. 29:4, אִישׁ תְּרוּמוֹת "(a judge) who loves gifts;" especially used of a gift brought to the temple and the priests, Ex. 25:2, 3; 30:13, 14; Lev. 7:32; 22:12. Hence שְׂדֵי תְרוּמוֹת 2 Sam. 1:21, fields of offerings, i. e. very fertile fields, producing the best fruits. More fully תְּרוּמַת־יָד Deut. 12:11, 17, and תְּרוּמַת־יְהוָֹה Ex. 30:14, 15. See הֵרִים No. 3.

(2) *a heave-offering*, compare תְּנוּפָה. Ex. 29:27, שׁוֹק הַתְּרוּמָה the heave-shoulder; Lev. 7:34, etc. [But see Thes. p. 1276.]

תְּרוּמִיָּה i. q. תְּרוּמָה No. 2, Eze. 48:12.

תְּרוּעָה f. (from the root רוּעַ)—(1) prop. *tumult, loud noise*, specially—(*a*) *joyful noise, rejoicing*, Job 8:21. הֵרִיעַ תְּרוּעָה 1 Sa. 4:5; Ezr. 3:11, 13. תְּרוּעַת מֶלֶךְ joyful acclamations with which the people receive the king, Num. 23:21.—(*b*) *a warlike cry, cry for battle*, Am. 1:14; Jer. 4:19; 49:2, הֵרִיעַ תְּרוּעָה to raise a war-cry, Josh. 6:5, 20.

(2) *the sound* of a trumpet, Lev. 25:9. יוֹם תְּרוּעָה the first of the seventh month (afterwards the first), which was announced with sound of trumpet, Lev. 23:24; Num. 29:1—6. זִבְחֵי תְרוּעָה sacrifices offered with sound of trumpet, Ps. 27:6, compare Nu. 10:10; Ps. 89:16.

תְּרוּפָה f. *medicine*, Vulg. *medicina*, LXX. ὑγίεια, compare Apoc. 22:2, θεραπεία. Prop., as I suppose, *medical powder*, from the root רוּף to make small. Others attribute to this root the signification of healing, taken from רָפָא. Eze. 47:12.

תָּרַז an unused verb, to be hard, dry, تَرُوز hardness, and firmness. Hence—

תִּרְזָה f. Isa. 44:14, a kind of tree, so called from its hardness, just like the Lat. *robur*. Aqu. Theod. ἀγριοβάλανος. Vulg. *ilex*. See Celsii Hierobot. t. ii. p. 270.

תָּרַח an unused root, Ch. *to delay;* whence—

תֶּרַח [*Terah, Tara*], pr. n.—(*a*) of a station of the Israelites in the desert, Nu. 33:27.—(*b*) of the father of Abraham, Gen. 11:24; Josh. 24:2.

תִּרְחֲנָה [*Tirhanah*], pr. n. m. (of doubtful signification), 1 Ch. 2:48.

תְּרֵין Ch. constr. תְּרֵי *two*. Fem. תַּרְתֵּין Dan. 6:1; Ezr. 4:24. As to the correspondence of languages, see the Hebr. שְׁנַיִם.

תָּרְמָה f. *fraud, deceit*, Jud. 9:31; from the root רָמָה Piel, to deceive.

תַּרְמִית f. *fraud, deceit*, Jer. 8:5; 23:26; and 14:14 (where in כתיב there is תַּרְמוּת).

תֹּרֶן m. *a mast*, Isa. 33:23; Eze. 27:5; also i. q. נֵס a banner set as a signal upon mountains, Isa. 30:17. The origin was long doubtful: as תָּרַן was a root unknown in the Phœnicio-Shemitic languages. I have no doubt that תֹּרֶן is from the root רָנַן (like תֹּךְ, from the root תָּכַךְ; תְּהִלָּה, from the root הָלַל), so called from the tremulous sound of a mast when vibrating in the air; and that of the same origin is the subst. אֹרֶן, which see.

תְּרַע Ch. i. q. שַׁעַר.—(1) *a gate, mouth*, as of a furnace, Dan. 3:26.

(2) *the gate of the king*, i. e. *the royal court*, as being surrounded by a wall, into which there was only one entrance, Dan. 2:49; comp. שַׁעַר Est 2:19. Arab. باب, Turk. قپو *Kapu*, used of the court of the Chalifs and Turkish emperors, αἱ θύραι, used of the Persian court, Xenoph. Cyrop., i. 3 § 2, viii. 3 § 2, 11, and vi. § 7. (Syr. ܬܪܥܐ, Arab. تُرْعَة entrance, door. To this answers Sanscr. *dvara*, whence both the Gr. θύρα, and Lat. *fores*. Pers. در).

תָּרָע Chald. (both Kametz impure, for תַּרְעָא, of the form קַשָּׁת מַלָּח) *a porter, door-keeper*, Ezr. 7:24.

תַּרְעֵלָה f. (from the root רָעַל) *reeling, drunkenness*, whence יֵין תַּרְעֵלָה wine of reeling (prop. *wine* which is *a reeling*, i. e. causes it), Ps. 60:5; and כּוֹס הַתַּרְעֵלָה cup of reeling, Isa. 51:17, 22. See on this metaphor, כּוֹס.

תִּרְעָתִי [*Tirathites*], Gent. n. from the name of a town otherwise unknown, תִּרְעָה (gate), 1 Chr. 2:55.

תָּרַף an unused root, to which, in Syriac, the signification *to inquire*, is ascribed by Castell (Lex. Syr. h. v.) incorrectly reading and copying the words of Bar Bahlul, whom he follows, from which (see them accurately transcribed in pref. to edit. 3 [Germ.] p. xxi), it appears that B. Bahlul attributes to it the sense of *calumniating*, i. q. Syr. ܢܟܦ. It is more probable, that in Hebrew it had the same power as the Arab. تَرِفَ to live comfortably, whence تُرْفَة life abounding in good things and comforts, to which answers the Sanscrit, *trip*, to delight, Greek, τέρπομαι. Hence—

תְּרָפִים m. plur. *domestic gods*, as if *Penates*, of the Hebrews (according to Schultens on Haririi Cons. iii. p. 155, i. q. בַּעֲלֵי תֶרֶף guardians and givers of comfortable life), Genesis 31:19, 34; 1 Sam. 19:13, 16; of the human figure and stature, 1 Sam. loc. cit., from which, oracles were sought (Eze. 21:26; Zec. 10:2), Jud. 17:5; 18:14, seq.; 2 Kings 23:24; Hosea 3:4. Constr. with plural, Gen. loc. cit.; but 1 Sa. loc. cit., by the plural (excellentiæ?) תרפים one statue only appears to be understood.

תִּרְצָה ("pleasantness"), [*Tirzah*], pr. n. of a city of the Israelites, situated in a pleasant region (Cant. 6:4), which was the seat of the kingdom, from Jeroboam to Omri, Josh. 12:24; 1 Ki. 14:17; 15:21; 2 Ki. 15:14.

תֶּרֶשׁ [*Teresh*], pr. n. Pers. (ترش "severe," "austere") of a eunuch in the court of Xerxes, Est. 2:21; 6:2.

תַּרְשִׁישׁ (perhaps, "breaking," "subjection," i. e. region subjected, from the root רָשַׁשׁ) [*Tarshish, Tharshish*], pr. n.—(1) *Tartessus*, Ταρτησσός (more rarely, Ταρσήϊον, Polyb. Steph. Byz.), a city of Spain with the adjacent country, situated between the two mouths of the river Bætis (now Guadalquivir), a very flourishing colony and emporium of the Phœnicians, Gen. 10:4; Ps. 72:10; Isaiah 23:1, 6, 10; 66:19; Jon. 1:3; 4:2; Ezek. 38:13; hence *silver* (comp. Diod. Sic., v. 35—38. Strab. iii. page 148; Casaub.), iron, tin, and lead were brought to Tyre, Jer. 10:9; Eze. 27:12, 25. See Bochart, in Geogr. Sacra, lib. iii. cap. 7, p. 165 seqq.: J. D. Michaëlis, Spicileg. Geogr. Hebr. Exteræ, i. p. 82—103; and G. G. Bredovii Disqui. Histor. fasc. ii. p. 260—803. Compare my Comment. on Isaiah 23:1, אֳנִיּוֹת תַּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus, *or returning* thence, Isa. 23:1, 4; 60:9; partly used as a general term for large ships of burden, although going into other countries, Isa. 2:16; Ps. 48:8; and so, 1 Ki. 10:22 (compare 9:28); 22:49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge this usage of language; see 2 Ch. 9:21; 20:36, 37; compare my Gesch. d. Heb. Spr. p. 42.

(2) a precious stone, so called no doubt from Tartessus, as Ophir is used for gold of Ophir, Exod. 28:20; 39:13; Ezekiel 1:16; 10:9; 28:13; Cant. 5:14; Dan. 10:6. *The chrysolite*, i. e. the *topaz* of the moderns (which is still found in Spain), according to LXX. and Josephus, is understood by Braun (De Vestitu Sacerdot. ii. 7). Others prefer *amber*, but this is contrary to Ex. 28:20; 39:13.

(3) [*Tarshish*], pr. n.—(*a*) of a Persian prince, Esth. 1:14.—(*b*) 1 Ch. 7:10.

תִּרְשָׁתָא always with the art. הַתִּרְשָׁתָא (compare Pers. ترش *torsh*, severe, austere), a title of the Persian governor of Judea (q. d. *His Severity*, gestrenger Herr, Ew. Gestrengen, a title formerly given in Germany to the consuls of free and imperial cities). Ezr. 2:63; Neh. 7:65, 70 (used of Zerubbabel), and also put after the name of Nehemiah, Neh. 8:9; 10:2; compare Neh. 12:26 (where for it there is הַפֶּחָה).

תַּרְתָּן *Tartan*, pr. n. of a general of Sargon (Isa. 20:1), and of Sennacherib (2 Ki. 18:17), kings of Assyria.

תַּרְתָּק [*Tartak*], pr. n. of an idol of the Avites (עַוִּים), 2 Ki. 17:31. (In the Pehlv. language *tarthakh* would be *profound darkness*, or *hero of darkness*.)

תְּשׂוּמֶת f. (from the root שׂוּם) with gen. יָד *a deposit*, Lev. 5:21.

תְּשֻׁאוֹת f. pl. (from the root שׁוֹא = שָׁאָה) *noise, tumult*, of a multitude, Isa. 22:2; *clamour*, Job 39:7; *crashing*, Job 36:29.

תִּשְׁבִּי m. *Tishbite*, 1 Kings 17:1; 21:17 (used of Elijah), Gent. noun, taken from a town of Naphtali תִּשְׁבֶּה or תִּשְׁבָּה Gr. Θισβή, Tob. 1:2 See Relandi Palæstina, p. 1035

תַּשְׁבֵּץ m. (from the root שָׁבַץ) *tessellated stuff;* whence כְּתֹנֶת תַּשְׁבֵּץ tessellated tunic, made of chequer work, Ex. 28:4.

תְּשׁוּבָה f. (from the root שׁוּב)—(1) *return*, 1 Sa. 7:17; 2 Sa. 11:1; 1 Ki. 20:22, 26.

(2) *a reply, an answer*, Job 21:34; 34:36. Compare הֵשִׁיב No. 2, *b*.

תְּשׁוּעָה f. (from the root שׁוּעַ No. 3).—(1) *deliverance, help, welfare*, Psa. 37:39; 40:11; 71:15.

(2) *victory*, 2 Sa. 19:3; 2 Ki. 5.1. Comp. יְשׁוּעָה.

תְּשׁוּקָה f. (from the root שׁוּק No. 2), *desire, longing*, Gen. 3:16; 4:7; Cant. 7:11.

תְּשׁוּרָה *gift, present*, 1 Samuel 9:7 (and in the Hebrew interpreters, Daniel 2:6; 5:17, for Chald. נְבִזְבָּה). Root שׁוּר No. I.; compare especially Isa. 57:9.

תְּשִׁיעִי masc. ־ִית fem. *ninth* (from תֵּשַׁע), Num. 7:60.

תֵּשַׁע constr. תְּשַׁע f. and תִּשְׁעָה constr. תִּשְׁעַת m. NINE; also *ninth*, when used of days, as בְּתִשְׁעָה לַחֹדֶשׁ on the ninth (day) of the month, Lev. 23:32. Pl. תִּשְׁעִים comm. ninety, Gen. 5:9, 17, 30.

תַּתְּנַי [*Tatnai*], pr. n. of a Persian governor Ezr. 5:3; 6:6 (perhaps = دادى gift).

GRAMMATICAL AND ANALYTICAL INDEX.

The numbers of the paragraphs in this Index refer to the tenth edition of Gesenius's Hebrew Grammar (Halle, 1831). [These have been compared and verified in this Translation with the edition, 1842.] In the verbs and nouns here given, prefixes which have no vowel but Sh'va, Vav conversive (וַ), and the article are omitted.

אֲבַדֶּךָ Eze. 28:16, for אֲאַבֶּדְךָ 1 fut. Piel, from the root אָבַד the first rad. א being cast away in the Syr. manner, Lehrg. p. 378.

אֲבָהָן Chald., *fathers*; plur. of the noun אַב.

אָבוּא Isa. 28:12, for אָבוּ *they will*; in the Arabic manner (see § 44, note 4, Lehrg. 265); Root אָבָה.

אֵבוֹשׁ see יָבֵשׁ.

אָבִי for אָבִיא 1 fut. Hiphil, from the root בּוֹא 1 Ki. 21:29; Mic. 1:15; Lehrg. 436.

אֹבִידָה 1 fut. Hiphil, from the root אָבַד, for אַאֲבִידָה, אאֹבִידָה, § 67, note 1, Lehrg. 377.

אֶגְאַלְתִּי 1 pret. Hiphil, for הִגְאַלְתִּי from גָּאַל No. II. § 52, note 6, Lehrg. 319.

אֶדַּדֶּה 1 fut. Hithpael, from דָּדָה, with suff. אֶדַּדֵּם.

אֲדִיקֵם 2 Sa. 22:43, for אֲדִקֵּם 1 fut. Hiphil, with suff. ◌ֵם, from the root דָּקַק, the shortened syllable made long, Lehrg. 145, 369.

אֶדַּמֶּה 1 fut. Hithpael, דָּמָה No. 1.

אֲהוֹדֶנּוּ 1 fut. Hiphil, with suff. ◌ֶנּוּ for אוֹדֶנּוּ, an uncontracted form from יָדָה Hiphil, *to praise*, Psalm 28:7; compare יְהוֹדֶה, § 52, note 7.

אֱהִי 1 fut. apoc. from הָיָה to be, for אֶהְיֶה.

אֶהֱמָיָה 1 fut. with ה parag. for אֶהֱמֶה from הָמָה *to groan*, *to mourn*, Ps. 77:4, § 74, note 4.

אוחוּלָה Jerem. 4:19 כתיב; where the קרי, with many copies, has אוֹחִילָה; some copies have אָחוּלָה *I am in pain;* a signification which is required by the context. Those who read אוֹחִילָה render, with a signification taken from חוּל, *I make* (my bowels) *to be in pain.* From אָחוּלָה and אוֹחִילָה apparently has arisen the כתיב אוחוּלָה, which is scarcely Hebrew.

אוֹכִיל Hos. 11:4; 1 fut. Hiphil, for אאֹכִיל, אַאֲכִיל from אָכַל, § 67, note 1.

אוֹצְרָה 1 fut. Hiphil, with ה parag. in the Chald. manner, for אַאֲצִירָה, אוֹצִירָה, from the root אָצַר § 67, note 1.

אָזִין 1 fut. Hiphil, for אַאֲזִין from the root אָזַן, § 67, note 1, Lehrg. 378.

אֵזֶל Chald., Ezr. 5:15, imp. Peal, from the root אֲזַל or a Syriarism אֱזַל; followed by Makk. אֶזֶל־.

אָחַז in pause, for אַחַז 1 fut. Kal apoc., for אַחֲזֶה, אֶחֱזֶה from the root חָזָה, Job 23:9.

אֲחַטֶּנָּה 1 fut. Piel, with suff. for אֲחַטְּאֶנָּה from the root חָטָא Gen. 31:39.

אַחְיוֹת f., plur. *sisters;* see the sing. אָחוֹת p. xxix.

אָחֵל 1 fut. Hiphil, from חָלַל *I will profane*, Eze. 39:7, a form which should take Dagesh (see § 22, 1); different from אָחֵל *I will begin*, Deut. 2:25; Josh. 3:7. Just as יַחֵל Nu. 30:3, *to violate* (faith), differs from יָחֵל *to begin*, Jud. 10:18; 13:5; Lehrg. 370, 371.

אֶחֱרוּ 3 pret. plur. Piel, for אֵחֲרוּ from the root אָחַר Jud. 5:28; compare יֶחֱמַתְנִי and Lehrg. 170.

אֲחֵת imp. Aphel, Chald., from the root נְחַת to descend.

אַחְתָּה 1 fut. Hiphil, from נָחַת, with ה parag., Jer. 17:18.

אַט 1 fut. Hiphil, apoc. for אַטֶּה from the root נָטָה Hos. 11:4; Job 23:11; compare יַט, תַּט imp. הַט.

אַיֶּכָּה *where* (art) *thou?* from אַי and suff. ◌ֶכָּה.

אֵיתָם Ps. 19:14; i.q. אֵתָם, which is the reading of many copies, 1 fut. (A) Kal, from the root תָּמַם *to be upright*, Lehrg. 52, 366.

אָכוֹת 1 fut. Kal, from כָּתַת, § 66, note 3, Lehrg. 370, 371.

אֲכַל 1 fut. apoc. Piel, from the root כָּלָה Eze. 43:8.

אֲכֶלְךָ Ex. 33:3; for אֲכַלְּךָ id. with suff., Pathach by omission of Dagesh changed into Segol (compare § 27, 3, 2 a). LXX. ἐξαναλώσω σε. Vulg. *disperdam te*. Lehrg. 164, 433

אִכַּף for אֶכַּף 1 fut. Niphal, from כָּפַף. Micah 6:6.

אֶכְּרֶהָ for אֶכְרֶהָ 1 fut. Kal, with suff. from כָּרָה with Dag. forte euphon. Hos. 3:2; Lehrg. 87.

אֶמְאָסְאָךְ Hos. 4:6; 1 fut. Kal (from מָאַס), with ה parag. and suff. ךְ; perhaps it would be more correctly pronounced אֶמְאָסְאָךְ. ה paragogic seems on the addition of the suffix to have become א, just as elsewhere it is changed into ת; see תְּבוֹאָתְךָ. The Arabs also in a fut. antithetic before suffixes retain the letter A. يَقْتُلَكَ.

אַמְהוֹת pl. from אָמָה *a handmaid*, which see.

אִנְבֵּהּ Chald. for אִבֵּהּ *its fruit*, with Dag. resolved, from the noun אֵב.

אֶגְרַע see יִגְרַע.

אֲסָעֲרֵם a Syriac form for אֲסַעֲרֵם 1 fut. Piel, from סָעַר, § 23, 2, note 2, Lehrg. 152.

אֹסִפְךָ 1 Sam. 15:6; 1 fut. Kal, from אָסַף; but in 2 Ki. 22:20 the same form is part. Kal.

אֶסְּרֵם fut. Kal, from the root יָסַר § 70, Lehrg. 390.

אַפְאֵיהֶם 1 fut. Hiphil, from פָּאָה with suff. הֶם.

אֵפוּ imp. Kal, for אֱפוּ *bake ye*, Ex. 16:23; from the root אָפָה, a Syriac form, § 23, 2, note 2.

אֵפְתְּ, with ו conversive וָאֵפְתְּ 1 fut. Niphal apoc. for אֶפָּתֶה from the root פָּתָה.

אַצִּיעָה 1 fut. Hiphil, from יָצַע § 70.

אֶצֹּק 1 fut. Kal, from יָצַק ibid.

אֶצֹּר 1 fut. Kal, from יָצַר ibid.

אֶקַּח 1 fut. Kal, from לָקַח.

אֶקְחָה Isaiah 56:12; in some copies, i. q. אֶקְחָה 1 fut. Kal, from the root לָקַח; see the following form.

אֶקְרָאָה 1 Samuel 28:15, for אֶקְרָא with ָה (for ָה) parag., Lehrg. 286.

אָרָה Num. 22:6, imp. Kal, from the root אָרַר.

אֲרוֹמֵם 1 fut. Hithpalel, for אֶתְרוֹמֵם from the root רוּם.

אֲרַיֶּוְךָ transposed, for אֲרַוֶּיךָ 1 fut. Piel, from רָוָה. Others take רִיָּה to be for רְוָה; but because of the third rad. ו, I prefer regarding it to be transposed.

אַשְׁכֵּים inf. absol. Hiphil, from שָׁכַם.

אשר Eze. 3:15; in כתיב ואשר; read וָאֵשֵׁר *and I beheld*, from the root שׁוּר.

אִשְׁתְּיו Chald. 3 pret. plur. Kal, for שְׁתִיו; see שְׁתָה.

אֶתְוַדַּע 1 fut. Hithpael, from the root יָדַע.

אֱתָיוּ imp. Kal, from the root אָתָה *to come*, for אֱתָיוּ by a Syriacism, § 23, 2, note 2, Lehrg. 152.

אָתָנוּ 1 plur. pret. for the common אָתִינוּ *we came*, from אָתָה. It imitates the form of verbs לא.

אֶתְקָנְךָ 1 fut. Kal, from נתק *to tear away*, with Nun Epenthet., and suffix.

ב

בְּהָכִין 2 Ch. 1:4, for בְּהַהֵכִין from הֵכִין (Hiphil of the root כּוּן), ה art. (for relat.) and בְּ; comp. הַהֵכִין 2 Ch. 29:36.

בֵּהָרֵג Eze. 26:15, for בְּהֵהָרֵג inf. Niph. from הָרַג (Dag. forte implic.) for בְּהֵהָרֵג Lehrg. 331.

בְּהְשַׁמָּה Lev. 26:43, for בְּהֻשַּׁמָּה inf. Hophal, from שָׁמֵם *to lay waste*.

בּוֹשַׁסְכֶם inf. Poel, from בָּשַׁס, which see. Others take it as inf. Kal, for בְּשָׁסְכֶם (compare מֹצַאֲכֶם); but in such forms Cholem is always defective.

בֹּז Zech. 4:10, i. q. בָּז from בּוּז.

בִּיקְּרוֹתֶיךָ Psalm 45:10, contr. from בְּיִקְּרוֹתֶיךָ, with Dag. f. euphon. (Lehrg. 86), for בִּיקָרוֹתֶיךָ, *amongst thy beloved ones*, from adj. יָקָר, fem. יְקָרָה.

בָּמֳתֵי plur. constr. from בָּמָה or rather בֹּמֶת; see בָּמָה p. cxxv, B.

בָּנוּ for בָּאנוּ *we came*, from בּוֹא. 1 Sam. 25:8.

בְּנוֹתַיִךְ *thy building*, for בְּנוֹתֵךְ Ezek. 16:31, an incorrect form, which seems to have sprung from the termination וֹת, having been taken for plural fem., although this is not really the case here, Lehrg. 463.

בְּצֹאתָיו for בְּצוֹתָיו, see בִּצָּה.

בָּרָם, לְבָרָם Ecc. 3:18, inf. Kal from בָּרַר, with suff. ָם.

בְּשֶׁלִּי see under שֶׁל.

ג

גֹּל, גֹּל imp. גֹּלל *to roll*, Psal. 119:22 (compare Josh. 5:9); but verse 18, the same form is for גַּל imp. Piel, from גָּלָה.

גַּעַת inf. const. Kal, from נָגַע *to touch*.

גֶּשׁ, גְּשָׁה imp. from נָגַשׁ; but Josh. 3:9 in plur. is found גֹּשׁוּ (*goshu*).

גֶּשֶׁת inf. Kal, from נָגַשׁ *to approach*.

ד

דַּלִּיו for דַּלּוֹ, from the root דָּלַל, see page cc, B.

דַּע imp. for יָדַע.

דְּעָה Prov. 24:14, the same with ה parag. Hence, כֵּן דְּעָה חָכְמָה לְנַפְשֶׁךָ "such (as is honey) know thou wisdom in thy soul." LXX. *αἰσθήσῃ*. Lehrg. 286.

ה

הֶאֶזְנִיחוּ an irregular form, Isaiah 19:6, for הִזְנִיחוּ, see [illegible] Hiphil.

הַב, הָבָה imp. from יָהַב.

הֹבְאִישׁ an incorrect form, Isa. 30:5, where the context requires הוֹבִישׁ, which is the reading of 12 MSS. I suspect however that the reading was originally הֹאבִישׁ for הוֹבִישׁ (compare בִּצֹּאת for בִּצּוֹת); whence הבאיש (from the root בָּאַשׁ), which afterwards was, as it were, amended by the grammarians, who supplied the vowels of the form הוֹבִישׁ.

הֵבוּ Hosea 4:18. If the reading be genuine, it may be for יֶהֱבוּ *they give* (compare רֵד for יְרַד, תֵּת for נְתַתְּ), and אָהֲבוּ הֵבוּ *they love, they give*, for, they love to give. Comp. 1 Sa. 2:3. So Jerome, *dilexerunt afferre*. But thus the sentence is weak. Perhaps the author wrote אֲהַבְהֲבוּ Conj. Ketaltal (his princes love disgrace), which afterwards written separately is אהב הבו (like חֲפַרְפֵּרוֹת Isa. 2:20, פְּקַח־קוֹחַ and others); whence may have arisen אהבו הבו

הִבּוֹק inf. Niphal, from בָּקַק.

הָבֵר inf. Hiphil, from בָּרַר.

הֹגוֹ inf. Poel, from the root הָגָה.

הָגְלַת for הָגְלְתָה 3 f. pret. Hophal, from גָּלָה, in the Aramæan manner.

הַדַּשְּׁנָה Hothpael, from the root דָּשַׁן to be fat.

הוֹבָדָה inf. Aphel, Ch. from the root אֲבַד, to perish.

הוּבַד Ch. Hophal, from the root אֲבַד.

הוֹדָה Hiphil, from the root יָדָה.

הוּלֶּדֶת inf. Hophal, from יָלַד, for הוּלֶדֶת.

הוּלָּלוּ Ps. 78:63, see הָלַל Pual.

הוֹשְׁבוֹתִים Zec. 10:6, Hiphil, from יָשַׁב for הוֹשַׁבְתִּים, which is also the reading of some copies. This form imitates the analogy of verbs עוּ, and it seems as if the poet [inspired writer] or copyist had before him the similar word הֲשִׁיבוֹתִים. Lehrg. 464.

הוּתַל from the root הָתַל, which see.

הַזָדָה inf. Aphel, Ch. from זִיד Dan. 5:20.

הִזְדַּמִּנְתּוּן pret. Ithpael, Ch. from זְמַן, which see.

הֵזִילוּ pret. Hiphil, from זָלַל, with a Rabb. flexion.

הִזַּכּוּ for הִתְזַכּוּ imp. Hithpael, from זָכָה.

הֵזָּרוֹתֵיכֶם Eze. 6:8, inf. Niphal, from זָרָה, for הִזָּרוֹתְכֶם, with a plural suffix ungrammatically put; see בְּנוֹתַיִךְ.

הֶחֳדַלְתִּי found three times, Jud. 9:9, 11, 13 (should I cease from?), incorrectly, as it appears, for הֶחָדַלְתִּי (in Kal) or הֶחֱדַלְתִּי (by omission of ה interrogative), which is the reading of some copies (see J. D. Michaelis), although there are no other traces extant of the conj. Hiphil of this verb. A similar example apparently is הֶחֳרָבוֹת (wastes, deserts), Eze. 36:35, 38; where we should expect הַחֲרָבוֹת, and Segol before (ֳ) in הֶחֳדָשִׁים, לְחָדָשִׁים (months, by months); as to which, see Ewald's smaller Gramm. § 127, 2; and a learned writer in Lit. Zeit. Jen. 1830; but neither of them satisfies me in explaining the vowel *o* in חֳרָבוֹת, חֳדַלְתִּי.

הֶחְבְּאַתָה for הֶחְבִּיאָה 3 f. pret. Hiphil, *she hid*, Josh. 6:17, with ה parag., Lehrg. 266.

הָחֱטִי and הַחֲטִי for הֶחֱטִיא and הַחֲטִיא pret. and inf. Hiphil, from חָטָא Jer. 32:35.

הֵחַל inf. Niphal, from חָלַל to be profaned, Eze. 20:9.

הַט imp. Hiphil, apoc. from נָטָה for הַטֵּה, Psalm 17:6; 119:36.

הִטַּתּוּ Pro. 7:21; 3 fem. pret. Hiphil, from נָטָה, with suff. 3 pers.

הֻטַּמָּא Hothpaal, from טָמֵא.

הֵימַן Chald. pret. Aphel from אֲמַן.

הַיְתִי Chald. pret. Aphel, from אֲתָה Dan. 5:3. Pass. is הֵיתִי.

הַךְ imp. Hiphil apoc. from נָכָה to strike.

הָכִיל Eze. 21:33, inf. Hiphil, for הַאֲכִיל. Another is Hiphil, from כּוּל Jer. 6:11.

הִכָּךְ pret. Hiphil, from נָכָה, with suff. ךָ.

הִכָּם pret. Hiphil, from נָכָה, with suff. ם them.

הֲכִנּוּ 1 plur. pret. Hiphil, from the root כּוּן.

הִכַּנִי pret. Hiphil, from נָכָה, with suff. נִי.

הֶלְאַת 3 fem. pret. Hiphil, from לָאָה, of an Aram. form, for הֶלְאָתָה.

הִלּוֹ Job 29:3; see הָלַל Hiphil.

הֵמִיו i. q. הֵימִין see יָמַן.

הֶמְהֶם see הֵם or הֵם.

הֻמְּכוּ for הוּמְכוּ Job 24:24, Hophal, from מָכַךְ, § 66, 8, Lehrg. 371.

הִמַּס inf. Niphal, from מָסַס, for הִמֵּס.

הִמְסִיו by a Chaldaism, for הֵמַסּוּ, Hiphil, from מָסָה, Josh 14:8, Lehrg. 433.

הַמְּרוֹתָם Job 17:2, inf. Hiphil, from מָרָה, with Dag. forte euphon.

הָנַח imp. Hiphil (of the form B), from the root נוּחַ.

הִנִּיחַ pret. Hiphil (of the form B), from the root נוּחַ.

הֻנִּיחַ Hophal, see ibid.

הַנְעֵל pret. Aphel, Chald. from the root עֲלַל to enter, which see.

הֲנָפָה inf. Hiphil, by a Chaldaism for הָנִיף, from נוּף, Isaiah 30:28.

הַסִּית Hiphil, from סוּת, Chald. form.

הַעַל imp. apoc. for הַעֲלֵה, Hiphil, from עָלָה to go up.

הֶעֱלָה for הֶעֱלָה Hiphil, for עָלָה, § 57, note 4 [§ 62, note 4], Lehrg. 170.

הֹעֲלָה for הָעֳלָה Hophal, from עָלָה ibid.

הַפְרְכֶם Lev. 26:15, for הָפֵרְכֶם inf. Hiphil, from פָּרַר.

הִצְטַיַּד Hithpael, denom. from צֵידָה, which see.

הַקְצוֹת inf. Hiphil, for הַקְצוֹת. Lehrg. 320.

הַצְּפִינוֹ for הַצְפִּינוֹ with Dagesh forte euphonic (Lehrg. 88), from the root צָפַן.

הֶרֶב imp. apoc. Hiph. for הַרְבֵּה, from רָבָה to be much, many.

הַרְבּוֹת, הַרְבֵּה, הַרְבָּה inf. forms, from רבה.

הֵרֹמּוּ imp. Niphal, from רָמַם to be high.

הֶרֶף imp. Hiphil apoc. from רָפָה to hang down.

הִרְצָת a Chaldee form for הִרְצְתָה, 3 fem. pret. Hiphil, from רָצָה. Lev. 26:34.

הָשֵׁב imp. Hiphil in pause, for הָשֵׁב, from שׁוּב. Isa. 42:22.

הֻשַּׁם (hŏsham) Hophal, from שָׁמֵם, which see. But wherever it occurs, some MSS. and editions have הֻשַּׁם or הָשַׁם, the latter according to the analogy of הָמְכוּ for הוּמְכוּ.

הָשַׁע Ps. 39:14, imp. apoc. Hiphil, from the root שָׁעָה, which see; but the same form, Isa. 6:10, is imp. Hiphil, see שָׁעַע to besmear.

הִשְׁתַּחֲוָה Hithpael, from the root שָׁחָה.

הִשְׁתַּעֲשַׁע Hithpael, from the root שָׁעַע, which see.

הֲתָבוּתָךְ inf. Aphel, with suff. Ch. from תּוּב to return.

הִתְוַדָּה Hithpael, from יָדָה to confess, to celebrate.

הִתְחַל imp. Hithpael apoc. from חָלָה to be sick.

הֵתָיוּ imp. Hiph. from אָתָה to come, for הָאֲתָיוּ.

הֲתִימְךָ Isaiah 33:1, for הֲתִמְּךָ inf. Hiphil, from תָּמַם, with suffix.

הָתַל see הֵתֵל.

הִתְנַבּוֹת inf. Hithpael, for הִתְנַבֵּא, from נָבָא, in the manner of verbs לה.

ז

זוּנָּה for זֻנָּה Pual, from זָנָה to commit fornication.

זַמּוֹתִי for זַמֹּתִי, see זָמָה [see also זָמַם].

ח

חָדְלוּ Jud. 5:7 (in many MSS. and editions), for חָדְלוּ *they cease*, with Dag. forte euphon. Lehrg. 85

חֲדֵלֹת see above הֶחֱדַלְתִּי.

חוּקוֹ Prov. 8:29 (with the accent Tiphcha), for חֻקּוֹ from the root חָקַק.

חֲטֹא and חַטֹּאת inf. Kal, from חָטָא to sin.

חָיָת Ex. 1:16 (she lives), in pause for חָיְתָה, 3 pret. fem. from חָיַי, Dagesh being rejected from the syllable, which is lengthened because of the pause; compare יִדְּמוּ and יִדַּמּוּ 1 Sam. 2:9 (from דָּמַם (יָחֹקּוּ for יָחֻקּוּ (from חָקַק), Job 19:23, תֵּעָגֵנָה Ruth 1:13, for תֵּעָגַנָּה. No attention is to be paid to the opinion of those who refer חָיָת to a new root עוֹ חוי (זחוי)=חָיַי.

חַיְתוֹ constr. form with ו parag. from חַיָּה animal, for חַיַּת, § 88, 3 b, Lehrg. 548, 549.

חַכֵּי inf. Piel, with חָכָה to expect, for חַכֵּה.

חַלּוֹתִי Ps. 77:11, inf. Piel, from חָלָה No. I.

חַלְּקֵי with Dag. euphon. for חַלְקֵי plur. constr. from חֵלֶק.

ט

טַעַת inf. Kal, from נָטַע to plant.

י

יֵאוֹתוּ fut. Niphal, from אוֹת to assent; which see.

יֹאֵל, וַיֹּאֶל fut. Hiphil, apoc. from the root אָלָה to swear.

יֵאת, וַיֵּאת fut. apoc. Kal, from אָתָה to come, for יֶאֱתֶה, יֶאֱתָה.

יָבֹא, וַיָּבֹא 1 Ki. 12:12, for וַיָּבֹא, fut. Kal, from בּוֹא. Also found 2 Kings 3:24 in כתיב, and there, if the reading be genuine, for the plur. וַיָּבֹאוּ. But the קרי has וַיַּכּוּ they smote.

יֵבוֹשׁ fut. Kal from בּוֹשׁ, a form peculiar to this verb, Lehrg. 403.

יַבְּשֵׁהוּ ,וַיַּבְּשֵׁהוּ for וַיְיַבְּשֵׁהוּ Nah. 1:4, fut. Piel from יָבֵשׁ to be dry, § 68, note 6.

יַגֶּה ,וַיַּגֶּה fut. Piel, for וַיְיַגֶּה from יָגָה No. I., see ibid.

יָגֶל ,וַיָּגֶל fut. Hiphil, apoc. from the root גָּלָה.

יָגֹר fut. Niph. from the root גָּרַר.

יֵדֶא ,וַיֵּדֶא fut. apoc. from the root דָּאָה to fly.

יַדּוּ ,וַיַּדּוּ for וַיְיַדּוּ fut. Piel, from יָדָה to cast, § 68, note 6.

יֶדְכֶם and יֶדְכֶן for יֶדְכֶם ,יֶדְכֶן *your hand*, Gen. 9:2.

יִדַּמּוּ fut. Niph. in pause, for יִדַּמּוּ (root דָּמַם), see the form חָיָה.

יִדֹּם pl. יִדְּמוּ by a Chaldaism, fut. Kal from the root דָּמַם. § 66, 5.

יְהוֹבֵד fut. Aphel, Ch. from the root אֲבַד.

יְהוֹדֶה fut. Hiphil, from יָדָה by a Chaldaism for יוֹדֶה § 52, 7.

יְהוּא Eccl. 11:3, fut. apoc. from the root הָוָה to be, for the common יְהוּ from יֶהֱוֶא.

יְהִי ,וַיְהִי fut. apoc. from the root הָיָה to be.

יְהֵילִילוּ Isaiah 52:5, Hiphil, from יָלַל, for the common contracted יְיֵלִילוּ.

יְהָךְ fut. A Peal, Ch. from the root הוּךְ to go.

יַהֵל Isa. 13:20, contr. for יַאֲהֵל fut. Piel, from the root אָהַל.

יְהָתֵלוּ see the root הָתַל.

יוּכְלוּ Ezek. 42:5, for יְאֻכְּלוּ fut. Hophal, from the root אָכַל, which see.

יוֹר ,וַיּוֹר fut. apoc. Hiphil, from the root יָרָה.

יוֹלַדְתְּ part. fem. for the common יוֹלֶדֶת Gen. 16:11. Lehrg 591.

יוֹרֶא Prov. 11:25 (otherwise יוֹרֶה), *he shall be watered* probably Hophal, from יָרָה for יוֹרֶה, compare הוּדַע Lev 4:23, 28, for הוּדַע.

יוֹשַׁבְתִּי Jer. 22:23 כתיב, for יוֹשֶׁבֶת *sitting*, with Yod parag.

יִז and יִז, with ו convers. וַיִּז, וַיִּז fut. apoc. Kal, from נָזָה.

יַז וַיַּז fut. apoc. Hiphil, from נָזָה.

יָזֹמּוּ fut. Kal for יָזְמוּ, from the root זָמַם.

יִחַדְ ,וַיִּחַדְ fut. apoc. Kal, from חָדָה to rejoice.

יַחַד fut. Hiphil, in the Chald. manner, from חָדַד to sharpen, for יָחֵד ,יָחֵד.

יְחִי ,וַיְחִי fut. apoc. Kal, from חָיָה to live.

יְחִיתַן Hab. 2:17, for יְחִתַּן fut. Hiphil, from חָתַת, with suff ךְ in pause, for ךְ. Lehrg. 145, 177

יָחֵל see אָחַל.

יִחֵלוּ in pause, for יִחֲלוּ with Dag. forte euphon. Lehrg. 19.

יֶחֱמוּ for יֶחֱמוּ pret. Piel, from יָחַם. Lehrg. 170.

יֶחֱמַתְנִי Ps. 51:7, for יִחֲמַתְנִי pret. Piel, from יָחַם. Compare אָחֲרוּ.

יֶחֱמַנָה 3 fem. for the common תֵּחָמְנָה, from the root יָחַם. Gen. 30:38; § 47, note 3, Lehrg. 276.

יִחַן ,וַיִּחַן fut. Kal apoc. from חָנָה to encamp.

יְחָנְךָ for יְחָנֶּךָ fut. Kal, from חָנַן Lehrg. 171, 306.

יְחֻקּוּ in pause, for יֻחְקוּ, fut. Hophal, from the root חָקַק; see the form חָיָה.

יִחַר ,וַיִּחַר fut. apoc. Kal, from חָרָה to burn.

יֵחַת fut. Kal, from נָחַת, and fut. Niphal, from חָתַת

יַט fut. Hiph. apoc. from נָטָה.

יֵט ,וַיֵּט fut. apoc. Kal, from the root נָטָה, for יִטֶּה ,יִנְטֶה.

יֵידָע Ps. 138:6, for יֵדַע fut. Kal, from יָדַע. Comp. as to these and the following forms, Lehrgb. page 388, 389; Ewald's Gram. p. 396.

יֵיטִיב for יֵיטִיב ,יְהֵיטִיב fut. Hiphil, from יָטַב.

יְיֵלִיל for יְיֵלִיל ,יְהֵילִיל fut. Hiphil, from יָלַל to lament.

יִיף fut. apoc. Kal, from יָפָה to be fair.

יַךְ ,וַיַּךְ fut. apoc. Hiphil, from נָכָה to strike.

יְכַבְּדָנְנִי Psa. 50:23, *will glorify me;* fut. Piel, from כָּבֵד with suff. and Nun epenthet.

יְכוֹנְנֻנוּ *he will fashion us*, Job 31:15, for יְכוֹנְנֵנוּ fut. Piel, from the root כּוּן, with suff. 1 pl. Both Nuns coalesce into one doubled; ו is shortened into ֻ.

יְכֻל fut. Peal, Ch. from יְכַל to be able.

יְכַסְיֻמוּ for יְכַסּוּמוּ ,יְכַסּוּמוּ Ex. 15:5, fut. Piel, from the root כָּסָה. מוּ is written for מוֹ, on account of the preceding vowel *u*.

יַכְּתוּ for יַכְּתוּ, and this is for יַכְתּוּ fut. Hiphil, from כָּתַת to crush, § 66, 5.

יֻכַּתּוּ, יֻכַּת fut. Hophal, of a Chald. form, from כָּתַת, for יוּכַת, יוּכַתּוּ, § 66, 5.

יְלִיזוּ for יָלִיזוּ fut. Hiphil, from לוּז in the Rabbinic form.

יַלִּינוּ, יָלִינוּ fut. Hiphil, from לוּן, which see.

יִמַּח, וַיִּמַח Gen. 7:23, fut. apoc. Kal, from—

מָחָה, but other good copies, both MSS. and printed (as that of V. D. Hooght), read יִמָּח fut. Niphal of the same verb.

יְמַלֵּה fut. Piel, from מָלֵא to be full, for יְמַלֵּא.

יֵמַר fut. A, from מָרַר to be bitter, for יִמְרַר. § 66, note 3. Lehrg. 366.

יֹמְרוּךָ for יֹאמְרוּךָ fut. Kal, from the root אָמַר Ps. 139:20.

יְנָאֵץ fut. Hiphil, in the Syr. form for יְנָאֵץ from נָאַץ. Lehrg. 411.

יִנְדַּע fut. Peal Ch. from יְדַע to know, for יִדַּע; Dagesh forte resolved into Nun. Compare מַנְדַּע for מַדַּע.

יָנִי fut. Hiphil, from the root נוּא, for יָנִיא. Ps. 141:5.

יַנִּיחַ fut. Hiphil, B. from the root נוּחַ.

יִסֹּב fut. Kal, in the Ch. manner for יָסֹב, from סָבַב.

יַסֵּב fut. Hiphil, from סָבַב, in the Ch. manner for יָסֵב.

יָעֵד, וַיָּעַד fut. Hiphil, from the root עוּד.

יָעֵט, וַיַּעַט, and (with Dagesh forte occult), וַיַּעַט 1 Sa. 25:14, and 14:32 קרי, fut. apoc. Kal, from the root עִיט.

יַעֲמֹדְנָה 3 fut. fem. pl. for תַּעֲמֹדְנָה. § 47, note 3. Lehrg. 276.

יְעֹעֵרוּ Isaiah 15:5, for יְעַרְעֵרוּ *they arouse* (a clamour); the letter *r* being softened into a vowel (see Ewald's Crit. Gr. page 479), unless we should read יערערו; whence יְעוֹעֲרוּ, defectively יְעֹעֵרוּ.

יָעֵר, וַיָּעַר fut. Hiphil, from the root עוּר.

יָפֵר fut. Hiphil apoc. from פָּרָה, for יַפְרֶה.

יַפְתְּ fut. Hiphil apoc. from פָּתָה.

יִצְטַבַּע fut. Ithpael, Chald. from the root צְבַע.

יִצְטַיְּרוּ see צִיר Hithpael.

יִצֹּק, יִצֹק fut. Kal, from יָצַק to pour, which see.

יָצַר and יִצֹּר he shall form; fut. Kal, from יָצַר to form.

יָצֵר, וַיָּצֶר fut. apoc. from צוּר.

יֵצֶר, וַיֵּצֶר fut. Kal, from יָצַר No. II.

יִצַּתּוּ fut. Kal, from יָצַת to kindle, in pause with Dagesh euphon.

יִקַּח fut. Kal, and יֻקַּח fut. Hophal, from לָקַח, for יִלְקַח, יָלְקַח.

יָקֵץ 1 Ki. 3:15, in some copies and editions for יִיקַץ, from יָקַץ.

יִקְּרֵךְ 1 Sa. 28:10, for יִקְרֵךְ (with Dag. euphon.) fut. Kal from קָרָה, with suffix ךְ.

יִקֶשׁ, וַיִּקֶשׁ fut. apoc. Kal, from the root קָשָׁה.

יַקְשׁ fut. apoc. Hiphil, of the same verb.

יֵרֶא, וַיַּרְא fut. apoc. Kal, from רָאָה to see.

יְרָאוּ for the common יִרְאוּ imp. from יָרֵא (to fear), Ps. 34:10, in the manner of verbs לה, so inflected that א is otiose; compare נִרְפּאוּ Eze. 47:8; Lehrg. 417.

יִרְאוּ (*they fear*), for יִירְאוּ; it differs from יִרְאוּ (with short Chirek), *they see*.

יָרֶב, וַיָּרֶב for וַיַּאֲרֵב fut. Hiphil, from אָרַב to lay wait.

יְרַדֹּף Psa. 7:6, a form which is perhaps compounded of two readings, namely, יִרְדֹּף (which is that now found in copies) and יְרַדֵּף (according to the analogy of תְּהַלֵּךְ Psa 73:9). Lehrg. 462.

יְרוֹא for יְרוֹ (to cast), 2 Ch. 26:15, with the addition of Aleph.

יָרֹן fut. Kal, from רָנַן, for יָרֹן *he will exult*. Lehrg. 369

יָרוּץ fut. Kal, from רָצַץ, for יָרֹץ, but with an intrans. notion. Lehrg. 369.

יֵרַךְ fut. Niphal, from רָכַךְ.

יֵרַע fut. Kal, from יָרַע, or (as I now prefer) from רָעַע No. 2, to be evil; but יֵרַע Job 20:26, is fut. apoc. from רָעָה to feed off; as herbage, etc.

יְשׁוֹד fut. Kal, from שָׁדַד to lay waste, for יָשֹׁד. Lehrg 369

יִשַּׁחוּ fut. Niphal, from the root שָׁחַח.

יַשִּׁי for יַשִּׁיא fut. Hiphil, from נָשָׁא to deceive.

יְשִׂים fut. Hiphil, from the root שָׂמַם, in the Chaldee form.

יַשֶּׁל fut. apoc. from שָׁלָה No. III, where see farther.

יִשֹּׁם fut. Kal (in the Chaldee form), from the root שָׁמַם.

יִשּׁוֹמֵם for יִתְשׁוֹמֵם fut. Hithpolel, from the same root.

יֶשְׁנוֹ comp. of יֵשׁ (there is) and suff. 3 sing. masc.

יִשַׁע, וַיִּשַׁע fut. apoc. Kal, from שָׁעָה.

יִשַּׁרְנָה 1 Sam. 6:12, 3 fem. plur. Kal, for תִּישַׁרְנָה, from יָשַׁר, § 47, note 3.

יִשְׁתַּחוּ, וַיִּשְׁתַּחוּ fut. apoc. sing. Hithpal., from יִשְׁתַּחֲוֶה, from the root שָׁחָה.

יִשְׁתַּקְשְׁקוּ fut. Hithpalpel, from שָׁקַק.

יֵתֵא, וַיֵּתֵא fut. Kal, from אָתָה to come, for יֶאֱתֶה and יֶאֱתֶה.

יִתְוַכַּח fut. Hithpael, from יָכַח.

יִתְּזִין fut. Ithpeal Ch. from זוּן to nourish, Dan. 4:9.

יִתְכַּס fut. apoc. Hithpael, from the root כָּסָה.

יִתֹּם pl. יִתַּמּוּ, in pause יִתָּמוּ fut. Kal, from תָּמַם but—

יִתַּמּוּ fut. Niphal, of the same verb.

יִתְּשָׂם fut. Ithpeal Ch. from שׂוּם.

כ

כָּאֲרִי Ps. 22:17, see under כּוּר.

כִּיתְרוֹן for כִּתְרוֹן with the vowels put in Aramæan manner, Ecc. 2:13. Lehrg. 151.

כֻּלְּהֶם *all they*, from כֹּל with a more rare form of suff. ־הֶם for ־ם.

כֻּלְּהֶנָה id., but fem.

כְּנַלֹּתְךָ Isa. 33:1; see under the root נָלָה.

כִּנְעָנֶיהָ Isa. 23:8, her merchants; plur. with light suff., from כְּנַעַן No. 3, inflected according to the form נַעַר.

ל

לַאֲדִיב inf. Hiphil, contr. from לְהַאֲדִיב, from the root אָדַב.

לֵאוֹר, for לְהֵאוֹר inf. Niphal, from אוֹר.

לֶהֱוֵן, לֶהֱוֵין fut. Peal, Chald., from the root הֲוָא to be, with Lamed prefixed, and rejecting the preformative, for לֶהֱוֹן.

See הֲוָה p. ccxix, B.

להשות 2 Kings 19:25, contr. for לְהַשְׁאוֹת Isaiah 37:26, inf. Hiphil, from שָׁאָה.

לחמם Isa. 47:14, inf. in pause, from the root חָמַם, of the form קְטֹל; compare לְחַנַּנְכֶם Isa. 30:18.

ליסד 2 Ch. 31:7, inf. Kal, from יָסַד, for the common לִיסוֹד (Isa. 51:16), from the root יָסַד.

ליקהת for לִיקְהַת by a Syriacism, from the noun יִקְהָה. Prov. 30:17.

לך imp. from יָלַךְ to go; see הָלַךְ.

לכה ,לך see in its place, p. cccxxxix, A.

לכת inf. f. Kal, from יָלַךְ; see הָלַךְ.

לנה for לָנָה *she passed the night*; 3 fem. pret. from לוּן Zec. 5:4

לצבות contr. for לְהַצְבּוֹת inf. Hiphil, from the root צָבָה.

לרא for לִירֹא inf. Kal, from יָרֵא to fear.

לח, with prep. לְ, לֶדֶת, inf. Kal, contracted from לֶדֶת, from יָלַד to bring forth, Lehrg. 133.

מ

מבי part. Hiphil, for מֵבִיא from the root בּוֹא.

מבעתך for מְבַעֶתְךָ part. Piel, fem., from בָּעַת Piel, to frighten, 1 Sam. 16:15.

מבראשנה 1 Ch. 15:13; comp. of מָה, בְּ, רִאשֹׁנָה that which (is) of old. See מָה note, let. c.

מדין Jud. 5:10, plur. from מַד; Chald. form.

מהימן part. pass. Aphel, Chald. from the root אֲמַן.

מהחתין part. Aphel, Chald. from נְחַת to go down.

מהך inf. Peal, Chald. from the root הוּךְ to go.

מועדת part. Kal, for מוֹעֶדֶת from מָעַד to nod; which see.

מומת part. Hophal, from מוּת to die.

מוסב part. Hophal, from סָבַב to surround.

מוצא part. Hophal, from יָצָא to go out.

מורגים pl. from מוֹרַג a threshing wain, for מוֹרְגִים. Lehrg. 145.

מזא with suff מֵזְיֵהּ inf. Peal, Chald. from the root אֲזָה to kindle.

מזה *what is this?* for מַה־זֶּה, see מָה note.

מזין for מְאַזִּין part. Hiphil, from אָזַן No. I.

מחא part. Aphel Ch. from חֲיָא to live.

מחן inf. Peal Ch. from חֲנַן.

מחצצרים, see חָצַר.

מטהר part. Hithpael, from טָהֵר, for מִתְטַהֵר.

מלאכים 2 Sa. 11:1, i.q. מְלָכִים (which is also the reading of 31 MSS. and 7 early editions) *kings*; with a redundant א *mater lectionis*.

מלו for מָלְאוּ pret. Kal, from the root מָלֵא.

מלינים part. Hiphil, from לוּן note 2, with a Rabbinic inflexion. Lehrg. 467.

מלף for מְאַלֵּף part. Piel; from אָלַף to teach; Syriac form.

מלתי for מָלֵאתִי pret Kal, from מָלֵא

ממך m. מִמֵּךְ f. *from thee*, from מִן, which see.

מנזריך Nah. 3:17, from מִנְּזָרִים.

מנה part. Hophal, letter B, from נוּחַ.

מניח part. Hiphil, letter B, of the same verb.

מעוזניה for מָעֻזֶּיהָ Isa. 23:11. This form (which many critics have been inclined, without any need, to alter) follows the same analogy as has been above explained (page cc, B), under דָּלַל, which is also more widely extended. The following examples may be added to those above given פַּלְנְאֶסֶר for פִּלְאֶסֶר, σμύῤῥα, σμύρνα; φύλλον, *folium* (*folyum*); ἄλλος, *alius*; and perhaps also עָזְנִיָּה (a species of eagle), for עָזִיָּה i.e. strong, robust; and even עֻזִּיָּה and עזריה (pr. n. Uzziah).

מעל comp. of מִן and עַל, see עַל

מעם comp. of מִן and עִם, pr. von bey, *de chez*, see עִם.

מצאכם Gen. 32:20, for מְצֹאֲכֶם, inf. Kal, from מָצָא. Compare הֶעֱלָה for הַעֲלָה.

מקללוני Jer. 15:10, a form apparently compounded of two readings (קִלְלוּנִי and מְקַלְלֵנִי), which must rather be ascribed to the copyists than to the writer.

מקננתי Jer. 22:23 כתיב, part. Pual, fem. from קָנַן to make a nest, with Yod paragogic, which in קרי is omitted.

מקרקר part. Piel, from קוּר.

משתחויתם Ezek. 8:16, probably an error of the author [but he was inspired] or copyist for מִשְׁתַּחֲוִים *those worshipping*. Some thought the termination תֶם to be shortened from אַתֶּם *you*, so that that form was contracted from this word and from the part. (in the Syriac form); but it could hardly be the *second* person, because of the preceding הֵמָּה. It is, however, so laid down by Ewald, Crit. Gram page 489.

מת, מֵתָּה *thou hast died*, pret. Kal, from מוּת.

מתא inf. Peal Ch. from אֲתָה to come.

נ

נאותו see נָאוֹת.

נאשאר Eze. 9:8, a form compounded of two readings, which are actually found in MSS. and printed editions (נִשְׁאַר and אֶשְׁאַר).

נבוזה 1 Sa. 14:36, for נָבֹזָּה fut. Kal, from בָּזַז, with Dagesh rejected.

נביתי for נִבֵּאתִי pret. Niphal, from נָבָא to prophesy.

נבל ,נבל *we fade*, Isaiah 64:5, for נִבֹּל, from the root נָבֵל.

נבלה for נָבֹלָּה fut. Kal, from בָּלַל. § 66, 5, and note 11 Lehrg. 372.

נבקה for נָבַקָּה pret. Niphal, from בָּקַק ibid.

נגאלו Isa. 59:3; Lam. 4:14; see Niphal גָּאַל No. II.

נדמה Jer. 8:14, for נִדַּמָּה fut. Niphal, from דָּמַם No I. Compare § 66, 5, and note 11.

נחי ,נהי 1 pl. fut. apoc. Kal, from הָיָה to be.

נוגים, const. נוּגֵי fem. **נוּגוֹת**, part. Niphal, from יָגָה for נוּגִים, etc.
נוֹלְדוּ pret. Niphal, from יָלַד, for נוֹלְדוּ with Dag. euphon.
נִוַּסְּרוּ Eze. 23:48, prob. for נִתְוַסְּרוּ Nithpael (in the Rabbinic form), Lehrg. 249.
נִחַל pret. Niphal, from חָלַל; also, pret. Piel, from נָחַל.
נִחַם pret. Niphal and Piel, from נָחַם.
נֵחָמִים part. Niphal pl. from חָמַם, for נְחַמִּים.
נֵחַנְתְּ 2 pret. Niphal, from חָנַן.
נִחַר pret. Niphal, from חָרַר to burn up.
נִחַת pret. Niphal, from חָתַת to tear asunder.
נִינֵם 1 fut. Kal, from יָגָה, with suff. ם-ָ.
נִירֵם, וַנִּירָם 1 plur. fut. Kal, from יָרָה, with suff. ם-ָ.
נַךְ, וַנַּךְ 1 plur. fut. Hiphil, apoc. from נָכָה to strike.
נֹכַחַת part. Niphal, f., from יָכַח to rebuke.
נִכַּפֵּר Deut. 21:8, Nithpael, from כָּפַר, Lehrg. 249.
נָמַר pret. Niphal, from מוּר (a form taken from מָרַר).
נָסַבָּה for נָסַבָּה pret. Niphal, from סָבַב, § 66,5, and note 11, Lehrg. 372.
נְסָה Ps. 4:7, for נְשָׂא imp. from נָשָׂא, the orthography not being regarded.
נֵעוֹר pret. Niphal, from the root עוּר No. II.
נִפְלְאַתָה for נִפְלְאָה with ה parag., 2 Sam. 1:26, Lehrg. 266.
נִפְלַל Pilel, from נָפַל.
נִצְטַדָּק 1 pl. fut. Hithpael, from צָדַק for נִצְטַדֵּק ,נִתְצַדֵּק.
נִצְּרָה for נִצְרָה imp. Kal, with ה parag. from נָצַר, with dag. euphon., Ps. 141:3.
נָקֵל pret. Niphal, from קָלַל.
נָשׂוּ Eze. 39:26, and נָשׂוּא (Aleph being added; compare Arab. (قَتَلُوا) Ps. 139:20, for נָשְׂאוּ they bear.
נְשׂוּי Ps. 32:1, for נָשׂוּא part. pass. Kal, from נָשָׂא, inflected like verbs לה so as to be similar in sound to כְּסוּי, which stands near it.
נַשִּׁים 1 plur. fut. Hiphil, from שָׁמֵם in the Chald. form.
נִשְׁתָּוָה Nithpael, from שָׁוָה No. II., which see.
נִתְקְנוּהוּ for נִתְקְנוּהוּ, dag. euphon.
נָתַתִּי for נָתַנְתִּי pret. Kal, from נָתַן to give.

ס

סְבִיב 2 Ki. 8:21, for סֹבֵב, the last syllable being irregularly written fully.
סֻבְּכוֹ for סֻבְּכוֹ from סְבַךְ with suff.
סֻבֳּלוֹ from סֵבֶל (which see) with suff.

ע

עוּזָה for עֻזָּה imp. Kal, from the root עָזַז, to be strong.
עִנְּבֵי for עִנְבֵי with dag. forte euphon., from עֵנָב a cluster of grapes.

עָשָׂת for עָשְׂתָה she made, 3 fem. pret., from the root עשה Lev. 25:21.

פ

פַּחַת inf. Kal, from the root נָפַח to breathe.
פָּעֳלוֹ for פָּעֳלוֹ his work, from פֹּעַל, Lehrg. 170, 571.

צ

צֵא imp., from יָצָא to go out.
צֵאת inf., of the same verb.
צַדֶּקְתֵּךְ Eze. 16:52, inf. Piel, fem., from צָדַק.
צִמְּתֻתוּנִי an augmented form for צִמְּתַתְנִי, from צָמַת, where see more.
צַק imp., from יָצַק to pour.
צֶקֶת inf. of the same verb.

ק

קָאם pret. Kal, for קָם, from קוּם, in the Arabic form, § 71, note 1, Lehrg. 401.
קָאֵם part. Peal, Chald. from קוּם.
קָבָה Num. 22:11 (read kŏbah), imp., from נָקַב, with ה parag. Hence also—
קָבְנוֹ (*curse him!*) with נ epenthet. and suff. ו.
קַח imp., from לָקַח *to take.*
קָח Eze. 17:5, for לָקַח to take. ל at the beginning is rejected (according to the boldness of Ezekiel in respect to grammar); compare תַּתָּה for נָחֲתָה, רַד for יָרַד.
קָחָם Hos. 11:3, inf. masc., from the root לָקַח, with suff., in taking, or holding them.
קַחַת, once קַחַת 2 Kings 12:9, inf., from לָקַח to take

ר

רַאֲוָה inf. fem., from רָאָה Eze. 28:17.
רַד inf., from רָדַד to subdue; which see. But, Jud. 19:11, the same form is put for יָרַד to go down, the first radical being rejected; compare תַּתָּה, שׁוּב, Lehrg. 139.
רֵד, רְדָה imp. (the latter once inf., Gen. 46:3), from יָרַד to go down.
רֹדֵם part. Kal, from רָדָה with suff. ם-ָ.
רֵשׁ and רֵשׁ imp., from the root יָרַשׁ to possess.
רֶשֶׁת inf. of the same verb.

שׂ

שָׂא imp., from נָשָׂא.
שְׂאֵת, לָשֵׂאת inf. and gerund., from נָשָׂא.
שׂוֹא also inf., from נָשָׂא for נָשָׂא.
שִׂים imp. and inf., from שׂוּם to place.
שְׂנֵאתִיךְ a full manner of writing for שְׂנֵאתָךְ Eze. 35:11, Lehrg. 527.

ש

שָׁאט part. from שׁוּט No. II., to reject.

שִׁבְתִּי (Milrâ) Ps. 23:6, commonly, *my dwelling*, for שִׁבְתִּי inf. with suff. from יָשַׁב. But it seems to have been rather regarded by the authors of the points as by aphæresis for יְשַׁבְתִּי. Compare רֵד, שׁוּב.

שְׁנָם see under שָׁנַן.

שׁוּב for יָשׁוּב inf pleonast. from יָשַׁב Jer. 42:10. Compare רֵד, תֻּתָּה.

שׁוֹשֵׁתִי pret. Poel, from שָׁסָה=שָׁשָׂה, which see.

שְׁמוֹת inf. pl. from שָׁמֵם to lay waste, Eze. 36:3; Lehrg. 365.

שְׁנָתַיִם Dual, from שָׁנָה a year.

שַׁתִּי, שַׁתָּה, שָׁת pret. from שִׁית to place.

ת

תֵּאָהֲבוּ Proverbs 1:22, fut. Kal for תֶּאֱהָבוּ, the vowels being contracted in the Aramean manner, compare מְלֵךְ, מְלָךְ.

תְּאַכְּלֵהוּ Job 20:26; fut. Piel for תְּאַכְּלֵהוּ from אָכַל.

תְּאָרוּ for תְּאָרוּ, from תָּאַר. Compare פָּעֳלוֹ.

תֹּבֵא Pro. 1:10; a Chald. form for תֹּאבֶה, תֹּבֶה, fut. Kal from אָבָה to will.

תְּבֹאֶינָה 3 plur. fut. fem. Kal, from בּוֹא to come, Ps. 45:16.

תָּבֹאתָה Deut. 33:16; for תָּבֹאָה; ה parag. is apparently put twice, and in like manner—

תְּבוֹאָתְךָ Job 22:21, for תְּבֹאֲךָ and תְּבֹאתִי קרי; תְּבֹאת for תָּבֹאִי 1 Sam. 25:34. Others (as Ewald, Crit. Gr., p. 488) suppose the afformatives of the preterite to be added to the future; so that תָּבֹאתָה would be from תָּבֹא and בָּאתָה (but the sense demands בָּאָה), תְּבֹאָתְךָ from תְּבֹאֲךָ and בָּאתְךָ, תְּבֹאתִי from תָּבֹאִי and בָּאת or בָּאתִי. Compare Lehrg. 464.

תֵּבְךְּ, וַתֵּבְךְּ fut. apoc. from בָּכָה to weep.

תְּנַבְּהֶינָה for תְּנַבַּהְנָה Eze. 16:50; the syllable ־ֶי being inserted in the manner of verbs לה and עע, on account of the similar sound of the word תַּעֲשֶׂינָה.

תּוֹנִין fut. Hiphil, from יָנָה

תִּגָּל 2 fut. Niphal apoc. from גָּלָה.

תְּדַמְּיוּנִי fut. Piel from דָּמָה, for תְּדַמּוּנִי, the third radical י being preserved.

תְּהִי, וַתְּהִי in pause תֶּהִי, fut. Kal apoc. from הָיָה to be.

תְּהִימֶנָה for תְּהִימֶינָה Mic. 2:12. Lehrg. 405.

תְּהִלָּתֶיךָ for תְּהִלָּתְךָ thy praise, redundant mater lectionis. See שְׂנֵאתֶיךָ.

תְּהָתְלוּ see the root התל.

תּוֹמִיךְ Ps. 16:5; partic. form of a rare kind, for תּוֹמֵךְ *holding*. Lehrg. 308.

תֵּזְלִי for תֶּאֱזְלִי fut. Kal, from אָזַל to depart, Lehrg. 377.

תַּזְּרֵנִי 2 Sam. 22:40; i. q. תְּאַזְּרֵנִי (Ps. 18:40) fut. Piel, from אָזַר to gird.

תֹּחֵז for תֹּאחֵז 2 fut. Kal from אָחַז to hold.

תְּחִי fut. apoc. Kal, from חָיָה to live.

תֵּחַל fut. Niphal, from חָלַל profane, to pollute, Lev. 21:9.

תָּחִישׁ, וְתָחִישׁ for וְתָחוּשׁ (*it will hasten*) from the root חוּשׁ as to which analogy, see under the verb עִיט p. 621. Job 31:5.

תֵּט fut. apoc. Kal, from נָטָה for תִּטֶּה.

תֵּיעָשֶׂה Exodus 25:31; in very many editions for תֵּעָשֶׂה (although irregular, and almost a corruption), Lehrg. 52, 331.

תֵּכַהּ, וַתֵּכַהּ fut. Kal apoc., for תִּכְהֶה, from the root כָּהָה.

תְּכַס fut. apoc. Piel for תְּכַסֶּה from כָּסָה to cover.

תֵּלֶא, וַתֵּלֶא fut. apoc. Kal, from לָאָה=לָהָה. See this root.

תָּלֶן fut. Kal, shortened from תָּלִין, from לוּן or לִין.

תֶּמְחִי for תֶּמְחֶה 2 masc. (the letter י belongs to the root) fut. Hiph. from מָחָה to wipe away, Jer. 18:23.

תֶּמֶס, וַתֶּמֶס fut. apoc. Hiphil, from מָסָה to flow down.

תַּמֵּר Exod. 23:21; fut. Hiphil, Chaldee form for תַּמֵּר, from מָרַר, with a signification taken from מָרָה to be stubborn.

תֹּמְרוּ for תֹּאמְרוּ fut. Kal, from אָמַר to speak.

תְּנָה, תֵּן imp. from נָתַן to give

תִּנָּדַע see יָנַדַּע.

תֹּסֵף for תֹּאסֵף fut. Kal, from אָסַף to collect.

תְּעֻנֶּנָה for תֵּעָנֶנָּה 2 plur. fut. Niphal, from עָנַן, dagesh left out, see under חָיָה.

תֹּפֵהוּ, וְתֹּפֵהוּ fut. Kal, from אָפָה to cook, for תֹּאפֵהוּ.

תְּפוֹצוֹתִיכֶם Jer. 25:34; see the root פּוּץ.

תְּצִלֶּנָה Jerem. 19:3; fut. Kal, from צָלַל, for the common תְּצַלֶּינָה.

תראנה 1 Sa. 14:27 כתיב (not without an error), for תָּאֹרְנָה The copyist appears to have had in his mind the word תִּרְאֶנָה.

תֶּרֶב, וַתֶּרֶב fut. apoc. Kal, from רָבָה to be many, much.

תֵּרוֹץ fut. Niphal, from רָצַץ to break, with the assumed form of a verb רוּץ.

תִּשֶּׂנָה Jer. 9:17; for תִּשֶּׂאנָה fut. Kal, from נָשָׂא.

תֶּשִׁי Deut. 32:18; see שָׁיָה.

תֵּשְׁתְּ fut. apoc. Kal, from שָׁתָה to drink.

תִּשְׁתַּחוּ fut. apoc. sing. Hithpa., from שָׁחָה to bow down.

תִּשְׁתָּע Isa. 41:10; fut. apoc. Hithpa., from שָׁעָה.

תֵּת inf. from נָתַן to give, contr. for תֶּנֶת. With suff. תִּתִּי

תִּתְבָּר 2 Sam. 22:27; for תִּתְבָּרַר fut. Hithp., from בָּרַר Lehrg. p. 374.

תַּתָּה by aphæresis for נָתַתָּה, which is the reading, Ps. 18:41 Compare רֵד for יָרַד.

תִּתֹּם, תִּתֹּם fut. Kal, from תָּמַם, which see.

תתן 1 Ki. 17:14 (כתיב); commonly taken for תֵּת (to give) with נ parag., like 6:19, where תִּתֵּן is really future. 1 Ki loc. cit. קרי תֵּת seems preferable.

תֵּתַע, וַתֵּתַע fut. apoc. Kal, from תָּעָה.

תִּתַּפָּל 2 Sam. 22:27; i. q. תִּתְפַּתָּל, which is the reading, Ps 18:27. Lehrg. 374.

תִּתַּצַּב Ex. 2:4; for תִּתְיַצֵּב Hithpa., from יָצַב. Lehrg. 3[illegible]

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